

LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

COLLECTED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.)

HONORARY MEMBER OF THE ASIATIC SOCIETY OF BENGAL, OF THE NĀCARĪ PRACHĀRINĪ SABHĀ, AND OF THE
AMERICAN ORIENTAL SOCIETY; ASSOCIATE FOREIGN MEMBER OF THE SOCIÉTÉ ASIATIQUE DE PARIS;
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- Vol. I. Introductory.
- „ II. Mōn-Khm̄r and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
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 - „ III. Bhīl languages, Khāndēśī, etc.
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *ai*, ओ *o*, औ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>ha</i>	ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ल्ह <i>ḷha</i>		

Visarga (:) is represented by *ḥ*, thus क्रमः *kramaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Ohandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ح <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>'</i>
ب <i>b</i>	ه <i>oh</i>	ذ <i>d</i>	ز <i>r</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ح <i>h</i>	ذ <i>z</i>	ز <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ج <i>gh</i>	ض <i>z</i>	ق <i>q</i>
ث <i>t</i>				ط <i>t</i>	ك <i>k</i>
ث <i>s</i>				ظ <i>z</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
					و <i>w</i> or <i>v</i>
					ه <i>h</i>
					ی <i>y</i> , etc.

Tanwīn is represented by *n*, thus فـ *fauran*. Alif-e maqṣūra is represented by *ā*;— thus, داء *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus, بـ *banda*. When pronounced, it is written,—thus, هـ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, वन *van*, not *vana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkh'tā*; (Kāś-mīrī) चह *chāh*; कर् *kar*, pronounced *kor*; (Bihārī) देखिय *dēkh'iy*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Pushtō (ټ), Kāśmīrī (च्, च्), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Pushtō (ځ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī च् (च्) is represented by *ñ*.
- (d) Sindhī ڄ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڄ, and Pushtō ځ or چ are represented by *ɲ*.
- (e) The following are letters peculiar to Pushtō :—
 ټ *t*; ځ *ts* or *dz*, according to pronunciation; ډ *d*; ږ *ʒ*; ښ *ʒh* or *g*, according to pronunciation; ښ *ʒh* or *kh*, according to pronunciation; ښ or چ *ɲ*.
- (f) The following are letters peculiar to Sindhī :—
 ٻ *bb*; ڦ *bh*; ٺ *th*; ٺ *t*; ٺ *th*; ڻ *ph*; ڻ *jj*; ڻ *jh*; ڻ *chh*;
 ڻ *ñ*; ڻ *dh*; ڻ *d*; ڻ *dd*; ڻ *dh*, ڪ *k*; ڪ *kh*; ڪ *gg*; ڪ *gh*;
 ڪ *n*; ڪ *ɲ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

ā, represents the sound of the *a* in *all*.

ā, „ „ „ *a* in *hat*.

ē, „ „ „ *e* in *met*.

ō, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

o, „ „ „ *o* in the first *o* in *promote*.

ō, „ „ „ *ó* in the German *schön*.

ū, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Kḥōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I TAKE this opportunity of tendering my thanks to the many friends who have assisted me in the compilation of the following pages. Most particularly do I record my indebtedness to the Rev. G. Macalister, M.A., of Jaipur, and to the Rev. G. P. Taylor, D.D., of Ahmedabad. To the former gentleman I owe not only a very complete series of specimens of the dialects spoken in the State of Jaipur, but also the valuable book on the same subject, which was written by him at the request of His Highness the Mahārājā. Limits of space did not permit me to utilize in their entirety the numerous specimens provided by him, but, that they may be available to future students, these have all been carefully filed in the India Office with the records of the Linguistic Survey.

To Dr. Taylor I owe an equally heavy debt of gratitude. Besides furnishing me with specimens of dialectic Gujarātī, he most kindly revised the proofs of the whole section dealing with that language, and has materially enhanced its value by his criticisms and suggestions. His revision has stamped the section with an authority that no labours of mine could have supplied.

GEORGE A. GRIERSON.

CAMBERLEY ;

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RĀJASTHĀNĪ.

Rājasthānī means literally the language of Rājasthān, or Rājwārā, the country of the Rajputs. The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwarī, Jaipurī, Mālvī, and so forth. Rājasthānī is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rājasthānī in the Census for 1901 are much less,—i.e., 10,917,712. The difference is no doubt due to the uncertain line which lies between Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rājasthānī is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger.¹

On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundēlī dialects of Western Hindī. On its south (from east to west), it has Bundēlī, Marāṭhī, Bhilī, Khāndēśī, and Gujarātī. Bhilī is also spoken in two mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāngarū dialect of Western Hindī. Of these, Marāṭhī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rājasthānī, which are classed as languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave

¹ Population of Spain, 18,007,500. Area, 100,000 square miles.

which diminished in force the further it proceeded from the centre. Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *a* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahndā, forms its future in *s*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindī.

All this is borne out by what we know of the way in which Rajputana and Gujerat have been populated by their present inhabitants. At the time of the great war of the Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadēśa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēśa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Rāṭhaurs abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhās of Jaipur claim to have come from Oudh and the Solankīs from the Eastern Panjab. Gujerat itself was occupied by the Yādavas members of which tribe still occupy their original seat near Mathura. The Gahlōts of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rājasthānī contains five dialects, those of the West, of the Central East, of the North-East, and two of the South-East. They have many varieties, which are explained in the sections dealing with each. Here, I shall confine myself to the main dialects. The most important of all, whether we consider the number of its speakers, or the area which it covers, is the Western dialect, commonly known as Mārwārī. It is spoken, in various forms, in Marwar, Mewar, Eastern Sindh, Jaisalmir, Bikaner, the South Panjab,

Dialects.

and the North-West of the Jaipur State. The area occupied by Mārwarī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipuri and Hārauṭī, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipuri, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārwarī, the latter dialect tending rather to agree with the Sindhi, immediately to its west. North-Eastern Rājasthānī includes the Mēwātī of Alwar, Bharatpur, and Gurgaon, and the Ahirwātī of the Ahir country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindī,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Mālvi, spoken in Malwa and the adjoining country. It has Bundēli (a Western Hindī dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipuri, possessing some forms which are evidently connected with those of Western Hindī. The other South-Eastern dialect is Nimāḍī. It is by origin a form of Mālvi, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhīli and Khāndēśī that it is now a distinct dialect, with marked peculiarities of its own.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rājasthānī in the area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less :—

Mārwarī	6,088,389
Central-East	2,907,200
North-Eastern	1,570,099
Mālvi	4,350,507
Nimāḍī	474,777

Total number of speakers of Rājasthānī in the area in which it is
a vernacular as estimated for the Linguistic Survey . . . 15,390,972

No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārwarī are found in other parts of India. In 1891, 451,115 speakers of Mārwarī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārwarī' to indicate any inhabitant or dialect of Rājputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was *at least* 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārwarī. Numbers of poems in Old Mārwarī or Dīngal, as it is called when used for poetical purposes, are in existence but have not as

yet been studied. Besides this, there is an enormous mass of literature in various forms of Rājasthānī, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tope's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithvirāj Rāso* of Chand Bardai, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fishermen and whitewashers. Besides the Bardic Chronicles Rājasthānī also possesses a large religious literature. That of the Dādā Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the *Prithvirāj Rāso* which has been published is written in an old form of Western Hindi,—not Rājasthānī,—but, unfortunately, this work, while the most celebrated, is not the one regarding the authenticity of which the most serious doubts are justified. The Sarnapur missionaries translated the New Testament into *Mārwarī*, *Jaipuri* (i.e., Mīwārī), *Bikanērī* (a form of Mārwarī), *Jeipuri* proper, *Mār-wāṭī* (an Eastern dialect), and *Ujainī* (i. e., Mālvi).

The only essay dealing with the Rājasthānī dialects as a group is one by the present writer on pp. 767 and ff. of the *Journal of the Royal Asiatic Society* for 1901, entitled *Note on the principal Rājasthānī Dialects*. Most of this is incorporated in the following pages.

For printed books the Deva-nāgarī character is used. The written character is a corrupt form of Deva-nāgarī, related to the Mōli alphabet used in Marāṭhī, and to the Mahājānī alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters *ḍ* and *ṛ*.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars of the four principal dialects, Mārwarī, Jaipuri, Mīwārī, and Mālvi, based on the *Note* referred to above. Nimādi, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular. In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *e* in 'hat,' and *au* like the *o* in 'hot.' Short *e* and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *h* is pronounced like a rough *k*, thus agreeing with Northern Gujarātī and many Bhil dialects. On the other hand, in the same locality *chh* is commonly pronounced as *ś*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āl*.

I take this opportunity of explaining the pronunciation of the letter *ṛ*, sometimes transliterated *w*, and sometimes *v*. In Western Hindī and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *badan*, and *vichār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāṭhī section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a*, *u*, *o*, *ai*, or *au* it is nearer the sound of *w*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mārwāṛī' not 'Mārvāṛī,' because the *w* is followed by *ā*, but 'Mālvi,' not 'Mālwi,' because the *v* is followed by *i*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *ḷ* and *ṇ* which are hardly ever met in Western Hindī are here very common. In fact every medial *ḷ* or *ṇ* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ḷ* is represented by a dental *ḷ*, and a Prakrit *ṇ* by a dental *ṇ* in Rājasthānī. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial* *ḷ* and *ṇ* are not cerebralised.

In the following tables, I also give the Braj Bhāshā, Bundēli and Gujarātī forms for the sake of comparison.

As regards gender, the rule of Western Hindī is generally followed, that there are only two genders, a masculine and a feminine. In one or two dialects of Western Hindī we have noted sporadic instances of the use of a neuter gender. In Rājasthānī these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarātī.

Declension.

The following tables illustrate the declension of the four chief Rājasthānī dialects.

A—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse.'

	Braḷ.	Bundēli.	Rājasthānī.				Gujarātī.
			Māwāṭi.	Mālvi.	Jaipuri	Mārwāṛi.	
<i>Singular.</i>							
Direct	<i>ghōṛā</i>	<i>ghōṛāṛō</i>	<i>ghōṛō</i>	<i>ghōṛō</i>	<i>ghōṛō</i>	<i>ghōṛō</i>	<i>ghōṛō</i>
Agent	...	/ ...	<i>ghōṛai</i>	<i>ghōṛē</i>	<i>ghōṛai</i>	<i>ghōṛāi</i>	<i>ghōṛē</i> or <i>ghōṛāē</i>
Oblique	<i>ghōṛē</i>	<i>ghōṛāṛē</i>	<i>ghōṛā</i>	<i>ghōṛā</i>	<i>ghōṛā</i>	<i>ghōṛā</i>	<i>ghōṛā</i>

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghōṛō*, 'a horse'—(continued).

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mewātī.	Mālvi	Jaipurī	Mārwāṛī.	
Plural.							
Direct .	<i>ghōṛō</i>	<i>ghwāṛē</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)</i>
Agent .	...	...	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)-ē</i>
Oblique .	<i>ghōṛāū</i> or <i>ghōṛānī</i>	<i>ghwāṛan</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ō)</i>

(b) Strong feminine tadbhava noun. *ghōṛī*, 'a mare.'

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mewātī.	Mālvi	Jaipurī.	Mārwāṛī.	
Singular.							
Direct .	<i>ghōṛī</i>	<i>ghwāṛī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Agent .	...	...	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Oblique .	<i>ghōṛī</i>	<i>ghwāṛī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Plural.							
Direct .	<i>ghōṛīyā</i>	<i>ghwāṛīyā</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōḍī(-ō)</i>
Agent .	..	...	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōḍī(-ō)-ē</i>
Oblique .	<i>ghōṛīyāū</i>	<i>ghwāṛīn</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōḍī(-ō)</i>

(c) Weak masculine tadbhava noun. *ghar*, 'a house.'

	Braj.	Bundēli	Rājasthānī.				Gujarātī.
			Mewātī	Mālvi	Jaipurī	Mārwāṛī.	
Singular.							
Direct .	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Agent .	...	...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>gharē</i>
Oblique .	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Plural.							
Direct .	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar(-ō)</i>
Agent .	...	...	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>ghar(-ō)-ē</i>
Oblique .	<i>gharāū</i> or <i>gharānī</i>	<i>gharan</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>ghar(-ō)-ē</i>

In the above we note the typical Rājasthānī and Gujarātī singular oblique form in *ā*, instead of *ē*. In Rājasthānī the plural of the *ā* is *ā̃*. It will also be noted that all the Rājasthānī dialects have a special form for the Agent case, instead of using the oblique form with the postposition *nē* or its equivalent. Mēwātī and Mālvi, which are most nearly related to Western Hindī, also optionally employ *nē* or *nai*.

Mālvi has also a plural formed by suffixing *hōr*, which reminds us of the old Kanauji *hivār* and the Khas (Naipālī) *haru*.

All these nouns have also an organic locative in *ē*, or *ai*. Thus *gharē*, in a house.

B.—POSTPOSITIONS.

	Braj	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwāri.	
Agent	<i>nē</i>	<i>nē̃</i>	<i>nai</i>	<i>nē</i>	...	..	...
Genitive	<i>kau, kē, kī</i>	<i>kō, kē, kī</i>	<i>kō, kā, kī</i>	<i>{ rō, rā, rī; kō, kā, kī</i>	<i>kō, kā, kī</i>	<i>rō, rā, rī</i>	<i>nō, nā, nī</i>
Dative	<i>kaū</i>	<i>khō̃</i>	<i>nai</i>	<i>nē, kē</i>	<i>nai, kai</i>	<i>nāī</i>	<i>nē</i>
Ablative	<i>sō̃, tō̃</i>	<i>sō̃, tō̃</i>	<i>saī, taī</i>	<i>ū, sē, sū</i>	<i>sū, saī</i>	<i>sū, tī</i>	<i>tī</i>

In the above, note that the oblique genitive ends in *ā*, as in Gujarātī, not in *ē*, as in Braj and Bundēli. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is the *e* or *ai* of the Agent. Note that Mēwātī and Mālvi are the only dialects which can optionally employ a postposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *kai* is the locative of *kō*, and *nai* the locative of the Gujarātī *nō*. Note that in Mālvi and Mēwātī *nē* and *nai* are used both for the agent and for the dative.

Adjectives.—Adjectives follow the genitive postpositions in their inflexions. Thus *āchchhō*, good; fem. *āchchhī*; masc. obl. *āchchhā*. Adjectives (including genitives) have, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *kālē ghorē lāt mārī*, the black horse kicked; *rājā-kē gharē*, in the Rājā's house. In other words adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarātī *bījē dahādē*, on the second day.

Pronouns.

A.—PERSONAL PRONOUNS.

First Person.

	Braj.	Bundēli	Rājasthānī.				Gujarātī.
			Mēwātī	Mālvi.	Jaipuri.	Mūrwāpi.	
<i>Singular.</i>							
Direct	maī, haū	mē, maī	maī	mū, hū	maī	hū, mhū	hū
Oblique	mohi, mō, muj	mō, mōy	mū, muj	ma, mha, mhā	ma, mū, maī	mha, maī	ma, mārā
Genitive	mērau	mō-lō, mērō, mō-nō	mērō	mārō, mhārō	mhārō	mhārō, mārō	mārō
<i>Plural.</i>							
Direct	ham	ham	ham, hamā	mhē, āpā	mhē, āpā	mhē, mē, āpā	amē, āp ^{nē}
Oblique	hamaū, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā, āpā	am, amārā, āpan, āp ^{nī}
Genitive	hamārau	ham-lō, hamārō, hamāō	mhārō	mhānō, āp ^{nō}	mhā-kō, āp ^{nū}	mhārō, mārō, āpārō	amārō, āp ^{nō}

Second Person.

	Braj	Bundeli	Rajasthani				Gujarati.
			Mewati	Malvi	Jaipuri	Murwari	
<i>Singular.</i>							
Direct	taī, tū	taī, tū	tū	tū	tū	tū, thū	tū
Oblique	tohi, tō, tuj	tō, tōy	tū, tuj	ta, tha, thā	ta, tū, taī	tha, taī	ta, tārā
Genitive	tērau	tō-lō, tērō, tō-nō	tērō	thārō	thārō	thārō	tārō
<i>Plural.</i>							
Direct	tum	tum	tum, tam, tham	thē	thē	thē, tamē	tamē
Oblique	tumhaū, tum	tum	tam	thē	thē	thā, tamā	tam, tamārō
Genitive	tumhārau, tīhārau	tum-lō, tumārō tumāō	thārō	thānō	thā-kō	thārō, tamārō	tamārō

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēli is *mo-*, *muj-*, or *mē-*; *to-*, *tuj-*, or *tē-*. In Rājasthānī it is *ma-* or *mū-*; *ta-*, or *tū-*, in this agreeing with Gujarātī.

In the plural it is *mhā* and *thā* instead of *ham* and *tum*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mhā* and *thā*. Mēwātī alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvi has the termination *ṇō*, which corresponds to the *nō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī: but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B.—DEMONSTRATIVE PRONOUNS.

This.

	Braj.	Bundēlī.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipuri.	Mārwarī.	
<i>Singular.</i>							
Direct	<i>yah</i>	<i>jō</i>	yō, fem. yā	yō, fem. yā	yō, fem. yā	ō, yō, fem. ā, yā	ā.
Oblique	<i>yāhi, yā</i>	<i>jā</i>	aī	inī, anī	ī	in, inī, anī	a
<i>Plural.</i>							
Direct	<i>yē</i>	<i>jē</i>	yai	yē	yē	ē, āī	a
Oblique	<i>inhaū, inī</i>	<i>in</i>	in	inā, anā	yā	inā, anā, yā, ā	a

That.

	Braj.	Bundeli.	Rajasthani.				Gujarati.
			Mewati.	Malvi.	Jaipuri.	Mārwāṭi.	
Singular.							
Direct .	wō, wah	ū, bō	wō, woh, fem. wā	wō, fem. wā	wō, fem. wā	ū, fem. wā	ē
Oblique .	wāhi, wā	ū, bā	wāī	unī, wanī	ī	un, unī, wanī	ē
Plural.							
Direct .	wō, wai	bō	wai	vī	wai	wāī	ē
Oblique .	unhāñ, uni	un	un	wanē	wē	unē, wanē, wā	ē

C.—OTHER PRONOUNS.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
Relative .	jau, jaun	jō	jō	jō	jō, jyō, fem. jā	jō, jikō, fem. jikā	jē
Oblique .	jāhi, jā	jā	jhaī	janī	jī	jin, jan, janī	jē
Correlative sō	sō	sō	...	...	sō	sō, tikō, fem. tikā	tē
Oblique .	tāhi, tā	tā	...	...	tī	tin, tinī	tē
Interrogative.							
Masc, fem.	lō, lau	lō	kann	kūn	kun	kun, kan	lōn
Oblique .	lāhi, lā	lā	kaīh	kanī	kun	kun, kan	lōna, kō
Neuter .	lahā, lā	lā	kē	kāī	kāī	kāī	...
Indefinite.							
Masc., fem	lōū, lōī	lōū	kōī	kōī	kōī	kōī	lōī
Neuter .	luch	lachū	kimaī	kāī	kyō	kāī	lāī, lāī

With regard to the relative, it must be observed that in Rājasthānī it is very often used in the sense of a demonstrative.

In the above pronouns, the differences between Rājasthānī and Braj-Bundēli are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rājasthānī.

Verbs.—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindī. The typical syllable of this voice is *ij*. Thus *mārⁱijō*, to strike; *marījⁱijō*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindī potential passives such as *dikhānā*, to be visible.

A.—VERBS SUBSTANTIVE.

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Mēwātī *sū* is, of course, only a phonetic spelling of the Jaipurī *chhū*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthānī are that, in the present, the first person plural ends in *ā*, that (except in Mēwātī) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in *ā*.

	Braj.	Bundeli.	Rajasthani.				Gujarati.
			Mewati.	Malvi.	Jaipuri.	Mārwari.	
PRESENT.							
Singular.							
1.	haũ	hō, āo	hũ, sũ	hũ	chhũ	hũ	chhũ
2.	hai	hē, āy	hai, sā, sai	hē	chhai	hāi	chhē
3.	hai	hē, āy	hai, sai	hē	chhai	hāi	chhē
Plural.							
1.	haĩ	hō, āy	hā, sā	hā	chhā	hā	chhā
2.	hau	hō, āw	hō, sō	hō	chhō	hō	chhō
3.	haĩ	hō, āy	haĩ, saĩ	hai	chhai	hāi	chhē
PAST.							
Singular.							
Masc.	hau, hutau	hatō, tō	hō, thō, sō	thō	chbō	hō	hatō
Plural.							
Masc.	hō, hutē	hatē, tē	hā, thā, sā	thā	chbā	hā	hatā

B.—THE FINITE VERB.

In Rājasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pañjābī and Western Hindī, of which latter Braj and Bundēli are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindī, and follows that of Gujarātī. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rājasthānī. It will be sufficient to give only a few of the principal tenses of the intransitive verb *chaḷ*, 'go.' Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

(a) *Old Present.*—This tense is, as in other cognate languages, often employed as a present Subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rājasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in *ā*,

and that, except in Mewati, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

			Rajasthani				Gujarati
	Ist	2nd	Mewari	Mali	Jaipuri	Mewari	
Present.							
1.	chalāũ	chalāĩ	chalāũ	chalāũ	chalāũ	chalāũ	chalāũ
2.	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi
3.	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi
Future.							
1.	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi
2.	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi
3.	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi	chalāsi

(b) Imperative.—This tense is practically the same in all Indo-Aryan languages.

	Hindi.	Hindi.	Rajasthani.				Gujarati.
			Mewati.	Mali.	Jaipuri.	Mewari.	
Imper.							
1.	chal	chal	chal	chal	chal	chal	chal
Pres.							
2.	chalāsi	chalāsi	chalō	chalō	chalō	chalō	chalō

(c) Future.—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissāmi* or *chalihāmi*; thus, *chal'syū* or *chal'hū*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi *chalū-gā*, which probably means 'I am gone (*gā*) that I may go (*chalū*).' Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Ist	2nd	Rajasthani				Gujarati
			Mewati	Mali	Jaipuri	Mewari	
Simple Future							
1	chal'syū	chal'syū	...	...	chal'syū	chal'hū	chal'si
2	chal'si	chal'si	...	...	chal'si	chal'hi	chal'si
3	chal'si	chal'si	...	...	chal'si	chal'hi	chal'si

SIMPLE FUTURE—*contd.*

	Braĵ.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Plural.</i>							
1.	<i>chalīhaĩ</i>	<i>chalīhẽ</i>	...	...	<i>chal'syẽ</i>	<i>chal'hã</i>	<i>chal'sũ,</i> <i>chal'sũ</i>
2.	<i>chalīhau</i>	<i>chalīhō</i>	...	...	<i>chal'syō</i>	<i>chal'hō</i>	<i>chal'sō</i>
3.	<i>chalīhaĩ</i>	<i>chalīhẽ</i>	...	...	<i>chal'sī</i>	<i>chal'hī</i>	<i>chal'sē</i>

PERIPHRASTIC FUTURE.

	Braĵ.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Masc. 1.	<i>chalaũ-gau</i>	<i>chalũ-gō</i>	<i>chalũ-gō</i>	<i>chalũ-gā</i>	<i>chalũ-lō</i>	<i>chalũ-lā</i> or <i>-gō</i>	...
<i>Plural.</i>							
Masc. 1.	<i>chalaĩ-gē</i>	<i>chaliẽ-gē</i>	<i>chaliã-gā</i>	<i>chaliã-gā</i>	<i>chaliã-lā</i>	<i>chaliã-lā</i> or <i>gā</i>	...

Note that in Mālvi and Mārwarī the singular terminations are *gā* and *lā* respectively, not *gō* and *lō* as we should expect. Unlike the *gō* of Mēwātī and Mārwarī and the *lō* of Jaipurī, *gā* and *lā* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gā* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstānī. In that language, as in Braĵ and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal'tā hũ*, 'I am going.' In Rājasthānī, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarātī. Thus, to take Jaipurī as an example, we have—

Singular.

1. *maĩ chalũ chhũ*, 'I am going.'
2. *tũ chalai chhai*, 'thou wast going.'
3. *wō chalai chhai*, 'he was going.'

Plural.

1. *mhẽ chaliã chhã*, 'we are going.'
2. *thẽ chalō chhō*, 'you are going.'
3. *wai chalai chhai*, 'they are going.'

The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundēlī only the masculine forms are shown :—

Braj	.	<i>chal^atu haũ.</i>
Bundēlī	.	<i>chalat hō or chalat āto.</i>
Mēwātī	.	<i>chal^aũ hũ.</i>
Mālvi	.	<i>chal^aũ hũ.</i>
Jaipurī	.	<i>chal^aũ chhũ.</i>
Mārwarī	.	<i>chal^aũ hũ.</i>
Gujarātī	.	<i>chālũ chhũ.</i>

(e) *The Imperfect.*—The usual way of forming the imperfect in Rājasthānī is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person. Thus we have in Jaipurī *maĩ chalai chhō*, I was going, literally, I was on going, or as was said in old English ‘I was a-going.’ A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rājasthānī. The line of borrowing is quite traceable. Mālvi alone does not employ this idiom, but uses the present participle as in ordinary Western Hindī and Gujarātī. The present participle may also be optionally used in Mārwarī. We thus obtain the following forms of the imperfect :—

✓ Braj	.	<i>haũ chal^atu hō.</i>
Bundēlī	.	<i>maĩ chalat tō.</i>
Mēwātī	.	<i>maĩ chalai hō.</i>
Mālvi	.	<i>hũ chal^atō thō.</i>
Jaipurī	.	<i>maĩ chalai chhō.</i>
Mārwarī	.	<i>hũ chal^atō hō, hũ.chal^aĩ hō.</i>
Gujarātī	.	<i>hũ chāl^atō hatō.</i>

✓(f) *Participles and Infinitives.*—The following are the most usual forms in the Rājasthānī dialects :—

	Present Participle.	Past Participle.	Infinitives.
Braj	<i>chal^atu</i>	<i>chalyau</i>	<i>chal^anaũ, chaliwaũ.</i>
Bundēlī	<i>chalat</i>	<i>chalō</i>	<i>chalan, chal^abō.</i>
Mēwātī	<i>chal^atō</i>	<i>chalyō</i>	<i>chal^anũ, chal^abō.</i>
Mālvi	<i>chal^atō</i>	<i>chalyō</i>	<i>chal^anō, chal^awō.</i>
Jaipurī	<i>chal^atō</i>	<i>chalyō</i>	<i>chal^anũ, chal^abō.</i>
Mārwarī	<i>chal^atō</i>	<i>chalyō</i>	<i>chal^anō, chal^anũ, chal^abō.</i>
Gujarātī	<i>chāl^atō</i>	<i>chālyō</i>	<i>chāl^aoũ.</i>

The differences are slight, but it will be seen that when they exist the Rājasthānī dialects agree among themselves, and with Gujarātī, but differ from Braj and Bundēlī.

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindī. Here again the Gujarātī idiom is followed.

Syntax.

When a transitive verb in the past tense is used in the impersonal construction in Western Hindī, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-kō mārā* (not *mārī*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēnē strī-nē mārī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindī and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *katrō* or *katrō-k*, how many; *khā gayō* or *khā gayō-s*, where did he go? To these may be added *rō* or *ḍō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindī on the one hand and from Gujarātī on the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindī than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindī. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

General conclusion.

In the inflexion of nouns they agree with Gujarātī and differ from Western Hindī. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarātī than with Western Hindī.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindī.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindī.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindī. Here and there we find in Mālvi a point of agreement with Bundeli, while Jaipuri and Mārwarī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

MĀRWĀRĪ.

Standard Mārwarī is spoken on the Rajputana State of Marwar-Mallani. The dialect, in a more or less impure condition, is also spoken on the east, in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar; on the south in the States of Sirohi and Palanpur; on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer; and on the north in Bikaner, in the Shēkhāwāṭī tract of the State of Jaipur, and in the south of the Panjab. In this area the number of its speakers is about six millions.

On the east Mārwarī is bounded by the Eastern dialects of Rājasthānī, of which we have taken Jaipurī as the standard. On the south-east it has the Mālvi dialect of Rājasthānī and a number of Bhil dialects. On the south-west it is bounded by Gujarātī. On the west, it has, to the south, the Sindhī spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur. On the north-west it has Panjābī. It merges into Lahndā and Panjābī through a mixed form of speech entitled Bhaṭṭiānī, which has little connexion with Rājasthānī; on the north-west it merges into Panjābī and the Bāngarū dialect of Western Hindī through Bāgrī. In the extreme north-east of the area, it has Mēwātī directly to its north.

Standard Mārwarī varies but little from Jaipurī. We may note three main points of difference. In Jaipurī the postposition of the genitive is *kō*, while in Standard Mārwarī it is *rō*. In Jaipurī, the verb substantive is *chhū*, I am, *chhō*, was; in Mārwarī it is *hū*, I am, *hō*, was. In Jaipurī there are two forms of the future. Of one the typical letter is *s*, as in *mār^ssyū*, I shall strike. The other takes the suffix *lō*, which changes for gender and number; thus, *mār^ū-lō*, I shall strike. In Mārwarī, there are three forms. In one of these, the typical letter is *h*, as in *mār^h-hū*, I shall strike. In another *lā* is added, which does *not* change for gender or number, as in *mār^ū-lā*, I shall strike; while the third adds *gō*, like the Hindī *gā*.

Standard Mārwarī is spoken in the centre of the Marwar State. In the north-east of the State, and in Kishangarh, Ajmer, and west Merwara the dialect is somewhat mixed with Jaipurī. Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārwarī, known as Mēwārī or Mērwarī, according to locality. In South Marwar, in the State of Sirohi, and in the north of Palanpur in Gujarāt, the Mārwarī is affected by Gujarātī, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of Sindhī makes itself felt. Here we have a number of minor dialects, the principal of which are Thālī and Dhafkī, which are grouped together as Western Mārwarī. Finally there are a Northern Mārwarī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Mārwarī merging into Jaipurī, and Bāgrī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāngarū.

It should be noted that, right in the heart of the Mārwārī country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Mārwārī spoken in their neighbourhood.

The following table shows the estimated number of speakers of Mārwārī in the
Number of speakers. area in which it is a vernacular.

Table showing the number of speakers of Mārwārī in the area in which it is a Vernacular.

Standard Mārwārī—		
Marwar	. . . . .	1,591,160
Eastern Mārwārī—		
Mārwārī-Dhupdhārī (Marwar)	. . . . .	49,300
Gōrāwāṭī (Kishangarh)	. . . . .	15,000
Mārwārī of Ajmer	. . . . .	208,700
Mārwārī of Merwara	. . . . .	17,000
Mēwārī (including Mārwārī)	. . . . .	1,684,864
		<hr/>
		1,974,864
Southern Mārwārī—		
Gōḍwārī (Marwar)	. . . . .	147,000
Sirohi—		
(Sirohi)	. . . . .	169,300
(Marwar)	. . . . .	10,000
		<hr/>
		179,300
Dēorāwāṭī (Marwar)	. . . . .	86,000
Mārwārī-Gujarātī—		
(Marwar)	. . . . .	30,270
(Palanpur)	. . . . .	35,000
		<hr/>
		65,270
		<hr/>
		477,570
Western Mārwārī—		
Thālī—		
(Marwar)	. . . . .	380,900
(Jaisalmer)	. . . . .	100,000
		<hr/>
		480,900
Mixed dialects	. . . . .	204,749
		<hr/>
		685,649
Northern Mārwārī—		
Bikanēri—		
(Bikaner)	. . . . .	533,000
(Bahawalpur)	. . . . .	10,770
		<hr/>
		543,770
Shōkhāwāṭī	. . . . .	488,017
Bāgrī	. . . . .	327,359
		<hr/>
		1,359,146
Total number of speakers of Mārwārī in the Mārwārī area		<hr/>
		6,088,389

The Mārwārīs are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rājasthānī, such as Jaipurī or Mālvi, have been included under Mārwārī.

Table showing the number of speakers of Mārṡārī so far as known, in Provinces of India other than Rajputana and Ajmer-Merwarā.

Assam	5,475	
Bengal	6,591	
Berār	36,614	
Bombay and Feudatories	241,094	i.e. the Provincial total 276,090 less 35,000 for Palanpur.
Burma	—	
Central Provinces and Feudatories	22,566	
Madras and Agencies	1,108	
United Provinces and Native States	2,228	
Punjab and Feudatories	130,000	Approximate. Separate figures not available.
Nizam's Dominions . . . . .	...	No figures available.
Baroda	4,859	.
Mysore	579	.
Rajputana . . . . .	...	No figures available.
Central India . . . . .	...	No figures available.
Coorg	1	
Kashmir . . . . .	..	No figures available.
Total number of speakers of Mārṡārī so far as known, in places in India outside the Mārṡārī area	451,115	

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Mārṡārī. Such are the Ōḍs of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārṡārī, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Mārṡārī are the Mahēśrī and Ōswālī of Chanda in the Central Provinces. They are the languages of two Mārṡārī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārṡārī spoken in the Province. So also has the dialect of the Kīrs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rājasthānī dialect, but the specimens of it which I have received are written in what is certainly a mixture of Mārṡārī and Mālvi. Bhōyārī, another tribal dialect of the Central Provinces, which is usually classed as Mārṡārī, is really bad Bundēlī. Turning to the North-Western Provinces we find Chūrūwālī returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāls, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bīkānērī, and is already included in the Mārṡārī figures.

The total number of recorded Mār-wārī speakers is therefore as follows :—

Mār-wārī speakers at home	6,088,389
„ „ „ abroad	451,115
TOTAL	<u>6,539,504</u>

Allowing for unrecorded entries, we may safely put the total number of speakers of Mār-wārī in British India at, at least, 6,550,000.

Mār-wārī has an old literature about which hardly anything is known. The writers sometimes composed in Mār-wārī and sometimes in Braj Mār-wārī literature Bhākhā. In the former case the language was called *Ḍiṅgaḷ* and in the latter *Piṅgaḷ*. None of the *Ḍiṅgaḷ* literature has yet been published. I have seen some works in prosody in it, and it is known that it contains several important bardic chronicles. Mr. Robson published a collection of dramatic works in Mār-wārī which are noticed below in the list of authorities. Mīrā Bāī, the famous poetess, was queen of Mēwār. Any poems of hers, however, which I have seen are in Braj Bhāshā.

AUTHORITIES—

Very few works deal with Mār-wārī. I know of the following :—

ROBSON, REV. J.—*A Selection of Khyāls or Mār-wārī Plays, with an Introduction and Glossary*. Bazar Mission Press, 1866.

KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, also the colloquial Dialects of Rājputānā with copious Philological Notes*. First Edn., Allahabad and Calcutta, 1876. Second Edn., London, 1893.

FALLON, S. W.—*A Dictionary of Hindustani Proverbs, including many Marwari, Panjabi, Maggah, Bhojpuri and Tirhuti Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes, by the late S. W. F.* Edited and revised by Capt. R. C. Temple, assisted by Lala Faqir Chand Vaish, of Delhi. Benares and London, 1886.

PANḌIT RĀM KARṆ ŚARMĀ.—*Mār-wārī Vyākaraṇa*. A Mār-wārī grammar written in Mār-wārī. No date or place of publication in my copy, ?Jodhpur. About 1901.

For books and the like the ordinary Dēva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption similar to the 'Mahājani' character of Upper India and to the Mōḍī of Marāṭhī, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted,¹ so that it is often illegible. No types have ever been cast in this character, but facsimile specimens of documents written in it will be found in the following pages :—

The following account of the grammar of Standard Mār-wārī is based on the specimens and on Panḍit Rām Karṇ Śarmā's *Mār-wārī Vyākaraṇa*. It is interesting to note that the Mār-wārī verb has a regular organic Passive Voice. Although the grammar of Mār-wārī is here treated before that of the other dialects, it is not so fully treated as that of Central Eastern Rājasthānī which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rājasthānī dialect, because more materials were available for it than for the

¹ The Mahājani character is really this Mār-wārī current script which has been carried in the course of trade all over India. Its illegibility, owing to the omission of the vowels, has given rise to numerous stories. One of the best known is of the Mār-wārī merchant who went to Delhi. Thence his clerk wrote home 'bābū ajmēr gayō, bārī bahī bhēj-dijē. the Babu has gone to Ajmer, send the big ledger.' This, being written without vowels, was read by its recipient, Bābū āj mar-gayō, bārī bahū bhēj dijē, the Babu died to-day, send the chief wife,—apparently to perform his funeral obsequies!

others, and the student is recommended to read the Central Eastern Rājasthānī grammar before the Mārwarī one, as several references to it occur in the latter.

PRONUNCIATION.

In *ā*, the termination of the oblique plural of nouns, the *ā* is pronounced broadly something like the *a* in all. The diphthongs *ai* and *au* have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The *ai* is sounded almost like the *a* in 'hat' and the *au* almost like the *o* in 'hot.' In such cases, in order to draw attention to the fact, I transcribe them *āi* and *āu* respectively. It may be added that *ē* and *āi* are often practically interchangeable, and so are *ō* and *āu*.

As in Eastern Rājasthānī *i* and *a* are often interchanged as in *jiṇāi-rāi* for *jaṇāi-rāi*, to a person. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *chakkī*, a millstone, is often pronounced *sakkī* and *chhāchh*, buttermilk, as *sās*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *ḷ* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chaliō*, gone, becomes, in Mārwarī, *chaliyō*. A dental *l* represents a Prakrit double *ll*. Thus, Prakrit *challiō*, gone, becomes, in Mārwarī, *chāliyō*. *ḷ* is often indicated thus, *ḷ*, instead of by *ḷ*.

In writing Mārwarī the letters *ḷ* and *r* are distinguished. This is not done as in Hindī by representing *r* by the sign for *ḷ* with a dot placed under it, thus *ḷ̣*. In Mārwarī there are two distinct characters, viz., *ḷ* for *ḷ* and *ḷ̣* for *r*. In printed Mārwarī, when the type for *ḷ* is not available, the Dēvanāgarī letter *ṛ* is often substituted for it, which is very inconvenient; as, in that case, for instance, only the context can tell whether *बमो* represents 'baḍō' or 'bamō.' In printing the Mārwarī specimens in the Dēvanāgarī character, I shall represent *ḷ* by *ḷ̣* and *r* by *ḷ̣*.

Aspiration and the letter *h* are commonly omitted. Thus *paḷḷnō* for *paḷḷhḷnō*, to read; *pāilō* for *pahilō*, first; *kāiṇō* for *kahḷḷnō*, to say.

The letter *s* is quite commonly pronounced as *sh* in English. The rule is almost universal.

DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition *nē*, but has, like the locative, a special form in declension:—

Tadbhava masculine noun in ō.

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō</i> , a horse.	<i>ghōḍā.</i>
Agent	<i>ghōḍē</i> , <i>ghōḍāi.</i>	<i>ghōḍā.</i>
Loc.	<i>ghōḍē</i> , <i>ghōḍāi.</i>	<i>ghōḍā.</i>
Obl.	<i>ghōḍā.</i>	<i>ghōḍā.</i>

Tadbhava masculine noun ending in a consonant.

Nom.	<i>ghar</i> , a house.	<i>ghar.</i>
Agent	<i>ghar.</i>	<i>gharā.</i>
Loc.	<i>gharē</i> , <i>gharāi</i> , <i>gharā</i> , <i>gharā.</i>	<i>gharā.</i>
Obl.	<i>ghar.</i>	<i>gharā.</i>

Tadbhava feminine nouns in ī.

Nom.	<i>ghōḍī</i> , a mare.	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Agent	<i>ghōḍī</i>	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Loc.	...	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Obl.	<i>ghōḍī</i> .	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .

Tadbhava feminine noun ending in a consonant.

Nom.	<i>bāt</i> , a word.	<i>bātā̃</i> .
Agent	<i>bāt</i> .	<i>bātā̃</i> .
Loc.	...	<i>bātā̃</i> .
Obl.	<i>bāt</i> .	<i>bātā̃</i> .

We occasionally meet with a feminine locative in *ā̃*, as in *ux biriyā̃*, at that time.

OTHER NOUNS.

		Sing.	Plur.		
		Nom.	Obl.	Nom.	Obl.
Masculine.	{	<i>rājā</i> , a king.	<i>rājā</i> .	<i>rājā</i> .	<i>rājāvā̃</i> .
		<i>munī</i> , a sage.	<i>munī</i> .	<i>munī</i> .	<i>munīyā̃</i> .
		<i>tēlī</i> , an oilman.	<i>tēlī</i> .	<i>tēlī</i> .	<i>tēliyā̃</i> .
		<i>sādhu</i> , a saint.	<i>sādhu</i> .	<i>sādhu</i> .	<i>sādhuvā̃</i> .
		<i>bābū</i> , a gentleman.	<i>bābū</i> .	<i>bābū</i> .	<i>bābuvā̃</i> .
Feminine.	{	<i>mā</i> , a mother.	<i>mā</i> .	<i>māvā̃</i> .	<i>mācā̃</i> .
		<i>mūrtī</i> , an image.	<i>mūrtī</i> .	<i>mūrtiyā̃</i> .	<i>mūrtiyā̃</i> .
		<i>tamākhū</i> , tobacco.	<i>tamākhū</i> .	<i>tamākhuvā̃</i> .	<i>tamākhuvā̃</i> .
		<i>bahū</i> , a daughter-in-law.	<i>bahū</i> .	<i>bahuvā̃</i> .	<i>bahuvā̃</i> .
		<i>gau</i> , a cow.	<i>gau</i> .	<i>gāuvā̃</i> .	<i>gāuvā̃</i> .

The usual postpositions are :—

Acc.-Dat.	<i>nāī̃</i> ,	<i>nāī</i> ,	<i>kanāī̃</i> ,	<i>rāī̃</i> .
Instr. and Abl.	<i>sī̃</i> ,	<i>ī̃</i> .		
Genitive	<i>rō</i> ,	<i>kō</i> ,	<i>taṇō</i> ,	<i>handō</i> .
Locative	<i>mē̃</i> ,	<i>māī̃</i> ,	<i>māhāī̃</i> ,	<i>māī̃</i> , <i>māỹ</i> .

With regard to the above it should be noted that the dative (and accusative) postpositions *nāī̃* (or *nāī̃̃*) and *rāī̃* are locatives of *nō* and *rō* respectively. *Kanāī̃* is a contraction of *kāī̃-nāī̃*, which is the locative of *kō-nō*. *Kō*, *nō*, and *rō* are all genitive postpositions. *Kō* and *rō* occur in Mārwarī and *nō* in the neighbouring Gujarātī. Further remarks regarding the use of *rāī̃* will be found below.

The usual suffix of the genitive is *rō*. *Taṇō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwarī area which border on tracts in which Mēwarī or Mālvi is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *rō*, *rāt*, and *nāt* should be joined to the noun without hyphens, as is done with the *nō* of Gujarātī, while *kō*, *taṇō*, and *handō* should have hyphens. Thus *ghōḍānō*, *ghōḍārāt*, *ghōḍānāt*, but *ghōḍā-kō*, *ghōḍā-taṇō*, and *ghōḍā-handō*. This is a question of derivation which will be found explained under the head of Gujarātī on p. 328 *infra*. In Rājasthānī, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, *ghōḍā-rō*, *ghōḍā-rāt*, *ghōḍā-nāt*.

The genitive terminations are liable to change as in Eastern Rajputana. *Rō* (*kō*, *tanō*, *handō*) changes to *rā* (*kā*, *tanā*, *handā*) before a masculine noun in the oblique singular or in the plural; to *rī* (*kī*, *tanī*, *handī*) before any feminine noun; and to *rē* or *rāī* (or sometimes *rā*) before any masculine noun in the agent or locative. As postpositions like *āgāī*, in front, before, or *pachhāī*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rāī* or *rē*, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, *khēt-rō dhān*, the paddy of the field; *rājā-rā ghōḍā-sū*, from the horse of the king; *khēt-rī kākaḍiyā*, the cucumbers of the field; *ghar-rāī pachhāī*, behind the house; *thā-rāī bāp-rāī ghar-māī*, in your father's house; *āp-rāī khētā-māī*, in his own fields; *u-rāī hāt-māī*, in his hand; *khētā-rāī pālī*, the boundary of the fields, literally, 'in of the fields'; *un dēs-rāī*, in of that country, one amongst its inhabitants; *thā-rāī bābō-sā gōth kīvī*, by your father a feast was made; *u-rāī bāp dīthō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*naī* or *nāī* is itself the locative of the Gujarātī genitive termination *nō*), we often find *rāī* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *mhāī u-rāī bēlāī-rāī ghayā chāb*kiyā rī-dīvī-hāī*, I have given many stripes to his son; *ēk jīnāī-rāī dōy dāw-rā hā*, to a certain man there were two sons; *u-rāī gōth*, a feast for him. In the first example it will be noted that the *rāī* of *u-rāī* is also in the locative to agree with *bēlāī*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *rāī* is often used instead of *rā*. Thus *āp-rāī bāp-nāī kayō*, he said to his father; *āp-rāī hukam-nai lōpiyō nahī*, I did not disobey your order.

Finally, when a noun itself is in the locative with *māī*, the *māī* is sometimes attached to the inflected locative in *āī*, and not to the oblique form. Thus *kūphāīḍāī-māī* (not *kūphāīḍā-māī*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghōhā*, a horse:—

	Sing.	Plur.
Nom.	<i>ghōḍō</i> .	<i>ghōḍā</i> .
Agent	<i>ghōḍē</i> , <i>ghōḍai</i> .	<i>ghōḍā</i> .
Accus.	<i>ghōḍō</i> , <i>ghōḍā-naī</i> .	<i>ghōḍā</i> , <i>ghōḍā-nāī</i> .
Instr.	<i>ghōḍā-sū</i> , <i>ghōḍā-ū</i> .	<i>ghōḍā-sū</i> , <i>ghōḍā-ū</i> .
Dat.	<i>ghōḍā-nāī</i> .	<i>ghōḍā-nāī</i> .
Abl.	<i>ghōḍā-sū</i> , <i>-ū</i> .	<i>ghōḍā-sū</i> , <i>-ū</i> .
Gen.	<i>ghōḍā-rō</i> (<i>-kō</i> , <i>-tanō</i> , <i>-handō</i>).	<i>ghōḍā-rō</i> (<i>-kō</i> , <i>tanō</i> , <i>-handō</i>).
Loc.	<i>ghōḍē</i> , <i>ghōḍāī</i> , <i>ghōḍā-mē</i> , etc.	<i>ghōḍā</i> , <i>ghōḍā-mē</i> , etc.
Voc.	<i>hē ghōḍā</i> .	<i>hē ghōḍā</i> .

Adjectives.—Adjectives nearly follow the customary Hindōstānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *ā*, and the feminine in *ī*. Thus,—

Kālō ghōḍō hawā-rā jīū jāy-hāī, the black horse goes like the wind.

Kālā ghōḍā-nāī dōrāwō, make the black horse gallop

Kālī ghōḍī badī saitān hāī, the black mare is very vicious.

Kālī ghōḍī-nāī dōrāwō, make the black mare gallop.

When a noun is in the agent case singular the adjective is put in the agent case also. Thus *kālē ghōḍē lāt mārī*, the black horse kicked; *nāin^akiāi ḍāio^arāi gayō*, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōṭāi ghar-māi*, in a small house.

In comparison the ablative is used, or (as in Gujarātī) the word *kar^alā* is employed in the sense of 'than,' as in *uchchāraṇ-mē mūl swarā kar^alā lambā bōlījāi*, in pronunciation they are uttered longer than the original vowels.

Numerals.—These are given in the list of words; *dōy*, two, has *dōyā* for its oblique form and agent, so *tīn*, three, has *tīnā*.

As ordinals, we may quote *pāilō*, first; *dūjō*, second; *tījō*, third; *chōthō*, fourth; *pāch^aōḍ*, fifth; *chhaṭṭhō*, sixth; *sāt^aōḍ*, seventh; *āṭh^aōḍ*, eighth; *naw^amō*, ninth; *das^aōḍ*, tenth, and so on. *Pāch^aōḍ* has its agent *pāch^aōḍ* and its oblique form *pāch^aōḍā*. So for other ordinals in *ō*. The others are declined regularly. *Chhēlō* (as in Gujarātī) is 'last.'

PRONOUNS.—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive.

The Pronoun of the First person is thus declined. It has two forms of the plural. One, *āpā*, includes the person addressed. The other, *mhē*, does not necessarily do so. *Mhē* means 'we,' and *āpā*, 'we including you.'

	Singular.	Plural.	
		Including person addressed.	Excluding person addressed.
Nom.	<i>hū, mhū.</i>	<i>āpā.</i>	<i>mhē, mē.</i>
Agent	<i>mhāi, māi.</i>	<i>āpā.</i>	<i>mhā, mā.</i>
Acc.-Dat.	<i>mha-nāi, ma-nāi.</i>	<i>āpā-nāi.</i>	<i>mhā-nāi, mā-nāi.</i>
Gen.	<i>mhārō, mārō.</i>	<i>āpā-rō.</i>	<i>mhārō, mārō.</i>
Obl.	<i>mhāi, māi, mhārā, mārā, mhārāi, mārāi.</i>	<i>āpā.</i>	<i>mhā, mā, mhārā, mārā, mhārāi, mārāi.</i>

So, for the Second person, we have—

Nom.	<i>tū, thū.</i>	<i>thē, tamē.</i>
Agent	<i>thāi, tāi.</i>	<i>thū, tamū.</i>
Acc.-Dat.	<i>tha-nāi, ta-nāi.</i>	<i>thū-nāi, tamū-nāi.</i>
Gen.	<i>thārō.</i>	<i>thārō, tamārō.</i>
Obl.	<i>thāi, tāi, thārā, thārāi.</i>	<i>thū, thūrā, thūrāi, tamū.</i>

The honorific pronoun of the second person is *āp*, your honour. It is regularly declined. Thus, *āp-nāi*, to your honour; *āp-rō* of your honour. Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī*, *jī-sā*, *sā*, or *sāb* are added to a noun to indicate respect. Thus *rāio-jī-sā*, *thākur-sā*, *sēṭh-sāb*, all of which are titles; *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp*. *Āp-rō* is 'one's own.'

The pronoun of the third person is supplied by the demonstrative pronouns *ō*, this, and *uō*, that. These have feminine forms in the nominative singular only. They are thus declined—

	This.	That.
Sing. Nom.	<i>ō, yō; fem. ā, yā.</i>	<i>uō, ā, uō; fem. uā, uā.</i>
Agent	<i>ip</i>	<i>un.</i>
Acc.-Dat	<i>ī-ndī, ip-ndī, aṇī-ndī.</i>	<i>ū-ndī, un-ndī, uṇī-ndī.</i>
Gen.	<i>in-rō.</i>	<i>un-rō.</i>
Obl.	<i>ī, in, aṇī.</i>	<i>ū, un, uṇī.</i>
Plur. Nom	<i>dt, ē.</i>	<i>uḍt, uē, uḍt, uē.</i>
Agent	<i>āī, ā, yā, inā.</i>	<i>uāī, uā, uā, unā, uanā.</i>
Obl	<i>āī, ā, yā, inā.</i>	<i>uāī, uā, uā, unā, uanā.</i>

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun.

The Relative and Correlative pronouns are *jō* or *jikō*, who, and *sō* or *tikō*, he. They also have each a feminine form in the nominative. They are thus declined—

	Relative.	Correlative.
Sing. Nom.	<i>jō, jyō, jilō, jalō; fem. jilā, jalā.</i>	<i>sō, tīlō, fem. tīlā.</i>
Agent	<i>jip, jan, janī, jipī, jī, jikan, jikḍt.</i>	<i>tīp, tīnī.</i>
Obl.	<i>jīn, jan, janī, jī, jikan.</i>	<i>tīn, tīpī.</i>
Plur. Nom.	<i>jō, jyō, jilā, jikḍt, jalḍt</i>	<i>sō, tīlā, tīkḍt.</i>
Agent	<i>jaī, jā, jyā, jinā, janā, jikā.</i>	<i>tīnā, tīkā.</i>
Obl.	<i>jaī, jā, jyā, jinā, janā, jikā.</i>	<i>tīnā, tīkā.</i>

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rājasthānī. Many examples will be found in the specimens.

The Interrogative Pronouns are *kun*, who? (maso. and fem.) and *kāñ*, what? (neut.) They are thus declined—

	Masc. and Fem.	Neut.
Sing. Nom.	<i>kun</i> , <i>kaṇ</i> .	<i>kāñ</i> , <i>kāñ</i> , <i>kañ</i> .
Agent and Obl. form.	<i>kun</i> , <i>kaṇ</i> , <i>kunī</i> , <i>kaṇī</i> , <i>kīṇ</i> , <i>kīñ</i> .	<i>kunī</i> .
Plur. Nom.	<i>kun</i> , <i>kaṇ</i>.	.....
Agent and Obl. form.	<i>kunā</i> , <i>kaṇā</i> , <i>kīṇā</i>.	.....

The Indefinite pronouns are *kōi*, anyone, and *kāñ*, *kāñ*, or *kī*, anything. *Kōi* has its agent and oblique form *kīṇī*, *kunī*, or *kō*. When *kī* is used, the letter *i* must be added to the postposition, as in *kī-rō-i*, of anyone. *Kāñ*, *kāñ* or *kī* does not change its form in declension.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Sing.	Plur.
1. <i>kñ</i> .	<i>hñ</i> .
2. <i>hñ</i> .	<i>hñ</i> .
3. <i>hñ</i> .	<i>hñ</i> .

The past tense is masc. sg. *hō*, pl. *hā*, fem. sg. and pl. *hī*, was. It does not change for person.

The principal parts of the verb 'to become' are as follows:—

Root, *hō*, become.

Present Participle—*kōtō*, *hūtō*, *whētō* (maso. pl. -*tā*; fem. -*tī*), becoming.

Past Participle—*huio*, *huyō*, *whiyō*, *whiō* (fem. *hui*), become.

Adjectival Past Participle—*huioṛō*, *huyōṛō*, become.

Conjunctive Participle—*hūyar*, *hūy-nāñ*, *hō-kar*, *hō*, *whētō-knāñ*, *whēr*, having become.

Infinitive—*hōwan*, *hōwō*, *hōyō*, *hñyō*, *whāñyō*, *whāñyñ*, *whaiyō*, to become.

Noun of Agency—*hōy-wālō*, one who becomes.

Simple Present—I become, I may or shall become, etc.

Sing.	Plur.
1. <i>hñ</i> , <i>hñ</i> , <i>whēñ</i> .	<i>huioñ</i> , <i>whāññ</i> , <i>whāññ</i> .
2. <i>huoñ</i> , <i>whāñ</i> .	<i>huioñ</i> , <i>whāññ</i> , <i>whāññ</i> .
3. <i>huoñ</i> , <i>whāñ</i> .	<i>huioñ</i> , <i>whāñ</i> .

Definite Present—I am becoming, etc. *hñ-hñ* or *whēñ-hñ*, etc.

Imperfect, I was striking, etc.

whētō-hō, as in Hindi, or

whāñ-hō, as in Eastern Rājasthānī.

Future, I shall become, etc.

1st form—

	<i>Sing.</i>	<i>Plur.</i>
1.	ṛhēhā.	ṛhēhā.
2.	ṛhēhī.	ṛhēhō.
3.	ṛhēhī.	ṛhēhī.

2nd form—

hū-*lā*, ṛhē-*lā*, etc.

3rd form,—

hū-*gō*, ṛhē-*gō*, etc.

Imperative, become!

sing. ṛhāi, plur. hō-*ō*.

The other tenses can be formed from the foregoing elements.

THE FINITE VERB.

Root, *mār*, strike.

Present participle, *mār'tō*, striking.

Past participle, *māriyō*, *māryō* (fem. *mārī*), struck.

Adjectival past participle, *māriyōrō*, *māriyō-hu-*ō**, stricken.

Conjunctive participle, *mār*, *mār-kar*, *mārar*, *mar-nāi* (or *-nāi*), *mārū-nāi* (or *-nāi*), *mār'tō-knāi*, having struck.

Infinitive, *māran*, *mār'ṇō*, *mār'ṇū*, *mār'bō*, to strike.

Noun of Agency, *mār'nāicālō*, *mār'bāicālō*, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindi *mārā-huā*. When a participle is used adverbially, it takes the termination *ā*. Thus, *mulk-mē liyā phirā*, I will take (thee) about the country; *mhārō māl magāw'tā gharī na kar'sī jēj*, he will not make an hour's delay in sending for my property; *āw'tā āw'tā ghar nērō āyō*, as he came along he arrived close to the house.

Simple Present—I strike, I may strike, I shall strike, etc.

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>mār'ā</i> .	<i>mār'ā</i> .
2.	<i>mār'āi</i> .	<i>mār'ō</i> .
3.	<i>mār'āi</i> .	<i>mār'āi</i> .

This tense is often employed as a present subjunctive or even as a future.

Present Definite, I am striking, etc.

Formed by conjugating the simple present with the present tense of the auxiliary verb.

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>mār'ā-hāi</i> .	<i>mār'ā-hāi</i> .
2.	<i>mār'āi-hāi</i> .	<i>mār'ō-hō</i> .
3.	<i>mār'āi-hāi</i> .	<i>mar'āi-hāi</i> .

Imperfect, I was striking, etc.

This has two forms. Either it is formed as in Hindī, with the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *āi*. Thus—

Form I.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>
2.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>
3.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>

Form II.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mār^adī-hō</i>	<i>mār^adī-hī</i>	<i>mār^adī-hā</i>	<i>mār^adī-hī</i>
2.	<i>mār^adī-hō</i>	<i>mār^adī-hī</i>	<i>mār^adī-hā</i>	<i>mār^adī-hī</i>
3.	<i>mār^adī-hō</i>	<i>mār^adī-hī</i>	<i>mār^adī-hā</i>	<i>mār^adī-hī</i>

Future, I shall strike.

This has three forms—

Form I.—This tense is formed directly from the root—

	SING.	PLUR.
1.	<i>mār^ahū, mār^asū, mār^aū</i>	<i>mār^ahā, mār^aā</i>
2.	<i>mār^ahī, mār^asī, mār^ai</i>	<i>mār^ahō, mār^aō</i>
3.	<i>mār^ahī, mār^asī, mār^ai</i>	<i>mār^ahī, mār^ai</i>

The forms with *s* belong to Eastern Rājasthānī, and, in Mārwarī, are only employed in the singular.

II.—This is formed by adding *lā* to the simple present. *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does.

	SING. Masc. and Fem.	PLUR. Masc. and Fem.
1.	<i>mār^aū-lā</i>	<i>mār^aā-lā</i>
2.	<i>mār^adī-lā</i>	<i>mār^adī-lā</i>
3.	<i>mār^adī-lā</i>	<i>mār^adī-lā</i>

III.—This is formed by adding *gō*, which changes for gender and number, to the simple present. It properly belongs to Eastern Rājasthānī.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārũ-gō</i>	<i>mārũ-gī</i>	<i>mārā-gā</i>	<i>mārā-gī</i>
2.	<i>mārdī-gō</i>	<i>mārdī-gī</i>	<i>mārō-gō</i>	<i>mārō-gī</i>
3.	<i>mārdī-gō</i>	<i>mārdī-gī</i>	<i>mārdī-gā</i>	<i>mārdī-gī</i>

Imperative, strike thou, etc.

2. sg. *mār*, pl. *mārō*.

Respectful forms *mārjai*, *mārījai*, *mārjyō*, *mārījō*.

Past Tenses.—These are formed from the past participle as in Hindī. Transitive verbs use the passive or the impersonal construction, and intransitive ones the active or the impersonal construction. The various tenses will be found below. Note that the impersonal construction, with the subject in the case of the agent, can be used with intransitive as well as with transitive verbs. Thus, *nāin^akiāi dāw^arāi gayō*, by the younger son it was gone, *i.e.*, the younger son went.

The following additional tenses are formed from the present participle :—

hũ mār^atō, (if) I had struck.

hũ mār^atō-huũ, I may be striking.

hũ mār^atō-huũ-lā, I shall (or may) be striking.

hũ mār^atō-hōtō, were I striking.

The following are the tenses formed from the past participle :—

mhāĩ mārīyō, I struck (him).

hũ sūtō, I slept.

mhāĩ mārīyō-hāĩ, I have struck (him).

hũ sūtō-hũ, I have slept.

mhāĩ mārīyō-hō, I had struck (him).

hũ sūtō-hō, I had slept.

mhāĩ mārīyō-huwaĩ, I may have struck (him).

hũ sūtō-huũ, I may have slept.

mhāĩ mārīyō-huũ-lā, I shall (or may) have struck (him).

hũ sūtō-huũ-lā, I shall (or may) have slept.

mhāĩ mārīyō-hōtō, had I struck (him).

hũ sūtō-hōtō, had I slept.

In the above *sūtō* is an irregular past participle of the intransitive verb *sōw^anō*, to sleep. The regular form, *sōyō*, is also used.

Irregular verbs.—The following verbs are also irregular :—

kar^anō, to do, past participle *kīyō* (fem. *kī* or *kīvī*) or *kariyō*.

lāw^anō, to take, past participle *līyō* (fem. *lī* or *līvī*).

dēw^anō, to give, past participle *dīyō* (fem. *dī* or *dīvī*).

pīw°nō, to drink, past participle *pīyō* (fem. *pī* or *pīvī*).

jāw°nō, to go, past participle *gayō* (fem. *gā*).

kah°nō, *kāñnō*, or *kāiw°nō*, to say, 3. pres. *kawāi*; past participle *kayō* (fem. *kahī* or *kāi*); conjunctive participle *kāiyar*.

Like *kah°nō* are conjugated *rah°nō*, to remain, and *bah°nō*, to flow.

The past participles of *kar°nō*, *dēw°nō* and *lēw°nō* are sometimes *kīnō*, *kīdhō* or *kīdō*; *dīnō*, *dīdhō* or *dīdō*; and *līnō*, *līdhō* or *līdō*, respectively. Similarly *khāw°nō*, to eat, makes *khādhō*. *Mar°nō*, to die, has *mariyō* or *muchyō*. *Dēkh°nō*, to see, has *dīthō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *kasālō bhug°tan lāgō*, he began to feel want.

Causal verbs.—These are formed generally as in Hindī except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *wāw*, not *wā*. Thus, *ud°nō*, to fly; causal *udāw°nō*; double causal *ud°wāw°nō*. Root vowels are shortened as in Hindī, viz., *ā* to *a*; *ī*, *ē*, and *āi* to *i*; and *ū*, *ō*, and *āū* to *u*.

Causals formed like *mār°nō*, to kill, from *m°r°nō*, to die, and *khōl°nō*, to open, from *khul°nō*, to be open, are as in Hindī.

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah°nō*, to flow, *baawāw°nō*, and from *kah°nō*, to say, *kawāw°nō*.

The following do not follow the usual Hindī rules:—

dēw°nō, to give, causal *dirāw°nō*, double causal *dir°wāw°nō*.

lēw°nō, to take, causal *lirāw°nō*, double causal *lir°wāw°nō*.

sīw°nō, to sew, causal *sīwāw°nō*.

khāw°nō, to eat, causal *khawāw°nō*.

pīw°nō, to drink, causal *pīwāw°nō*.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb *rah°nō*, to remain. Thus *gātō rah°nō*, is 'not to sing,' not (as in Hindī) 'to continue singing.' Dr. Kellogg gives the following example of this idiom, *kīwāñ jar-dō kái manakh mahāi ātā rahāi*, shut the door that people may not come in.

Passive voice.—Mārwārī has a regular inflected passive voice, formed by adding *ij* to the root of the primitive verb. Thus, *mār°nō*, to strike; *marīj°nō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are:—

Active.	Passive
<i>kar°nō</i> , to do	<i>karīj°nō</i>
<i>khāw°nō</i> , to eat	<i>khawīj°nō</i>
<i>lēw°nō</i> , to take	<i>lirīj°nō</i>
<i>dēw°nō</i> , to give	<i>dirīj°nō</i>

Even neuter verbs can take this passive (cf. the Latin *luditur a me*), and are then construed impersonally. Thus, from *āw°nō*, to come, we have *awīj°nō*, to be come; *mhāñ-sū awījāñ nahñ*, by me it is not come, I cannot come. Other examples of these passives, *mhñ marījīyō*, I was struck; *thāñ-sū nahñ khawījāñ-lā*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *ā* to the root in the languages of Hindostan proper.

Compound verbs.—These are as in Hindī, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *icarō*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Parō* is used when the action is reflexive, and makes a kind of middle voice, as in *icarō lēw'nō*, to take for oneself.

Examples are:—

parō mār'nō, to kill (Hindī *mār-ḡāl'nā*).

parō jāw'nō, to go away (Hindī *chalā-jānā*).

parō ut'h'nō, to rise up (Hindī *u'h-jānā*).

thū icarō jā, thou (masc.) go away.

thū icarī jā, thou (fem.) go away.

ū pōthī icarī lēwāi, let him take the book for himself.

hū pōthī icarī lēū-hū, I take the book for myself.

ū pōthī parī dēhī, he will give the book away.

mhāi chāb'ki)ā rī dīvī-hāi, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in *bō*, and not as in High Hindī. Thus, *jābō kar'nō*, to go frequently.

Inceptive verbs are formed with the infinitive in *ṇ*, as in *uwō kasālō bhug'taṇ lāgō*, he began to experience want.

Vocabulary.—Mārwārī vocabulary is much nearer that of Gujarātī than that of Hindī. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word *nē* or *nāi*, and, and the Gujarātī termination *ij* or *hij* used to give emphasis, and connected with the Śaurasēnī Prakrit *jḡeva*, as in *in-sū-hij*, even from these; *mār'icārī bhākhā-rī unnati hōw'nā-sū mār'icār-rō tō phāy'dō huwāi-ij*, by importance being attached to the Mārwārī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *kar'si-jēj*, he will certainly do.

The termination *rō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *baḡō-rō ḡāw'rō*, the elder son; *jakō-rī gaw-rī kachērī-mā ūbō-rī hāi*, the cow which is standing in court. It will be seen that the *ō* in *jakō* and *ubō* is not changed for the feminine when *rō* follows.

CENTRAL EASTERN RĀJASTHĀNĪ.

The Central Eastern dialect of Rājasthānī contains four forms of speech which are recognised by natives as independent dialects. These are
 Name of dialect. Jaipurī, Ajmērī, Kishangarhī, and Hārautī. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipurī and Hārautī. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipurī is the most important and may be taken as typical of the rest.

Eastern Rājasthānī is spoken in the centre and south of the Jaipur State and in the Thakurate of Lawa and those parts of Tonk which are
 Where spoken. close to Jaipur, in the greater part of the Kishangarh State, and the adjoining portion of the British district of Ajmer, in the Hārā States of Bundi and Kota (hence the name Hārautī), and in the adjoining portions of the States of Gwalior, Tonk (*Pargana Chabra*), and Jhallawar.

On its north-east, Eastern Rājasthānī has the Mēwātī dialect of the same language ; on its east, in order from north to south, the Dāng sub-
 Language boundaries. dialects of the Braj Bhāshā spoken in East Jaipur, the Bundēlī of the centre, and the Mālvi of the south, of the Gwalior Agency of Central India. On its south it again has Mālvi and also the Mēwārī form of Mārwarī and on its west and north-west Mārwarī. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

We have taken Jaipurī as the standard of Eastern Rājasthānī. In the year 1898 His Highness the Maharaja of Jaipur published the results
 Sub-dialects. of a special linguistic survey of the State, which was conducted by the Rev. G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipurī. These are Tōrāwātī, of the Tōmar country in the north of the State, standard Jaipurī in the centre, Kāṭhairā and Chaurāsī in the south-west, and Nāgarachāl and Rājāwātī in the south-east. Kishangarhī is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmēr, and Ajmērī over the east centre of the latter district. Hārautī is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhallawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Hārautī called Sipāṛī or Shiopurī.

We thus get the following figures for the dialects and
 Number of speakers. sub-dialects of Eastern Rājasthānī :—

JAIPURĪ—

Standard	.	.	.	.	.	.	.	.	790,231
Tōrāwātī	.	.	.	.	.	.	.	.	342,554
Kāṭhairā	.	.	.	.	.	.	.	.	127,957
Chaurāsī	.	.	.	.	.	.	.	.	182,138

Carried over . 1,442,875

RĀJASTHĀNĪ.

		Brought forward	1,442,875	
Nāgarohāl			71,575	
Rājāwātī			173,449	1,687,899
Kishangarhī				116,700
Ajmēl				111,500
Hārautī—				
Standard		943,101		
Sipāri		48,000		
				991,101
		TOTAL EASTERN RĀJASTHĀNĪ		2,907,200

No trustworthy figures are obtainable as to the number of speakers of Eastern Rājasthānī outside the tract of which it is a vernacular. The only dialect of Rājasthānī for which such figures are available is Mūrwārī, and there can be little doubt that the figures given for that dialect include many speakers of Jaipurī and its related forms of speech.

Jaipurī has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Dādūjī and his followers. Regarding these, the Rev. John Traill, writing in 1884, says as follows:—

“It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. This man was born in Ahmedabad in A.D. 1544, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Nāgā soldiers of Jaipur form a part of them.

The Book, or Bānī of Dādū, I have translated into English. One of the copies of the Bānī now in my possession was written 234 years ago. In the Bānī there are 20,000 lines, and in Dādū's life, by Jān Gōpāl, 3,000. Then Dādū had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwārās founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written:—

Gharib Dās	32,000 lines.
Jaisā	121,000 „
Prayāg Dās	48,000 „
Rajab-jī	72,000 „
Bakhnā-jī	20,000 „
Śankar Dās	4,400 „
Bābā Banwālī Dās	12,000 „
Sundar Dās	120,000 „
Mādhō Dās	68,000 „

And so on, through all the 52 disciples. All are said to have written more or less.

I say ‘are said to have written,’ for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dādū's immediate disciples: their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 340 years of this sect's existence.”

The Dādū-panthīs are an offshoot of the sect founded by the celebrated Kabīr. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipurī, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

The name ‘Jaipurī’ employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhundhārī, or

Jaipurī Its various names

the language of the Dhundbār country. This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawati and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*ḍhūṇḍh*) on the western frontier of the State.¹ Other names employed by natives are *Jhār.sāhī bōli*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kāi-kūi-kē bōli*, or the speech of *kāi-kūi*, from the peculiar word *kāi*, which, in Jaipurī, means 'what'? The people of Shekhawat do not use the Jaipurī word *mālai*, on, and they facetiously call a speaker of Jaipurī a '*mālai-hāḷō*', or 'man who uses *mālai*.'

I know of the following works which deal with Jaipurī, and with the Dādū-Panthis:—

AUTHORITIES—

- WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus.*—*Asiatick Researches*, Vol. xvi (1828). A Sketch of the Dādū-Panthis on pp. 79 and ff. Reprinted on pp. 103 and ff. of Vol. i. of *Essays and Lectures on the Religion of the Hindus*. London, 1861.
- SIDDONS, LIEUT. G. R.—(Text and) *Translation of one of the Granthas, or Sacred Books, of the Dadu-panthi Sect.* *Journal of the Asiatic Society of Bengal*, vi (1837), pp. 480 and ff., 750 and ff.
- TRAILL, REV. JOHN.—*Memo. on Bhasha Literature.* Jaipur, 1834.
- ADELUNG, JOHANN CHRISTOPH.—*Mithridates oder allgemeine Sprachenkunde*, etc. Vol. iv. Berlin, 1817. Brief notices of Jaipurī on pp. 488 and 491.
- KELLOGG, REV. S. H.—*A Grammar of the Hindī Language, in which are treated the High Hindī, of Rājputānā also the colloquial Dialects with copious philological notes.* Second Edition, London, 1893. Amongst the Rājputana Dialects described is Jaipurī, which is sometimes referred to as the dialect of Eastern Rājputana, and sometimes (incorrectly) as Mōwāpī.
- MACALISTER, REV. G.—*Specimens of the Dialects spoken in the State of Jeypore.* Allahabad, 1893. (Contains Specimens, a Vocabulary, and Grammars.)

Of the above, Mr. Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State. It is a Linguistic Survey of the entire State.

For books and the like the ordinary Dēva-nāgarī character is employed. The written character is the same as that found in Marwar, and is described on p. 19.

As excellent materials are available, and as Jaipurī can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities. This is mainly based on the

Rev. G. Macalister's excellent work, and has additions here and there gathered from my own reading.

As regards pronunciation, we may note a frequent interchange of the vowels *a* and *i*.² Thus, *piṇḍat*, a *paṇḍit*; *siṛ gayō* = Hindōstānī *saṛ gayā*, it decayed; *minakh* for *mānukh*, a man; *dan* for *dīn*, a day. The vowel *ō* is sometimes represented by *ū*, as in *dīnū*, instead of *dīnō*, given; *kyū*, instead of *kyō*, why. The diphthong *ai* is preferred to *ē*, as in *maī*, in. In words borrowed from Persian ending in *h* followed by a consonant, an *i* is inserted as in *jhair* for *zahr*, poison, *sair* for *shahr*, a city.

As regards consonants, aspiration is commonly omitted. Thus we have both *bī* and *bhī*, also; *kusī*, for *khusī* (Persian *khushī*), happiness; *ādō*, half; *sīk^hbō*, to learn; *kāṛ^hbō*, to draw, pull; *lād^hbō* (for *lād^hbō*), to obtain; *dē* for *dēh*, a body; *sāy* for *sahāy*, help. In *phaṛ^hbō* for *par^hbō*, to read, and *chhar^hbō* for *char^hbō*,

² See Chapter I of the *Annals of Amber* in Tol's *Rajasthan*.

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *jhair* for *zahr*, poison, already quoted and *bhagat* (i.e., *bakhat* for *waqt*) time.

We have seen that in words like *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rah*ḃō*, to remain, and *kah*ḃō*, to speak, which are frequently written *raibō* and *kaibō* respectively. More often, however, *kah*ḃō* is written *khaibō*, with the aspiration transferred to the first consonant. So we have *khū-ḥhū*, say; *khai-ḥhai*, he says; *khai*, it (fem.) was said; *khāṇī*, a story; *mhārāj*, for *mahārāj*, a king; *bhaitō*, for *bah*ḥō*, floating; *mhārō*, for *mahārō* (Hindōstānī *hamārā*), my; *thārō*, for *tahārō*, thy.

The letters *n* and *l* often appear as cerebrals (ॢ *n* and ॣ *l* respectively). This is a survival from old times. The rule is (as in Pañjābī, Marāṭhī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* was doubled in the Prakrit stage of the language, it remains a dental; but when it was not so doubled it is cerebralised. Thus we have:—

Prākṛit.	Rājasthānī.
<i>dinnu</i> , given	<i>dīnū</i> (dental <i>n</i>)
<i>ghallai</i> , he throws	<i>ghālai</i> (dental <i>l</i>)
<i>bolliau</i> , spoken	<i>bōlyō</i> (dental <i>l</i>)
<i>challiau</i> , gone	<i>chālyō</i> (dental <i>l</i>)
But <i>janau</i> , a person	<i>janō</i> (cerebral <i>n</i>)
<i>bālu</i> , a child	<i>bāl</i> (cerebral <i>l</i>)
<i>chaliau</i> , gone	<i>chālyō</i> (cerebral <i>l</i>)
<i>kālu</i> , time	compare <i>kāl</i> , a famine

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences with *a*, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and; *ak*, that; *k* (for *kar*), or; *as*, he, by him, his, she, etc.

As *ak* often takes the form *k*, it is liable to be confused with *k*, or. The word *as* meaning 'he,' etc., is not recognised in Mr. Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundēlī and in Eastern Hindī.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, करर *karar* is 'having done,' but कयोर *karyō-r*, for *karyō-ar*, did and.

Examples of the use of these enclitics are as follows:—

ar, and:—

*chhōḥ*kyō bēḥō* . . . *chālyō-gāyō ar* . . . *āp-kō dhan urā-dinū*, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided.

adī rāt gaī-r (महर) *kāwar-jī nāi-nai bōlyā*, midnight passed, and the youth spoke to the barber.

ũ-nai dūr-sũ ātō dēkhyō-'r (देख्योर) *bāp-nai dayā ā-gai*, from a distance he saw him coming, and pity came to the father.

ak, that :—

jō thē puchhō-'k (पूछोक्) '*mhū kãĩ karã?*' *tō mai yā khũ-čhũ-'k* (खूँछूक्) '*aurã-kĩ sāy karbā-nai sadā tyār rahō-'k* (रहोक्) *jĩ-sũ thē kām-kā minakh whai-jāwō*, if you ask that 'what shall we do?' then I am saying this that 'always remain ready to help others that by this you may become a useful man.'

On the other hand, the initial *a* is not elided in *ĩ lāyak kōnai ak thã-kō bēfā bājũ*, I am not so worthy that I should be called thy son.

k, or :—

kãĩ thē jāsyō-k (जास्योक्) *kōnai*, will you go or not.

wō rōĩ khāi-čhai-k (खाईचैक्) *dūdḥ piyō chhai*, has he eaten bread or drunk milk.

as, *asĩ*, pronominal suffix of the third person :—

āp bichārĩ-as ab aĩḍai raibā-kō dharam kōnai,—she herself considered 'it is not proper to stay here.' Here the initial *a* is not elided.

rãṇĩ puchhĩ-'s, '*wā kãĩ bāt chhai?*'—the queen asked (*lit.* by the queen it was asked-by-her), 'what is that thing?'

mā-nai-'s khaĩ kōnai, he did not tell it to his mother. This suffix sometimes takes the form *asĩ* as in *ĩ nãḍi-maĩ hĩrā mōtĩ whai-'sĩ*, in this river there are diamonds and pearls. *cf.* *kanai-'sĩ-'k*, near (him).

jid ũḍai sāsarai-'s gāwār-ĩ-gāwār chhā-ĩ, then there in his father-in-law's house they verily were perfect boors.

khũ gayō-'s, where did he go?

wō kyō āyō nai-'s, why did he not come.

maĩ-'s tō aĩḍai-ĩ chhō, it was I who was here.

Here the *as* does little more than emphasize the word *maĩ*.

There is one more enclitic particle added to adjectives of quantity and kind. It also is *k*. It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāśmīrī and Bihārī, originally meant 'of him,' 'of her,' 'of it,' or 'of them.' Thus, कतरो *kat'rō* or कतरोक् *kat'rō-k*, feminine कतरी *kat'ri* or कतरीक् *kat'ri-k*, how much? *kasyō* or *kasyō-k*, feminine *kasyĩ* or *kasyĩ-k*, of what kind. *Katarō-k* probably means literally 'how much of him?'

DECLENSION.

Nouns Substantive.—The usual genders are masculine and feminine. There are also occasional occurrences of a neuter, as in *sunyũ*, it was heard. The masculine would be *sunyō*, and the feminine *sunĩ*.

As regards declension, there are wide divergencies from the system which is familiar in Hindōstānī.

Tadbhava nouns, which in Hindōstānī end in *ā*, in Jaipurī end in *ō*. Thus, *ghōṛō*, a horse (Hindōstānī *ghōṛā*). The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōṛā-kō*, of a horse; *ghōṛā*, horses. The oblique

plural ends in *ā*, as *ghōṛā*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōṛai*. This is employed as a locative, and means 'in a horse.' It is also used to form the case of the agent, 'by a horse.' On the other hand, the agent is equally often the same in form as the nominative. Thus, *pōtō khai* or *pōtai khai*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *pōtō*, a grandson, which is that employed by Mr. Macalister as an example :—

	Singular.	Plural.
Nom.	<i>pōtō</i>	<i>pōtā</i>
Agent	<i>pōlō, pōtai</i>	<i>pōtā, pōtā</i>
Loc.	<i>pōtai</i>	<i>pōtā</i>
Obl.	<i>pōtā</i>	<i>pōtā</i>
Voc.	<i>pōtā</i>	<i>pōtō, pōtāwō</i>

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindōstānī. The locative may also be formed with postpositions as in Hindōstānī.

The postpositions which form cases are as follows :—

Accusative	<i>nai, kai.</i>
Dative	<i>nai, kanai.</i>
Ablative	<i>sū, saī.</i>
Genitive	<i>kō.</i>
Locative	<i>mañ (in), ūpar or mālai (on).</i>

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *kai* and *nai* are by origin locatives (like *pōtai*) of genitive suffixes *kō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *kai-nai*. It usually means 'near'; hence 'to' after verbs of motion.

The genitive suffix *kō* has an oblique masculine *kā* and a feminine *kī*. Thus, *pōtā-kō ghōṛō*, the horse of the grandson; *pōtā-kā ghōṛā-mālai*, on the horse of the grandson; *pōtā-kī bāt*, the word of the grandson. It has also a locative form *kai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *āp-kai sās-rai lugāi kanai gayō*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *mālai*; hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative; thus, *kanai* for *kai-nai* explained above; *āp-kō māthō ar nāk pāñi-kai bārā-nai rākhai-čhai*, it keeps its head and nose outside the water; *sait-kai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have *thā-kai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mūḍā āgai*, before the mouth, for *mūḍā-kai āgai*.

The locative postposition *mālai* is sometimes used with the locative of the genitive, as in *sait-kai mālai* above, and is sometimes attached directly to the oblique base, as in *pōtā-mālai*, on the grandson.

Other examples of the locative in *ai* are *akkal thikānai ai*, his sense came into a right condition; *jō bāṭō mhārai bāṭai āwar*, what share comes into my share, whatever my share of the property may be. In the plural we have *kuggailā*, in evil ways.

I have only noted this locative in *ai* in the case of tadbhava nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā*. Thus, *bāgā chālā*, let us go into the garden; *bazārā chālā*, let us go to market; *dukānā-mai rahyō*, he remained in the shop; *pāchhā* (as well as *pāchhai*), behind. These are all (except perhaps *pāchhā*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *gōdyā*, on the lap; *gōḍalyā*, on the knees; *gōḍpōṭhyā*, on the back; *dhartyā*, on the ground; *bēlyā*, early; *bhaiyā*, on the ground; *hatēlyā*, on the palm of the hand; *maryā* (oblique form of an obsolete verbal noun *marī*) *pāchhai*, after dying.

Omitting this locative in *ā*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than tadbhavas in *ō* :—

	Singular.	Plural.
Nom.	<i>rājā</i> , a king	<i>rājā</i>
Agent	<i>rājā</i>	<i>rājā</i> , <i>rājā</i>
Obl.	<i>rājā</i>	<i>rājā</i>
Nom.	<i>bāp</i> , a father	<i>bāp</i>
Agent	<i>bāp</i>	<i>bāp</i> , <i>bāpā</i>
Obl.	<i>bāp</i>	<i>bāpā</i>
Nom.	<i>chhōrī</i> , a girl	<i>chhōryā</i>
Agent	<i>chhōrī</i>	<i>chhōryā</i>
Obl.	<i>chhōrī</i>	<i>chhōryā</i>
Nom.	<i>bāt</i> (fem.) a thing, a word	<i>bātā</i>
Agent	<i>bāt</i>	<i>bātā</i>
Obl.	<i>bāt</i>	<i>bātā</i>

The following examples illustrate the use of adjectives .—

ēk chōkhō minakh, a good man.

ēk chōkhā minakh-kō, of a good man.

chōkhā minakh, good men.

chōkhā min'khā-kō, of good men.

Comparison is formed with the ablative, as in Hindōstānī. Thus, *ā-kō bhāī ā-kī bhāīy-sū lambō chhai*, his brother is taller than his sister. Sometimes *bich*, between, is used, as in *io maryō kīḍō ā bich baḍō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

PRONOUNS.—The pronoun of the first person is *mai*. It has two plurals, one *āpā*, we (including the person addressed), and another *mhē*, we (excluding him). If you say to your cook 'we shall dine to-night at eight o'clock,' and if you employ *āpā* for 'we,' you invite him to join the meal, while if you employ *mhē*, you do not.

The following are the principal forms :—

	Singular.	(excluding the person addressed.)	Plural. (including him.)
Nom.	<i>mai</i>	<i>mhē</i>	<i>āpā</i>
Agent	<i>mai</i>	<i>mhē</i>	<i>āpā</i>
Acc.-Dat.	<i>mū-nai</i> , <i>ma-nai</i> , <i>mhārai</i>	<i>mhā-nai</i> , <i>mhā-kai</i>	<i>āpā-nai</i> , <i>āpārai</i>
Genitive	<i>mhārō</i> (- <i>rā</i> , - <i>rī</i> , - <i>rai</i>), <i>mhāīō'lō</i>	<i>mhā-kō</i>	<i>āpāyū</i>
Oblique form.	<i>mū</i> , <i>ma</i> , <i>mai</i>	<i>mhā</i>	<i>āpā</i>

In the above *mhārō* is treated exactly like a genitive in *kō*. So is *āp°nū*, obl. masc. *āp°nā*, locative *āp°nai*, fem. *āp°nī*. Note that *āp°nū* means 'our,' not 'own.' Mr. Macalister gives the following examples of its use :—

āp°nū ghōṛō gayō, our horse went.

āp°nā chhōrā yō kām karyō-chhai, our boys have done this deed.

ioō āp°nā ghōṛā-mālai baiṣhyō, he is seated on our horse.

ioō āp°nā chhōrā-nai phayāicai-chhai, he is teaching our children to read.

The principal forms of the pronoun of the second person are :—

	Singular.	Plural.
Nom.	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc.-Dat.	<i>tū-nai, ta-nai, thārai</i>	<i>thā-nī, thā-kai</i>
Gen.	<i>thārō (-rā, -rī, -rai)</i>	<i>thā-kō</i>
Obl.	<i>tū, ta, tā</i>	<i>thā</i>

The genitive *thārō* is treated exactly like a genitive in *kō*.

I have pointed out that the accusative-dative suffixes *nai* and *kai* are really locatives of genitive suffixes. Here further note that the accusative-datives *mhārai* and *thārai* are locatives of the genitives *mhārō* and *thārō* respectively.

The Reflexive pronoun is *āp*, self. It is declined regularly, its genitive being *āp-kō*. It should be noted that the use of *āp-kō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōt°kyō āp-kā bāp-nai khai*, the younger (son) said to his father, but also *mai ūḥ°syū ar mhārū* (not *āp-kā*) *bāp-kanai jāsyū*, I will arise and go to my father.

The Demonstrative pronouns, including the pronoun of the third person, are *yō*, this; and *ioō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindī, too) we may quote *chhōrā chhōryā ar baṛā ād°myā-kai chīrō jī-sū lagāicai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jīd* means both 'then' and 'when,' as in *jīd nāi . . . rōbā lāgyō jīd rāṇī khai*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yā*, *ioā*, and *jā*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yō* and *ioō*.

Io, this.			Ioō, that.		
	Sing.	Plur.		Sing.	Plur.
Nom.	<i>yō</i> , (fem.) <i>yā</i>	<i>yō</i>		<i>ioō</i> , (fem.) <i>ioā</i>	<i>ioai</i>
Agent	<i>yō</i> , (fem.) <i>yā</i>	<i>yō</i> or <i>yē</i>		<i>ioō</i> , (fem.) <i>ioā</i>	<i>ioai</i> or <i>ioā</i>
Acc.-Dat.	<i>ī-nai, -lai</i>	<i>yā-nai, -kai</i>		<i>io-nai, -lai</i>	<i>ioā-nai, -kai</i>
Gen.	<i>ī-kō</i>	<i>yā-kō</i>		<i>io-kō</i>	<i>ioā-kō</i>
Obl.	<i>ī</i>	<i>yā</i>		<i>io</i>	<i>ioā</i>

The Relative pronoun, which in the form *jō* is also used as a demonstrative pronoun, is thus declined :—

Singular.		Plural.
Nom.	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> or <i>jyō</i>
Agent	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> , <i>jyō</i> , <i>jñ</i> , or <i>jyñ</i>
Acc.-Dat.	<i>jñ-nai</i> , - <i>kai</i>	<i>jñ-nai</i> , - <i>kai</i> ; <i>jyñ-nai</i> , - <i>kai</i>
Gen.	<i>jñ-kō</i>	<i>jñ-kō</i> , <i>jyñ-kō</i>
Obl.	<i>jñ</i>	<i>jñ</i> , <i>jyñ</i>

The Interrogative pronouns are *kun*, who? and *kāñ*, what? Neither changes in declension. Thus *kun-kō*, of whom? *kāñ-kō*, of what? The word *kāñ* is typical of Jaipuri, which is hence locally called the *kāñ-kñ-kñ bōlī*.

Kōi means 'any' and *kēi*, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindōstānī *kuchh*, anything, nor can I find it in the specimens.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows :—

Present, I am, etc.

	Sing.	Plur.
1.	<i>chhñ</i>	<i>chhñ</i>
2.	<i>chhai</i>	<i>chhō</i>
3.	<i>chhai</i>	<i>chhai</i>

The *Past*, I was, etc., is sing., masc., *chhō*, fem. *chhī*; plur., masc., *chhā*, fem. *chhī*. It does not change for person.

The Verb *whaibō*, to become, is irregular. The following are its principal parts :—

<i>Infinitive.</i>	<i>whaibō</i> , <i>hōbō</i> , <i>whaiñū</i> , or <i>hōñū</i> , to become.
<i>Present Participle.</i>	<i>whaitō</i> , <i>hōtō</i> , becoming.
<i>Past Participle.</i>	<i>huyō</i> , become.
<i>Conjunctive Participle.</i>	<i>whair</i> , <i>hōr</i> , having become.
<i>Adverbial Participle.</i>	<i>whaitāñ</i> , <i>hōtāñ</i> , immediately on becoming.
<i>Noun of Agency.</i>	<i>whait</i> , <i>hōt</i> , <i>hōbāhālō</i> , <i>hōbāñō</i> , <i>hōñhār</i> , <i>hōbākō</i> , <i>hōtib</i> , or <i>hōtab</i> , one who becomes or is about to become.

Simple Present :—

I become, I may become, etc.

	Sing.	Plur.
1.	<i>hōñ</i> , or <i>hñ</i>	<i>whñ</i>
2.	<i>hōy</i> , <i>whai</i>	<i>hō</i>
3.	<i>hōy</i> , <i>whai</i>	<i>whai</i>

Future.

Of this there are two forms, viz.:—

I shall become, etc.

I.

Sing.	Plur.
1. <i>hōñ-lā, hōñ-lō, hñlā, or hñlō</i>	<i>whāñ-lā</i>
2. <i>hōy-lō, hō-lō, whailō</i>	<i>hō-lā</i>
3. <i>hōy-lō, hō-lō, whai-lō</i>	<i>whai-lā, or hō-lā</i>

II.

1. <i>hōsyñ</i>	<i>hōsyñ</i>
2. <i>hōsē</i>	<i>hōsyō</i>
3. <i>hōsē</i>	<i>hōsē</i>

Imperative.—2. sg., *whai*, pl, *hō* ; respectful *whījō, whaijō, or hōjō*.

The other tenses are regularly formed from these elements.

Finite Verb.—The conjugation of the Finite Verb differs widely from that of Hindōstānī. Not only are the auxiliary verbs different, but so are the radical tenses and participles of the verb.

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mār^olō-chhñ*, but *mārñ-chhñ*, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *ai*. Thus *mañ mār^{ai}-chhō*, not *mañ mār^olō-chhō*, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindōstānī future, *lā* or *lō* being substituted for *gā*. Thus *mañ mārñ-lā* or *mañ mārñ-lō*, I shall strike. In the plural *lā* is alone used, and not *lō*.

The second form of the future has *sy* or *si* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *mañ mār^osyñ*, I shall strike.

The Infinitive ends in *bō* or *ñū*, thus *mār^obō* or *mār^oñū*.

The Conjunctive Participle takes the termination *ar* or, after a vowel, *r*. Thus, *mār^{ar}*, having struck; *dēr*, having given. This termination must be distinguished from the enclitic particle *ar* or *r* meaning 'and,' with which it has nothing to do. It is derived from *kar*, of which the *k* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindōstānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *nai*. Thus 'he struck the horse' would be:—

Hindōstānī—

	<i>us-nē</i>	<i>ghōrē-kō</i>	<i>mārā</i>
<i>Jaipurī</i> —			
	<i>wo</i>	<i>ghōrā-nai</i>	<i>māryō</i>
<i>English</i> —			
	by-him	to-the-horse	it-was-struck.

With these remarks I give the following conjugational forms of the verb *mār^abō*, to strike :—

<i>Infinitive.</i>	<i>mār^abō</i> (obl. <i>mār^abā</i>) or <i>mār^aṛū</i> (obl. <i>mār^aṛā</i>), to strike.
<i>Present Participle.</i>	<i>mār^atō</i> , striking.
<i>Past Participle.</i>	<i>māryō</i> (obl. sing. and nom. plur. masc. <i>māryā</i> ; fem. <i>mārī</i>), struck.
<i>Conjunctive Participle.</i>	<i>mārar</i> , having struck.
<i>Adverbial Participle.</i>	<i>mār^atāñ</i> , immediately on striking.
<i>Noun of Agency.</i>	<i>mār^abāhālō</i> , <i>mār^abālō</i> , <i>mārārō</i> , or <i>mārākō</i> , a striker.

Simple Present and Present Subjunctive—

I strike or may strike, etc.

Sing.	Plur.
1. <i>mārū</i>	<i>mārāñ</i>
2. <i>mārai</i>	<i>mārō</i>
3. <i>mārai</i>	<i>mārai¹</i>

Future—

I shall strike, etc.

I.	1. <i>mārū-lā</i> or <i>mārū-lō</i>	<i>mārāñ-lā</i>
	2. <i>mārai-lō</i>	<i>mārō-lā</i>
	3. <i>mārai-lō</i>	<i>mārai-lā</i>

(Fem. *mārū-lī*, pl. *mārā-lī*, and so on.)

II.	1. <i>mār^asyū</i>	<i>mār^asyā</i>
	2. <i>mār^asī</i>	<i>mār^asyō</i>
	3. <i>mār^asī</i>	<i>mār^asī</i>

(The masculine and the feminine are the same in this form.)

Present Definite—

I am striking, etc.

1. <i>mārū-chhū</i>	<i>mārāñ-chhā</i>
2. <i>mārai-chhai</i>	<i>mārō-chhō</i>
3. <i>mārai-chhai</i>	<i>mārai-chhai</i>

Imperfect—

I was striking, etc.

1. <i>mañ mārai-chhō</i>	<i>mhē mārai-chhā</i>
2. <i>tū mārai-chhō</i>	<i>thē mārai-chhā</i>
3. <i>wō mārai-chhō</i>	<i>wai mārai-chhā</i>

(Fem. sing. and pl. *mārai-chhī*.)

Past—

I struck (by me was struck), etc.

1. <i>mañ māryō</i>	<i>mhē māryō</i>
2. <i>tū māryō</i>	<i>thē māryō</i>
3. <i>wō māryō</i>	<i>wai māryō</i>

Other forms are :—

<i>Perfect</i>	<i>mañ māryō chhai</i> , I have struck.
<i>Pluperfect</i>	<i>mañ māryō chhō</i> , I had struck.
<i>Past Conditional</i>	<i>jai mañ mār^atō</i> , if I had struck.

¹ Note that the 3rd plural is not nasalised.

Similarly we have, after the analogy of Hindōstānī, *maĩ mār^{to}-hũ*, I may be striking; *maĩ mār^{to}-hũ-lō*, I shall be striking, I may be striking; *jai maĩ mār^{to}-whaitō*, were I striking; *maĩ mār^{yō}-whai*, I may have struck; *maĩ mār^{yō}-whai-lō*, I shall have struck, or may have struck; *jai maĩ mār^{yō}-whaitō*, had I struck.

The following irregularities in conjugation have been noted by me.

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggō*, as well as *laggyō*, he began.

The word *khaichai* is used over and over again in Mr. Macalister's selections, and usually appears to have the meaning of 'he said.' It seems to be a corruption of *khai-chhai*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nimādī. See p. 61.

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dinū* or *diyō*. Similarly *lēbō*, to take, has *lyō* and *linū* or *liyō*. *Kar^{bō}*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *gayō*, *giyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bāp-nai khai*, he said to his father; *ũ-nai pūchhi*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

Compound verbs are much as in Hindōstānī. *Nākh^{bō}* is used like *ḍālnā* in that language. Thus, *chhōrā-nai mār-nākh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar^{bō} kar^{jē}*, do continually, keep doing, = Hindōstānī *kīyā kījiyē*. Inceptives are formed with the oblique infinitive, as in *raibā lāggō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-āwō*, bring; *jīy-āyō*, he came to life; *lādy-āyō*, he was found. In Dēva-nāgarī these words are written ल्यावो, जीयायो, and लायायो respectively.

Causals are formed as in Hindōstānī. It may be noted that the causal of *piṭ^{bō}*, to be beaten, is *piṭ^{bō}*.

The usual Negative is *kōnai*. Thus, *kōnai*, I am not (worthy); *kōnai rōũ*, I do not weep. Generally the *kō* precedes the verb and *nai* follows, as in *kōi-i āḍ^{mī} kō-dētō-nai*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr. Macalister's *Selections*, we have *nāi kō bōlyō*, the barber said; *nāi kō dukān-maĩ utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōi*, any, and may be considered as equivalent to the English 'at all.'

NORTH-EASTERN RĀJASTHĀNĪ.

North-eastern Rājasthānī represents Jaipurī merging into Western Hindī, it possesses two sub-dialects; in one, Mēwātī, Jaipurī is merging into the Braj Bhākhā dialect, and in the other, Ahīrwātī, it is merging, through Mēwātī, into the Bāṅgarū dialect.

The populations reported as speaking these two dialects are :—

Mēwātī	1,121,154
Ahīrwātī	448,945
TOTAL .	<u>1,570,099</u>

The head-quarters of Mēwātī may be taken as the State of Alwar in Rajputana, and of Ahīrwātī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages.

MĒWĀTĪ.

Mēwātī is, properly speaking, the language of Mewat, the country of the Mēos, but it covers a larger tract than this. It is the language of the

Name of Dialect.

whole of the State of Alwar, of which only a portion is Mewat. Mēwātī is also spoken in the north-west of the State of Bharatpur and in the south-east of the Panjab district of Gurgaon. These last two areas do fall within Mēwat. To the north-west of the Alwar State there is situated the Kot Kasam *Nizāmat* of the Jaipur State and the Bawal *Nizāmat* of the Nabha State. Here also Mēwātī is spoken. The Jaipur and Nabha people call their Mēwātī '*Bīghōtā-kī bōlī*,' a name the exact meaning of which I have failed to ascertain.

The *Alwar Gazetteer* (pp. 167-8) defines the true Mewat country as follows :— The ancient country of Mewat may be roughly described as contained within a line running irregularly northwards from Dig in Bharatpur to somewhat above the latitude of Rewari. Then westwards below Rewari to the longitude of a point six miles west of Alwar city and then south to the Bara stream in Alwar. The line then turning eastwards would run to Dig, and approximately from the southern boundary of the tract.

Mēwātī is bounded on the east by the Braj Bhākhā of Bharatpur and east Gurgaon and on the south by the Dāng dialects of Jaipur. On its north it has the Ahīrwātī of west Gurgaon. On its south-west it has the Tōrāwātī form of Jaipurī, and on the north-west, the mixed dialect of Narnaul *Nizāmat* of Patiala. Beyond this last is Shekhāwātī. The Narnaul dialect will be considered under the head of Ahīrwātī.

Language Boundaries.

Mēwātī itself is a border dialect. It represents Rājasthānī fading off into the Braj Bhākhā dialect of Hindī. It varies slightly from place to place, and, in Alwar, is said to have four sub-dialects, *viz.* :—

Sub-dialects.

Standard Mēwātī, Rāṭhī Mēwātī, Nahērā Mēwātī, and Kathēr Mēwātī. Kathēr Mēwātī is also the Mēwātī of Bharatpur. The Kathēr track consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kathēr Mēwātī is, as might be expected from its position, mixed with Braj Bhākhā. So also, it may be observed, is the Mēwātī of Gurgaon. Nahērā Mēwātī is mixed with Jaipurī. Nahera is the name of the western portion of *Taḥsīl* Thana Ghazi which lies in the south-west of Alwar State. The *Rāṭh* (ruthless) tract is the country of the Chauhan Rajputs and lies near the north-west border. Rāṭhī Mēwātī, as well as the Mēwātī of Kot Kasam of Jaipur and Bawal of Nabha is mixed with Ahīrwātī. Over the rest of Alwar the language is Standard Mēwātī. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects :—

Standard Mēwātī	253,200
Rāṭhī Mēwātī	222,200
Nahērā Mēwātī	169,300
Kathēr Mēwātī	113,300
TOTAL	758,600

In Bharatpur, Kathēr Mēwātī is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pahari, and Kama, so that we may put down the total number of speakers

of Kathēr Mēwātī at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

The number of speakers of Mēwātī, in the Mēwātī-speaking tract, is reported to be as follows. It must be explained that the Nābhā State has given no separate figures for the Mēwātī of Bawal, which its return shows as Ahīrwātī, not Mēwātī. I put it down as having roughly about 20,000 speakers:—

Rajputana—

Alwar	758,600
Bharatpur	80,000
Kot Kasam of Jaipur	17,054

855,654

Punjab—

Gurgaon	245,500
Bawal of Nabha	20,000

265,500

TOTAL . 1,121,154

No figures are available for Mēwātī spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahīrwātī, and 800 speakers of it in Jalaun in the United Provinces.

Literature.

I am not acquainted with any literary work in the Mēwātī dialect.

The Rev. G. Macalister has given a short grammar and several specimens of 'Bighōtā,' i.e., the Mēwātī of Bawal and Kot Kasam, in his *Authorities*. admirable *Specimens of the Dialects spoken in the State of Jaipur*, to which work frequent reference has been made, when describing the Central Eastern Rājasthānī dialects. The only other allusion to the language with which I am acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

The following account of the Mēwātī dialect is based, partly on Mr. Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect differs from Jaipurī.

Grammar.

The declension of nouns closely follows that of Jaipurī. The only difference is that the agent case can take the postposition *nai* as well as accusative and dative, and that the postposition of the ablative is generally *taĩ* instead of *sĩ*. We thus get the following declension of *ghōṛō*, a horse:—

	Sing.	Plur.
Nominative	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛō, ghōṛai, ghōṛā-nai</i>	<i>ghōṛā, ghōṛāĩ, ghōṛāĩ-nai</i>
Accusative	<i>ghōṛā-nai, -kai</i>	<i>ghōṛāĩ-nai, -kai</i>
Dative	<i>ghōṛā-nai</i>	<i>ghōṛāĩ-nai</i>
Ablative	<i>ghōṛā-taĩ</i>	<i>ghōṛāĩ-taĩ</i>
Genitive	<i>ghōṛā-kō (kā, kai, kī)</i>	<i>ghōṛāĩ-kō, etc.</i>
Locative	<i>ghōṛai, ghōṛā-maĩ</i>	<i>ghōṛāĩ-maĩ</i>
Vocative	<i>ghōṛā</i>	<i>ghōṛō</i>

It is unnecessary to give other examples. The Jaipurī grammar gives all that is necessary.

The Genitive suffixes *kō*, *kā*, *kai*, and *kī* are used exactly as in Jaipurī.

Adjectives often end in *yō*, where in Hindi they end in *ā*, and in Jaipurī in *ō*. Thus, *āchhyō*, good; *bhāryō*, severe.

We occasionally find remains of a neuter gender, as in *sunyū*, it was heard.

Pronouns.—The following are the forms of the first two personal pronouns:—

	I.	Thou.
Sing. Nom.	<i>maĩ</i>	<i>tū</i>
Agent	<i>maĩ</i>	<i>taĩ, tū</i>
Obl.	<i>muj, mũ, mērai</i>	<i>tuj, tũ, tērai</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur. Nom.	<i>ham, hamā</i>	<i>tam, tum, tham</i>
Obl.	<i>ham, mhārai</i>	<i>tam, thārai</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *ap'ñū*, obl. *ap'ñā*.

The Demonstrative Pronouns are *yō*, this, and *icō* or *bō*, he, it, that. As in Jaipurī, the nominative singular has a feminine form for each, viz.:—*yā* or *ā*, this; *icā*, she. The following is the declension:—

	This.	That.
Sing. Nom.	<i>yō</i> , fem. <i>yā, ā</i>	<i>icō, bō, icōh</i> , fem. <i>icā</i> .
Agent	<i>yō</i> (fem. <i>yā, ā</i>), <i>ē, aĩ</i>	<i>icō, bō</i> (fem. <i>icā</i>), <i>bē, icāĩ</i>
Obl.	<i>aĩ</i>	<i>icāĩ, icāĩh</i>
Gen.	<i>aĩ-kō</i>	<i>icāĩ-kō, icāĩh-kō</i>
Plur. Nom.	<i>yē, yaĩ</i>	<i>icē, icāĩ, icāĩh</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The Relative and Interrogative Pronouns are thus declined:—

	Who.	Who?
Sing. Nom.	<i>jō, jyō</i>	<i>kau</i>
Obl.	<i>jhaĩ, jaĩh</i>	<i>kaĩh</i> (ablative <i>kit-taĩ</i>)
Plur. Nom.	<i>jō, jyō</i>	<i>kau</i>
Obl.	<i>jīn</i>	<i>kin</i>

As elsewhere in Rajputana, the Relative often has the force of a demonstrative pronoun.

The Neuter Interrogative pronoun is *kē*, what? The oblique form singular is *kyāĩ*.

The Indefinite pronoun *kōĩ*, anyone, has its oblique form *kah* or *kahĩ*. 'Anything' is *kimaĩ*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindi.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present. 'I am,' etc.

	Sing.	Plur.
1.	hũ	hũ
2.	hai, hũ	hõ
3.	hai	haĩ

Past. 'I was,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
	hõ or hau or thõ	hĩ	hũ	hĩ
1. 2. and 3.		thĩ	thũ	thĩ

The following are the principal parts of the verb 'to become':—

<i>Infinitive</i>	whaibõ, hõbõ, whaiṇũ, to become.
<i>Present Participle</i>	hõto, whaitõ, becoming.
<i>Past Participle</i>	huyõ, become.
<i>Conjunctive Participle</i>	hõ-kar, hõr, having become.
<i>Noun of Agency</i>	whaitũ, whaiṇhār, one who becomes.

Simple Present. 'I become, I may become,' etc.

	Sing.	Plur.
1.	hõũ, hũ	whũ
2.	whaũ, whũ	hõ
3.	whai, whũ	whaĩ

Note that (unlike Jaipurī, but like Western Hindī) the 3rd Person Plural is nasalised.

<i>Present Definite</i>	hũ-hũ, I am becoming.
<i>Imperfect</i>	whai-hõ, I was becoming.
<i>Future</i>	hũ-gõ, I shall become.

FINITE VERB.—The principal parts are:—

<i>Infinitive</i>	mār ^a bõ, mār ^a ṇũ, to strike.
<i>Present Participle</i>	mār ^a tõ, striking.
<i>Past Participle</i>	māryõ, struck.
<i>Conjunctive Participle</i>	mār-kar, mārar, mār-karhāṇĩ, having struck.
<i>Noun of Agency</i>	māraṇ-wāḷõ.

Simple Present. 'I strike' or 'may strike,' etc.

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārũ</i>
2.	<i>mārai, mārā</i>	<i>mārō</i>
3.	<i>mārai, mārā</i>	<i>mārai</i>

Definite Present. 'I am striking,' etc.

Formed, as usual in Rājasthānī, by conjugating the verb substantive with the simple present :—

	Sing.	Plur.
1.	<i>mārũ-hũ</i>	<i>mārā-hũ</i>
2.	<i>mārā-hai</i>	<i>mārō-hō</i>
3.	<i>mārai-hai</i>	<i>mārai-hai</i>

Imperfect. 'I was striking,' etc.

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai*. The same for all persons.

1. 2. and 3	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
	<i>mārai-hō</i>	<i>mārai-hī</i>	<i>mārai-hā</i>	<i>mārai-hī</i>

Future. Formed with *gō* (compare Hindī *gā*), as in North Jaipurī.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
	<i>mārũ-gō</i>	<i>mārũ-gī</i>	<i>mārā-gā</i>	<i>mārā-gī</i>
2.	<i>mārā-gō</i>	<i>mārā-gī</i>	<i>mārō-gā</i>	<i>mārō-gī</i>
3.	<i>mārai-gō</i>	<i>mārai-gī</i>	<i>mārai-gā</i>	<i>mārai-gī</i>

Past. *māryō*, fem. *mārī*; Plur. *māryā*, fem. *mārī*, struck (by me, thee, etc.), as usual.

Past Conditional. *mār-tō*, (if I) had struck, etc.

Other tenses can be formed from the above elements, as in Jaipurī.

In other respects, the dialect closely follows Jaipurī.

AHĪRWĀṬĪ.

Ahīrwāṭī, also called Hīrwāṭī and Ahīrwāl¹ (or the language of the Ahir country) is

General description.

spoken in the west of the district of Gurgaon (including the state of Pataudi).² It is also found in the Dābar tract of

the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mēwāṭī. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Tahsil in the south of the district of Rohtak. Further north we have the Bāngarū dialect of Western Hindī, and the Ahīrwāṭī of Delhi and Rohtak, is much mixed with this dialect.

To the east of Ahīrwāṭī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mēwāṭī, of which Ahīrwāṭī is merely a variety. We may take the centre of the Ahīrwāṭī-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bāngarū is spoken, the language is also Ahīrwāṭī. Again, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Nizāmat* of Patiala, which has to its north the Dadri *Nizāmat* of Jind, and to its west the Shēkhāwāṭī territory of Jaipur. To its south, lies the Tōrāwāṭī country of Jaipur. In Dadri of Jind the language is mainly Bāgrī. In Shēkhāwāṭī it is a form of Mārwarī; in Tōrāwāṭī it is a form of Jaipurī; in Alwar it is Mēwāṭī; and in south Nabha it is Ahīrwāṭī. The language of Narnaul of Patiala is also Ahīrwāṭī, but, as may be expected, it is much mixed with the surrounding dialects.³

We thus see that Ahīrwāṭī represents the connecting link between Mēwāṭī and three other dialects, Bāngarū, Bāgrī, and Shēkhāwāṭī. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mēwāṭī, and it can only be classed as a form of that dialect of Rājasthānī.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kāttīs arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Āsā is said to have founded the fort of Āsirgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of 'Αβίρια and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras in several parts of Western India. In parts of Gujarat itself there are at the present day people

¹ Properly speaking there should be a hyphen in each of these three names. Thus, Ahir-wāṭī, Hīr-wāṭī, and Ahir-wāl.

² A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

³ In the original Rough List of Languages, this Narnaul dialect was called Bāgrī-Mēwāṭī. I find that it is simplest to look upon it merely as a form of Ahīrwāṭī.

speaking an Ahīr dialect. The dialect of Rājasthānī spoken in Malwa is usually called Mālvi (distinct from the Mālwaī dialect of Pañjābī), but is also called Ahīrī; and that curious form of Gujarātī, which is half a Bhīl dialect, and which is generally known as Khāndēśī, also bears the name of Ahīrāpī. Nay more, between Khandesh and the Ahīrwāṭī country of Gurgaon there lies the wild hilly territory occupied by the Bhīls, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhīl should be explained as an old corruption of the word Ābhīra. All these colonies of Ahīrs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahīrwāṭī and Khāndēśī which deserve attention. The most important of these is the use of the word *sū* to mean 'I am' which is typical of Ahīrwāṭī and its connected dialects, and is also common in Khāndēśī.

The number of speakers of Ahīrwāṭī is reported to be as follows :—

Number of speakers	
Gurgaon	159,900
Pataudi	19,000
Delhi (returned as Mēwātī)	18,694
Rohtak (Jhajjar)	71,470
South Nabha	43,851 ¹
Narnaul of Patiala (returned as Bāgrī-Mēwātī)	136,000
	<hr/>
TOTAL	448,945
	<hr/>

I know of no works written in Ahīrwāṭī, and of no previous account of their literature, authorities language.

Ahīrwāṭī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian.

The choice of alphabet lies with the writer. For instance,

Written character. the specimens from the Sikh Nabha state of the Panjab are written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Braj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahīrwāṭī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

In its grammar Ahīrwāṭī differs but little from Mēwātī. It is the stepping stone between that dialect and the Bāngarū dialect of Western Hindī spoken in Delhi, Rohtak, East Hissar, and Karnal. In south Rohtak and in the Dābar tract of Delhi as we know, the language is actually Ahīrwāṭī. It hence shows some points of connection with Bāngarū, the principal being the use of the word *sū*, instead of the Mēwātī *hū*, to mean I am. The following are the main particulars in which Ahīrwāṭī differs from Mēwātī. I take the Ahīrwāṭī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwātī as against Bāngarū which has *ā*, with an oblique *ē*. The same rule is followed in adjectives and in the suffixes of the genitive, it

¹ The Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mēwātī. See p. 45.

being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in *ē*, not *ā*. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in *ē* or *ai*, as *ghōrē*, or *ghōrai*, in a horse. Masculine nouns ending in consonants form the locative in *ē*, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē*, and the same suffix is also used for the case of the agent. The genitive suffix is *kō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē kar^o thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērai*, to me.

As usual, there are occasional instances of a neuter gender, as in *dīnū*, that which is to be given.

The personal pronouns are as in Mēwātī. We have also *ma-nē* as well as *mū-nē*, by me. Note the use of *nē* to form the agent case of these pronouns. *Tumhārō* is 'your.' 'Own' is *ap^onū* or *ap^onō*, masculine oblique *ap^onā*.

The demonstrative pronouns are *yō* or *yoh* (feminine *yā*), this, oblique singular *aīh* or *āh*, oblique plural *in*, often used in the sense of the singular; and *wō* or *woh* (feminine *wā*, that), oblique singular *waīh* or *wāh* or *ū*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when.'

In other respects, the pronouns follow Mēwātī. Probably the oblique singular of *jō* and *kaun* are *jaīh* or *jāh* and *kaīh* or *kāh*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is:—

	Singular.	Plural.
1.	<i>sū</i>	<i>sā</i> .
2.	<i>sā</i> , <i>sai</i>	<i>sō</i> , or <i>saī</i> .
3.	<i>sai</i>	<i>saī</i> .

The past is *thō*, was, feminine *thī*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *sō* (*sī*, *sā*) is also used, as well as *thō*.

The *saī* of the second plural present is borrowed from Bāgrī. The syllable *gō* is sometimes added to the present, like the *gā* of Panjābī. Thus, *sai-gō*, he is, corresponding to the Panjābī *hai-gā*.

In other respects verbs are conjugated as in Mēwātī.

MĀLVĪ.

Mālvi is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular. It is spoken in the Malwa tract, *i.e.*, in the Indore,

Where spoken.

Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is Hārāuṭī), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Ohhindwara and Chanda.

On the north, Mālvi has the East Central dialects of Rājasthānī, of which we have taken Jaipurī as the standard. To the east it has the Bundēli dialect of Western Hindī spoken in Gwalior

Language Boundaries.

and Saugor. On its south it has in order, from east to west, the Bundēli of Narsinghpur and Eastern and Central Hoshangabad, the Marāṭhī of Berar, and the Nīmāḍī dialect of Rājasthānī spoken in North Nimar and Bhopawar. On its north-west it has the Mōwārī form of Mārwarī, and on its south-west Gujarātī and Khāndēśī. This description does not take into account the numerous Bhil and Gōṇḍ dialects spoken in the mountainous parts of the Mālvi area. These are shown in the map facing p. 1.

Mālvi is distinctly a Rājasthānī dialect, having relations with both Mārwarī and Jaipurī. It forms its genitive by adding *kō* as in the latter language, while the present tense of the verb substantive follows Mārwarī and is *hū*, not *chhū*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mārwarī *lā*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the verb substantive to the present participle (as in Hindōstānī), and not by adding it to a verbal noun in *ē* or *ai*, as in other Rājasthānī dialects.

Relationship to Mārwarī and Jaipurī.

Mālvi is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēli, and speak of an Eastern Mālvi, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōṇḍwārī, spoken by the Sōṇḍiās, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Mālvi of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvi spoken by Rajputs of Malwa proper is called Rāṅgrī. It is distinguished by its preference for Mārwarī forms.

Sub-dialects.

The following table shows the estimated number of speakers of Mālvī in the area
Number of speakers. in which it is a vernacular :—

Indore Agency	183,750
Eastern Mālvī—	
Kota	80,978
Tonk (Chahra)	20,000
Gwalior Agency	395,000
	<hr/> 495,978
Bhopal Agency	1,800,000
Bhopawar Agency	147,000
Western Malwa Agency	1,241,500
Tonk (Nimbahera)	4,000
	<hr/> 1,245,500
Sōndwārī—	
Western Malwa	115,000
Jhalawar (Chaumahla)	86,556
Bhopal	2,000
	<hr/> 203,556
	1,449,056
Broken Mālvī of the Central Provinces—	
Hoshangabad	126,523
Betul	119,000
Bhōyālī of Chhindwara	11,000
Kaṭiyālī of Chhindwara	18,000
Paṭāvī of Chanda	200
	<hr/> 274,723
	<hr/> TOTAL = 4,350,507

No figures are available to show the number of speakers of Mālvī in other parts of India. It is true that from a few districts some speakers of Mālvī spoken elsewhere in India. Rāngrī are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Mār-wārī really spoke Mālvī. As the main dialect of Central India, Mālvī has exercised considerable influence on the Dakhinī Hindōstānī of Hyderabad and Madras.

I do not know of any previous account of the Mālvī dialect, or of any literary Authorities and Literature. works written in it.

The Dēva-nāgarī character, usually in a corrupt form closely allied to that used for Written character. Mār-wārī, is employed for writing Mālvī.

As Mēwātī represents Rājasthānī merging into Braj Bhākhā and Panjābī, so Mālvī Grammar. . represents Rājasthānī merging into Bundēlī and Gujarātī.

We may take the language of the Indore Agency of Central India as the standard form of the dialect, and the specimens given, on which the grammatical sketch which follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Mālvī, in the Malwa country, has two forms, viz. :—Rāngrī (properly spelt Rāng'rī) or Rāj-wārī, spoken by Rajputs, and Mālvī (properly spelt Māl'vī), sometimes called Ahīrī, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāngrī shows a tendency to agree with the dialects of central Rajputana, Mār-wārī (under the form of Mēwārī) and Jaipurī.

Mālvi, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shade off into Bundelī or Gujarātī. As regards the name Abīrī, attention has been drawn, when dealing with Abīr-wāṭī,¹ to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipurī and Mārwarī, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rāngrī and to Mālvi proper.

PRONUNCIATION.—There is the usual Rājasthānī tendency to pronounce *ai* as *ē*, and *au* as *ō*. Thus we have *hē* or *hai*, is; *chēn* for *chain*, pleasure; *ōr* for *aur*, and. As usual *i* and *u* are often changed to *a*; thus, *dan*, a day; *maṭṭi* for *miṭṭhī*, a kiss; *thākar*, for *ṭhākur*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *kāḍō* for *kāḍhō*, draw (water); *bī*, for *bhī*, also; *aḍāi*, for *aḍhāi*, two and a half; *dūd*, for *dūdh*, milk; *līdō* or *līdhō*, taken (a Gujarātī form); *kīdō* or *kīdhō*, done (also Gujarātī); *manak*, for *manukh*, a man; *maṭṭi*, for *miṭṭhī*, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē-hai*, for *rahē-hai*, he remains; *kēṇō*, for *kah*ṇō*, a saying, an order; *riyō* or *rayō*, for *rahyō*, was.

Words which elsewhere begin with *ḍ* sometimes follow Gujarātī in having *w*. Thus, *wāt* as well as *bāt*, a word.

A perusal of the specimens will show that the sound of *ḍ* is everywhere preferred to that of *ṛ*. The sound really fluctuates between these two, and the use of *ḍ* is rather a matter of spelling.

As compared with Rāngrī, Mālvi shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvi has *ap*ṇō*, own; *mār*ṇō*, to strike; while Rāngrī has *āp*ṇō*, and *mār*ṇō*.

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in *ā* as in *ā̃*, and the postposition of the locative is *mē* or *mē̃*.

DECLENSION.—NOUNS SUBSTANTIVE.

Gender.—I have not noted any trace of the neuter gender.

Number and Case.—The usual Rājasthānī rules for forming the plural and the oblique form are followed. Thus:—

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōḍō</i> , a horse	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā̃</i> .
<i>ṭēg*ḍō</i> , a dog	<i>ṭēg*ḍā</i>	<i>ṭēg*ḍā</i>	<i>ṭēg*ḍā̃</i> .
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā̃</i> .
<i>laḍ*ki</i> , a daughter	<i>laḍ*ki</i>	<i>laḍ*kyā̃</i>	<i>laḍ*kyā̃</i> .
<i>wāt</i> , a word	<i>wāt</i>	<i>wātā̃</i>	<i>wātā̃</i> .

In the plural forms, the nasalisation is commonly omitted.

¹ See page 49.

In Mālvī, as distinct from Rāṅgrī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *haru* or *heru*. So, also, in the old form of Kanauji preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hōār*.¹ Examples of this form in Mālvī are *bāp-hōr*, fathers; *bēṭi-hōrō*, daughters; *ād'mi-hōn-sē* (not *ādmyā-hōn-sē*), from men; *ghōḍā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāṅgrī makes its case of the agent by adding *ē* or *ē̃*. Thus, *bāpē* or *bāpē̃*, the father (saw). This word is written sometimes *बपे* and sometimes *बपे̃*. Another example is *chhōṭā laḍ'kāē̃ chalyō-gayō*, by the younger son it was gone. Which shows that the *ē̃* can be added to the oblique form (as in Gujarātī), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sar'dār* (not *sar'dārē*) *ārī karī*, that *sardār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōṭā chhōrā-ne bāp-sē kiyō*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows :—

<i>Accusative-Dative</i>	<i>nē, kē.</i>
<i>Ablative-Instru.</i>	<i>sē̃, sē, ũ.</i>
<i>Genitive</i>	<i>kō, rō.</i>
<i>Locative</i>	<i>mē̃, mē.</i>

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāṅgrī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mēwānī. It is most common in Rāṅgrī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī, rī*; oblique masculine *kā, rā*. As usual they generally take the forms *kē* and *rē*, when agreeing with a noun in the locative or (in Rāṅgrī) the agent. Thus, *pitā-rē gharē*, in the house of the father.

Pronouns.—The personal pronouns in Rāṅgrī are as follows :—

Singular.	I.	Thou.
Nominative	<i>hū̃</i>	<i>tū̃.</i>
Agent	<i>mhaĩ</i>	<i>thaĩ.</i>
Oblique	<i>mha, mhā, ma</i>	<i>tha, thā, ta.</i>
Genitive	<i>mhārō, mārō</i>	<i>thārō.</i>
Plural.		
Nominative	<i>mhē̃, mē̃</i>	<i>thē̃, thaĩ.</i>
Oblique	<i>mhā̃</i>	<i>thā̃.</i>
Genitive	<i>mhā̃-kō, mhānō</i>	<i>thā̃-kō, thānō.</i>

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū̃* or *mū̃*; 'our' is *lamāro*, not *mhā̃-kō*; and 'your' is *tamārō*, not *thā̃-kō*. 'You' is *tam*, not *thē̃*.

¹ e.g., *ham-hwār*, we, in Luke xv, 23.

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāṅgrī) *āpā-nē*, to us; (Mālvī) *apan*, we; *apan-nē*, by us.

'Your Honour' is *āp*, genitive *āp-rō* or *āp-kō*. *Sā* and *jī* are respectful suffixes. Thus, *bhābhā-sā*, a father. 'Self' is *āp*, genitive (Rāṅgrī) *āp^anō*, (Mālvī) *ap^anō*. *Ap^anō* is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *ō-nē ap^anā māl-tāl-kō bātō kar-diyō*, he divided his property, we have in the immediately preceding sentence *chhōtā chhōrā-nē ō-kā bāp-sē kiyo*, the younger son said to his father.

The pronoun of the third person differs in Rāṅgrī and Mālvī. Its forms are as follows:—

	Rāṅgrī.	Mālvī
Singular—Nominative	<i>wō</i> , he, it; <i>wā</i> , she; <i>ū</i> , he, she, it	<i>ū</i> .
Oblique	<i>waṇī</i> , <i>waṇā</i> , <i>uṇī</i> , <i>uṇā</i> , <i>uṇ</i> , <i>vī</i> , <i>ū</i> , <i>wā</i>	<i>ō</i> , <i>unā</i> , <i>us</i> .
Plural—Nominative	<i>vī</i>	<i>vī</i> .
Oblique	<i>waṇā</i>	<i>un</i> .

As usual, nasals may be omitted. The agent case in Rāṅgrī is *ū*, as in *ū rāj^apūt karī*, that Rajput did. The emphatic syllable *-j* is often added, as *ū-j wakhat*, at that very time.

The demonstrative pronoun *yō*, this, is similarly declined. Thus:—

	Rāṅgrī	Mālvī.
Singular—Nominative	<i>yō</i> , feminine <i>yā</i>	<i>yo</i> , feminine <i>yā</i> .
Oblique	<i>aṇī</i> , <i>iṇī</i> , <i>ī</i> , <i>yā</i>	<i>ē</i> , <i>anā</i> , <i>inā</i> , <i>is</i> .
Plural—Nominative	<i>yē</i>	<i>gē</i> .
Oblique	<i>aṇā</i> , <i>inā</i>	<i>in</i> .

The Relative is:—

Singular—Nominative	<i>jō</i>	<i>jō</i> .
Oblique	<i>jaṇī</i> , <i>jī</i>	<i>jē</i> , <i>jīs</i> .
Plural—Nominative	<i>jē</i>	<i>jē</i> .
Oblique	<i>jaṇā</i>	<i>jīn</i> .

Similarly 'who?' is *kāṇ*, oblique singular (Rāṅgrī) *kaṇī*, etc. (Mālvī) *kē*, etc. 'What?' is *kaī*, *kaī*, or *kāī*. 'Anyone' *kōī*. As an adjective this does not change in inflexion, but (Rāṅgrī) *kaṇī-ē nahī diyā*, no one gave them. Mālvī, however, has here *kōī-nē*.

Pronominal adjectives often take the pleonastic suffix, *k*, which is so common in Jaipurī. Thus, *kit^arō-k*, how much? *kit^arā-k*, how many?

As elsewhere in Rājasthānī, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, 'then' and 'when'; '*jathē*,' 'there' and 'where.'

A number of pronominal adverbs are pure locatives as will be seen from the following:—

aṭhō, this place; *aṭhā-sē*, from here; *aṭhē*, here.

waṭhō, that place: *waṭhā-sē*, from there; *waṭhē*, there.

uṭhō, that place; *uṭhā-sē*, from there; *uṭhē*, there.

jaṭhō, what place, that place; *jaṭhā-sē*, from where, from there; *jaṭhē*, where, there.

kaṭhō, what place? *kaṭhā-sē*, from where? *kaṭhē*, where?

CONJUGATION.—Auxiliary verbs and verbs substantive.—

Present. I am.

Singular.	Plural.
1. <i>hū</i>	<i>hā.</i>
2. <i>hē, hai</i>	<i>hō.</i>
3. <i>hē, hai</i>	<i>hē, hai.</i>

Note that, as usual in Rājasthānī, the third person plural is not nasalised—

Past. I was.

Masc.	sing.	<i>thō</i> ;	plur.	<i>thā.</i>
Fem.	sing.	<i>thī</i> ;	plur.	<i>thī.</i>

As elsewhere, this tense does not change for person. Rāngṛī has also a form *thakō*, was.

The following are the principal parts of the verb 'to become'—

	Rāngṛī.	Mālvī.
Infinitive	<i>whēṇō, wēṇō</i>	<i>hōnō.</i>
Present Participle	<i>whētō, wētō</i>	<i>hōtō.</i>
Past Participle	<i>whayō</i>	<i>huō.</i>
Conjunctive Participle	<i>whē-nē, wāi-nē</i>	<i>huī-nē.</i>
Imperative	<i>whō</i>	<i>hō.</i>
Future	<i>waūgā, wūgā</i>	<i>hōūgō.</i>

Finite verb.—Principal Parts.

Infinitive	<i>mār^aṇō, mār^awō</i>	<i>mār^anō, to strike.</i>
Present Participle	<i>mār^atō</i>	<i>mār^atō, striking.</i>
Past Participle	<i>māryō</i>	<i>māryō, struck.</i>
Conjunctive Participle	<i>mārī-nē, mār-nē</i>	<i>mārī-nē, mār-nē, having struck.</i>

Noun of agency *mār^awā-wālō* *mār^awā-wālō, a striker.*

Simple Present. This is as in other Rājasthānī dialects. It is used as a simple present (I strike); as a present conjunctive (I may strike); and as a future (I shall strike).

Singular.	Plural.
1. <i>mār^aū</i>	<i>mār^aā.</i>
2. <i>mārē</i>	<i>mārō.</i>
3. <i>mārē</i>	<i>mārē.</i>

The Present Definite. I am striking, as elsewhere in Rājasthānī.—

Singular.	Plural.
1. <i>mār^aū-hū</i>	<i>mār^aā-hā.</i>
2. <i>mārē-hē</i>	<i>mārō-hō.</i>
3. <i>mārē-hē</i>	<i>mārē-hē.</i>

The Imperfect (I was striking) is not formed on the model of the other Rājasthānī dialects with an oblique verbal noun in *ē*, but with the present participle, as in

Gujarātī and Bundēli. Thus, *hũ mārsttō-thō*, I was beating, and so on, as in those languages.

The Future is formed by adding *gā*, which does not change for number or gender, to the simple present. The *gā* thus follows the *lā* of Mārwarī. Thus :—

I shall strike.

Singular.	Plural.
1. <i>mārūgā</i>	<i>mārāgā.</i>
2. <i>mārēgā</i>	<i>mārōgā.</i>
3. <i>mārēgā</i>	<i>mārēgā.</i>

Mālvi sometimes substitutes the Bundēli *gō* for *gā*, and this *gō* is liable to change for number and gender. Thus : *hũ mārūgō*, I (masculine) shall strike ; *hũ mārūgī*, I (feminine) shall strike ; *ham mārāgā*, we (masculine) shall strike ; *ham mārāgī*, we (feminine) shall strike. The futures with *s* or *h* for their characteristic letters do not seem to occur.

The tenses from the past participle are formed as usual. Those of transitive verbs are construed passively. Thus :—

Rāngrī.	Mālvi.
<i>maĩ māryō</i>	<i>mha-nē māryō</i> , I struck.
<i>hũ chalyō</i>	<i>hũ chalyō</i> , I went.
<i>maĩ māryō-hai</i>	<i>mha-nē māryō-hai</i> , I have struck.
<i>hũ chalyō hai</i>	<i>hũ chalyō-hai</i> , I have gone.
<i>maĩ māryō-thō</i>	<i>mha-nē māryō-thō</i> , I had struck.
<i>hũ chalyō-thō</i>	<i>hũ chalyō-thō</i> , I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *laḍ^akāē gayō*, the son went.

There are the usual irregular past participles. The only ones which require special notice are the three,—

<i>kar^anō</i> , to do,	past participle	<i>karyō</i> , <i>kīdhō</i> , <i>kīdō</i> .
<i>lēnō</i> , to take,	„	<i>līyō</i> , <i>līdhō</i> , <i>līdō</i> .
<i>dēnō</i> , to give,	„	<i>dīyō</i> , <i>dīdhō</i> , <i>dīdō</i> .

The forms *kīdhō*, *līdhō*, and *dīdhō*, also occur in Gujarātī. *Jānō*, to go, has its past participle *gayō* or *giyō*.

We have seen that the conjunctive participle ends in *i-nē*. When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāngrī and *ai-nē* in Mālvi. Thus, *pāy-nē*, having got ; *jāy-nē*, having gone ; *bulai-nē*, having called ; *ai-nē*, having come.

Causals are formed somewhat as in Mārwarī, that is to say, they often insert a *ḍ* after the characteristic *ā*. Thus, *jīmāḍō*, you cause to eat. In Mārwarī *r* is inserted.

A potential passive is, as usual, formed by adding *ā*. Thus (Rāngrī) *suṇ^anō*, to hear ; *suṇānō*, to become audible. Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *nō* (Mālvi *nō*) to the root. The past tense is accordingly the same in form as the infinitive. Thus (Rāngrī) *suṇānō*, it became audible ; (Mālvi) *batānō*, it was displayed. It may be noted that in Awadhī, all verbs in *ā* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Mālvi *dai-lākh^anō*, to give away. As examples of other

compound verbs we may give *bhējyā karē*, he sends regularly ; *paṭhāwā lāgī*, she began to fall. In one instance, Mālvī has the Bundēli form *kēnē lagyō*, he began to say.

SUFFIXES.—The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōḍā-j danā-mē*, in a very few days ; *upar-aj*, even upon.

The Rājasthānī suffix *ḍō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-ḍā*, the children ; *minak-ḍī*, the little she-cat ; *ṭēg-ḍō*, a dog. *Lō* is also used in the same sense as in *kūkaḍ-lā*, O wretched cock.

NĪMĀḌĪ.

Nīmāḍī is the dialect of Rājasthānī which is spoken in the tract known as Nīmāwar. Nīmāwar consists of the Nimar district of the Central Provinces (except the Burhanpur *Tahsil*, which lies in the valley of the Tapti, not in that of the Narbadā, and is geographically a portion of the Khandesh plain)¹ and of the adjoining portion of the Bhopawar Agency of Central India. Nīmāḍī is not the only language of Nīmāwar. There are also numerous speakers of Bhīlī. In the Bhopawar Agency, these latter entirely surround the Nīmāḍī speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nīmāḍī is spoken, but in both the language is practically the same.

Nīmāḍī has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows :—

Nimar	.	.	.	.	.	.	.	.	.	181,277
Bhopawar	.	.	.	.	.	.	.	.	.	293,500
TOTAL										<u>474,777</u>

Nīmāḍī is really a form of the Mālvi dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhīl languages, and also of the Khāndēśī which lies to its south. The Nīmāḍī of Bhopawar, being nearer Gujarāt, shows more signs of the influence of Gujarātī than does the Nīmāḍī of Nīmār.

In its pronunciation Nīmāḍī is mainly peculiar in its almost universal change of every *ē* which occurs in Rājasthānī to *a*. This runs through the entire grammar.

Thus the sign of the agent case is *na*, not *nē*, and of the locative *ma*, not *mē*. So *āga* for *āgē*, before, and *rahach* (sometimes written *rahēch*, but pronounced *rahach*), he remains. This is also a marked peculiarity of Khāndēśī.

Nīmāḍī is not fond of nasal sounds, and frequently drops them. Thus, *dāt*, not *dāt̄*, a tooth, and *ma*, not *mā* (for *mē*), in. As in Mālvi and Khāndēśī, aspiration is often dropped, as in *hāt*, not *hāt̄h*, a hand; *bhūkō*, for *bhūkhō*, hungry.

The letters *l* and *n* are interchangeable as in *līm* and *nīm*, tree.

In the neighbouring Bhīl languages, both *j* and *ch* are commonly pronounced as *s*. In Nīmāḍī, *ch* seems to be pronounced according to its proper sound, but *j* is often interchanged with it. Thus in Nimar both *jawach* and *jawaj* means 'he goes.' In the specimens which come from Bhopawar such forms are always written with *j*. The letter *jh* is often pronounced as a *z*, as in the Marāṭhī of Berar, and as in some forms of Khāndēśī.

In the declension of nouns, the common form in *ē*, which in Rājasthānī is used sometimes for the agent and sometimes for the locative, appears in Nīmāḍī as ending in *a*. Thus we have *ghara*, in a house.

Strong masculine tadbhavas in *ō*, form their oblique form in *ā*, as in Mālvi. Thus, *ghōḍō*, a horse, *ghōḍā-kō*, of a horse. To form the plural the termination *nā* is added to the oblique form singular. Thus, *ghōḍānā*, horses; *ghōḍānā-kō*, of horses:

¹ The language of the Burhanpur *Tahsil* is Khāndēśī.

bāp, a father; *bāp^anā*, fathers: *bēṭi*, a daughter; *bēṭinā*, daughters. When no ambiguity is likely to occur, this *nā* is often omitted.

The case postpositions are as follows. It will be observed that many of them differ from those in use in Mālvi merely owing to the change of *ē* to *a*.

Agent, *na*.

Accusative-dative, *ka*.

Instrumental-ablative, *sī*, *sū*.

Genitive, *kō*, (*kā*, *kī*).

Locative, *ma*.

We occasionally find the Rājasthānī *kā*, and the Bundēli *khē* (under the form of *kha*) used for the Accusative-dative. Bundēli is spoken a short way to the east of Nimar.

The genitive postposition *kō* is used with a singular masculine noun in the direct form, and *kā* with a masculine noun in the oblique form. *Kī* is used with feminine nouns. In two instances I have noted *kū* used to agree with feminine nouns. These are—*mhārā kākā-kā ēk chhōrā-kī ō-kā bahēn-sī sādī huīch*, a son of my uncle is married to his sister; and *ō-kō bhāi ō-kā bahēn-sī ūchō chhē*, his brother is taller than his sisters.

The following are the principal pronominal forms:—

Haṭṭ, I; *ma-na*, by me; *mha-ka*, or *ma-ka*, to me; *mhārō*, my; *ham*, we; *hamārō*, our; *apaṇ*, we (including the person addressed); *ap^anō*, our (including the person addressed); *apaṇ-na*, by us.

Tū, thou; *tū-na*, by thee; *thārō*, thy; *tum*, you; *tumhārō*, your.

Tē, this; oblique *inā* or *ē*.

Ūō, he, that; oblique *unā*, *wō*, *ō*, *wa*; Pl. *wō*; oblique *un*.

Jō, who (singular and plural); *jē-kō*, of whom; oblique singular *jē*.

Kuṇ or *kun*, who? *kuṇ-kō*, of whom; *kāṭi*, what? *kōi*, anyone; *kaṭṭ*, anything.

The influence of the Bhīl dialects and of Khāndēśī is most evident in the conjugation of the Nīmāḍī verb. The present tense of the verb substantive is *chhē*, which (like the Khāndēśī *sē*) does not change for number or person.

The past tense of the verb substantive is *thō* (*thā*, *thī*), as in Mālvi. When used as an auxiliary verb *chhē* drops the final *ē* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *j*. We thus get the following form of the present of *mār^anū*, to strike.

I am striking.

Singular.

1. *mārūch* or *mārūj*

2. *mārēch*, *mārach*, *mārēj*, *māraj*.

3. *mārēch*, *mārach*, *mārēj*, *māraj*.

Plural.

mārāch, *mārāj*.

mārōch, *mārōj*.

mārēch, *māraoh*, *mārēj*, *māraj*.

Similarly the perfect is *māryōch*, (he) has struck. In one instance, which, however, occurs several times, we have the Khāndēśī termination *sē*, instead of *ch*. The word is *husē*, and it is always translated 'he became,' not 'he has become.' Khāndēśī itself usually takes a simple *s* in the present, not *sē*. The Pār'dhī Bhīl dialect uses *ch* like Nīmāḍī.

The future (as in Gujarātī) has *s* for its characteristic letter, and is conjugated as follows :—

Singular.	Plural.
1. <i>mārīs</i>	<i>mār^asā.</i>
2. <i>mār^asē</i>	<i>mār^asō.</i>
3. <i>mār^asē</i>	<i>mār^asē.</i>

Sometimes we find the true Mālvi future formed by adding an unchangeable *gā*.

The infinitive ends in *ṇū*, thus, *mār^aṇū*, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, *apaṇ-na anand manāw^aṇū nī khūṣī hōṇū*, joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us. The oblique form of the infinitive ends in *ṇa*, thus, *mār^aṇa-kō*, of beating.

MĀRWĀRĪ.

The following specimen of Mārwarī comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Dēva-nāgarī alphabet assumes in Western Rajputana. Note the differing forms for *ḍ* and *ṛ*. The letters *l* and *ḷ* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

[એજી જીરોરેઢોય જાવડા હાઃ ઉવાં માંય યૂં જોજી
 જિઝે આપરૈ વાપ જૈ જયો જૈ સાંબો યા મારી પાંતી
 રો માલ આવૈ જીજી મને દિરાવોઃ જરૈ ઉણઝી
 પરી ઘર વિજરી ઉણાં જૈ નાંદ દિવીઃ ઘોડા દિલાહાં
 પહે જૈ જિઝે જૈ જાવડૈ આપરી મારી પૂંજી ને લીજી
 રપર પંખાં ગયો જૈ ઉઠૈ આપરી મારી મતા જૂડૈ
 જૈ જૈ ઉનાય દિવીઃ યૈં જ ધૂરિયાં પહે ઉણ દેસ મૈં
 જબરો જાલ પડિયો તો ઉવો જમાનો યુગતણ
 જાણોઃ જો પહે ઉણ દેસ રૈ એજી રૈ વામી જુજૈ રં
 યો તો ઉણ આપરૈ ધેતાં મૈં યૂરાં રી નાર ચરાચણ

ਜੈਜੈਜੀਯੋ ਤੋ ਭਿਯਾ ਸ੍ਰੁੰ ਰੈ ਨਰਾਏ ਪਾਭਲੋ ਹੀ
 ਜਿਯਾ ਸ੍ਰੁੰ ਆਪਰੋ ਪੈਦ ਨਰਾਏ ਮਤੀ ਭਿਯੋ ਪਰੰ
 ਤ ਪਾਭਲੋ ਹੀ ਭਿਯੋ ਭਿਯਾ ਜੈ ਦੀਭੋ ਜਾਹੀਂ: ਸਾਵਨੇ
 ਤਛੁਕੋ ਜਰੇ ਬਿਨਾਰੀ ਭੈ ਮਾਰੈ ਪਿਤਾ ਭੁਜੈ ਭਿਤਰਾਂ
 ਦੈਨ ਜੀਯਾਹਾ ਜੀਯਾ ਜੈ ਧਪਾਭਿ ਬਾਰੀ ਮਿਲਤੀ ਹੀ
 ਭਿਯਾ ਭਿਪਰੰਤਾ ਜੀ ਭਿਯੋ ਜੋ ਨੀ ਭਿਵਾਰੇ ਰੇਤੋ ਹੀ ਜੈਛੰ
 ਲੁਛਾਂ ਮਝੁੰ ਭੁੰ: ਸ੍ਰੁੰ ਮੈਂ ਭੁੰ ਪਛਾਂ ਜਾਨ ਹੋਯ ਮਾਰੈ ਬਾ
 ਪਛੁ ਜੈ ਜਾਭਿ ਨੇ ਭਿਯਾ ਜੈ ਭੁਭਿ ਭੈ ਜਾਭੀਆ ਮੈਂ ਪਰ
 ਮੇਸਰ ਸ੍ਰੁੰ ਕੇ ਭੁਭੁਕੁ ਵੀ ਨੇ ਆਪ ਸ੍ਰੁੰ ਭੁਪਾਤਰ ਪਹੀ
 ਭਿਯੋ: ਸ੍ਰੁੰ ਮੈਂ ਆਪਰੋ ਭੋਰੁ ਭੁਚਾਭਿ ਜੈਭੋ ਤੋਰਯੋ
 ਜਾਹੀਂ ਸ੍ਰੁੰ ਮੈਂ ਆਪ ਮਜੈ ਦੈਨ ਜੀਯਾ ਸ੍ਰੁੰ ਸ੍ਰੁੰ ਰਾਖੋ:
 ਪ੍ਰੇਰ ਭਿਭ ਨੇ ਬਾਪਛੁ ਜੈ ਜਯੋ: ਤੋ ਆਂਗਾ ਸ੍ਰੁੰ ਆਵਤਾ
 ਜੈ ਭਿਯਾ ਰੈ ਬਾਪ ਭਿਯਾ ਜੈ ਦੀਭੋ ਤੋ ਦਯਾ ਆਈ ਸ੍ਰੁੰ
 ਦੋਭ ਜੈ ਭਾਨੀ ਜਗਾਯ ਬਾਲੋ ਜੀਯੋ: ਤਰੈ ਨਾਕਭੈ

ੈਭੈ ਬਾਬੋ ਜੀ ਛੁ ਪਰ ਮੇ ਸਰ ਰੋ ਨੇ ਆਪਰੋ ਬੋਰੁ
 ਨੇ ਆਪਰੋ ਪੂਤ ਨ ਚਾ ਛੁ ਜੇ ਡੋ ਰਯੋ ਨਹੀਂ : ਜਰੈ
 ਬਾਪ ਨਾ ਨਰਾ ਨੇ ਨ ੈਭੈ ਅਮਾਮਾ ਗਾਬਾ ਜਾ ਆ
 ਵੈ ੈਯਾ ਨੇ ਪੈਰਾ ਆ ਨੇ ੈਯਾ ਰੇ ਲਾਤ ਮੈਂ ਮੁੰਦ ਡੀ ਪੈ
 ਰਾ ਆ ਨੇ ਪਗਾਂ ਮੈਂ ਪਗਰ ਘੀਯਾਂ ਪੈਰਾ ਆ ਨੇ ਆ ਆ
 ਕਰੀਯਾ ਸੀ ਨ ਦਾਂ ਨੇ ਤਤ ਨਾਰ ਜਗਾਵਾਂ ਨਾਰ ਆ
 ਨਾ ਕਡੋ ਮਰ ਨ ਕੀ ਜਮਾਰੋ ਪਾਯੋ ਲੈ ਗਮੀਯੋ ਡੋ
 ਜਾਬੋ ਲੈਂ : ਤਰੈ ਸਾਰਾ ਲੀ ਰਾ ਜੀ ਛੁ ਆ :

ਉਯਾ ਬਿਰਿਆਂ ਉਯਾਰੋ ਕਮੋ ਡੋ ਨਾ ਕਡੋ ਪੇਤ ਮੈਂ ਲੋ
 ਨੇ ਆਚਨਾਂ ਆਚਨਾਂ ਧਰ ਜੇ ਡੋ ਆਯੋ ਜਦ ਉ.
 ਲਾਂ ਹਾਡਾ ਧਾਰ ਲੁਧਿਆ : ਜਰੈਂ ਐ ਨ ਨਾ ਨਰ
 ਨੇ ਤੇ ਡ ਕੂਜੀ ਆ ਨੈ ਆ ਨੇ ਲ ਨਾਂ ੈ ਲੈ : ਜਦ ਉਯਾ
 ਨ ੈਭੈ ਧਾਂਰੋ ਨਾ ੈ ਆਯ ਗਯੋ ਲੈ ਨੇ ਧਾਂਰੈ ਬਾਬੋ
 ਸਾ ਉਯਾ ਰੈ ਡੋਰ ਡੋਰਾਂ ਪਾਭੋ ਆਚ ਲਾ ਰੀ ਗੋ ਰ

જિવીતું: જીણ ઉપર ઉઘો રીઆં જાણિયો નો
 આંય જાયો જાલીં જરે ઉણ રો આપવારે આ
 યો નો ઉણ સું મિમરા ચારી જિની: જદ ઉણ
 જૂદ જૂદે રીતરા જરસહું આપરી નાજરી જરી
 નો જૂદે આપરે જૂઝમ નો ઝોપિયો જાલીં તો
 રૂ આપમ નો જૂદે રૂ એજ પ્રાજહુ મારે માથિ
 યાં નો જોઠ દેવણ મારહુ દિરાં યો જાલી: નો રૂ મેં
 આ આપરો નાંચડો આયો જીણ મેં ગધરબિ
 જરી હુલિયારાં નાં નો પ્રવાય દિવી જીણરે
 મારહુ આપ રૂતી ધુમી જિવીતું: તો ઉણ જયો
 નો નાજા તુંજિત મારે માથે રે વેં નો મારે જો
 મેં હું જિજો મેં ગધારો રૂ જાલે: આ ધુમી જરણ
 જોગલી જિ ઉંજો ધારો નારૂં મર નો હુજો જનમ
 ધિયો હું નો ગમિયો હોં આંજો હું:

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jināī¹-rāī dōy dāw²-rā hā. Uwā-māy-sū nāin³-kiāī
A man-to two sons were. Them-amongst-from by-the-younger
 āp-rāī bāp-nāī kayō kāī, 'bābō-sā, mārī pāti-rō māl āwāī
his-own father-to it-was-said that, 'father, my portion-of goods may-fall
 jikō ma-nāī dirāwō.' Jarāī uṇ āp-rī ghar-bik⁴-rī uṇā-nāī
that me-to cause-to-give.' Thereon by-him his-own living them-to
 bāt-divī. Thōrā dihārā pachhāī nāin³-kiāī dāw²-rāī āp-rī sārī
was-divided. A-few days after by-the-younger son his-own all
 pūjī bhēli-kar par khaṇḍā gayō, nāī uṭhāī āp-rī
property gathered-having foreign to-country it-was-gone, and there his-own
 sārī matā kū-phāīdāī-māī udāy-divī. Sāṅg khūṭiyā pachhāī
all substance riotous-living-in was-wasted. All on-being-spent after
 uṇ dēs-māī jab⁵-rō kāl pariyo, tō uwō kasālō bhug⁶-tan lāgō.
that country-in mighty famine fell, then he want to-feel began.
 Nāī pachhāī uṇ dēs-rāī ēk rāīwāsī-kanāī rayō. Tō
And afterwards that country-in-of a citizen-with he-lived. Then
 uṇ āp-rāī khētā-māī sūrā-rī dār charāwan-nāī mēliyo. Tō
by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then
 uṇ sūrā-rāī charaṇ-rō khākh⁷-lō hō, jin⁸-sū āp-rō pēt bharāṇ-rō
by-him swine-to grazing-of the-husk was, them-with his-own belly fill-to
 matō kiyō, parant khākh⁷-lō-hī kinī uṇ-nāī dīnō nahī.
resolve was-made, but the-husk-even by-anyone him-to was-given not.
 Sāw⁹-chēt huwō, jarāī bihārī kāī, 'mārāī pitā-kanāī kit¹⁰-rō
Conscious he-became, thereon it-was-thought that, 'my father-with how-many
 dāin¹¹-giyā hā, jinā-nāī dhapāū bātī mī¹²-ti-hī, uṇ up¹³-rant
hired-servants were, whom-to enough bread being-given-was, that more-than
 kī ugēlō bhī uwā-rāī rāitō-hō; nāī hū bhūkā
something to-spare also them-to remaining-was; and I in-hunger
 marū-hū. Sū hamāī hū pagābāl-hōy mārāī bāp-kanāī
perishing-am. So now I arisen-having-become my father-to
 jāū, nāī uṇ-nāī kaū kāī, "bābō-sā, māī Par¹⁴-mēsar-sū
(I)-may-go, and him-to may-say that, "father, by-me God-from

¹ āī should be pronounced as a in 'hat.'

bēmukh-huwō nāī āp-sū kupātar-panō kiyō, sū hamāī āp-rō
turned-face-became and you-with undeservedness was-done, so now your
 -chhōrū kawāū jāīrō tō rayō nahī; sū hamāī āp ma-nāī
son I-may-be-called worthy indeed remained not; so now you me-to
 dāīn-giyā saras-tāī rākhō.” Phēr ūth-nāī bāp-kanāī gayō. Tō
a-hired-servant as keep.” And arisen-having father-to he-went. But
 āgā-sū āw-tā-nāī un-rāī bāp un-nāī dīthō, tō dayā
before-from while-coming by-his father him-to it-was-seen, and compassion
 āī, sū dōr-nāī chhātī lagāy, bālō liyō. Turāī
came, so run-having breast having-applied, kiss was-taken. Thereupon
 dāw-rāī kai kāl, ‘bābō-ji, hū Par-mēsar-rō nāī āp-rō chōr
by-the-son it-was-said that, ‘father, I God-of and your-own sinner
 hū, nāī āp-rō pūt kawāū jāīrō rayō nahī.’ Jarāī
am, and your-own son I-may-be-called worthy remained not.’ Thereon
 bāp chāk-rā-nāī kai kāl, ‘amāmā gābā lāō, nāī in-nāī
by-the-father servants-to it-was-said that, ‘the-best robe bring, and him-to
 pāīrāō; nāī in-rāī hāt-māī mūd-rī pāīrāō, nāī pagā-māī pagār-khiyā
put-on; and his hand-in a-ring put-on, and feet-in shoes
 pāīrāō, nāī āō baṭiyā ohik-dā, nāī tat-kār lagāwā;
put-on, and come bread we-may-eat, and merriment we-may-make;
 kāraṇ ō dāw-rō mar, nawō jamārō pāyō-hāī; gamiyōrō, lābō
for this son having-died, new birth got-has; lost, found
 hāī.’ Tarāī sārā-hī rāji huā.
is.’ Then all-indeed merry became.

Un biriyā un-rō baḍōrō dāw-rō khēt-māī hō, nāī āw-tā āw-tā
At that-time his elder son field-in was, and in-coming in-coming
 ghar nērō āyō, jad un hāg-rū-thāt suniyā. Jarāī
house near came, then by-him dance-(and)-music were-heard. Thereupon
 ēk chākar-nāī tēr būjiō kāl, ‘ō dōl kāī hāī?’ Jad
one servant-to calling it-was-asked that, ‘this matter what is?’ Then
 un kāl kāl, ‘thārō bhāī āy-gayō hāī; nāī thārāī bābō-sā
by-him it-was-said that, ‘your brother come is; and by-your father
 un-rāī thōr-thōrā pāchhō āwaṇ-rī gōth kivi hāī.’ Jip-upar
him-for safe-(and)-sound back coming-of a-feast been-made is.’ Thereupon
 uwō rīsā baliyō, nāī māy gayō nahī. Jarāī un-rō bāp
he with-jealousy burnt, and within went not. Then his father
 bārāī āyō nāī un-sū sistāchārī kivi. Jad un kāl
out came and him-to entreaty was-made. Then by-him it-was-said
 kāl, ‘it-rā baras hū āp-rī ohāk-rī karī, nāī kadēī āp-rāī
that, ‘so-many years by-me your service was-done, and at-any-time your
 hukam-nāī lōpiyō nahī, tōī āp ma-nāī kadēī ēk
commandment-to it-was-transgressed not, yet by-you me-to ever-even a

khāj'rū mārāī sāthiyā-nāī gōth dēwan sārū dirāyō nahī.
hid my companions-to a-feast giving for was-caused-to-be-given not.
 Nāī hamāī ō - āp-rō dāw'rō āyō, jin sāīg ghar-bik'rī ruiyār
And now this your son came, by-whom whole living-etc. vicious
 rāṇḍā-nāī khawāy-divī, ' jin-rāī sārū āp itī khusī
'harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
 'kivī hāī.' Tō un kayō kāī, 'bhābā, tū nit mārāī
made is.' Then by-him it-was-said that, 'son, thou ever me
 sāthē rāiwāī, nāī mārāī gōḍāī hāī jikō sāīg thārō-īj hāī. Ā
with livest, and in-my near is whatever all thine-alone is. This
 khusī karan jōg hī; kiūkāī thārō bhāī mar-nāī, dūjō
merriment doing meet was; for by-thy brother having-died, second
 janam liyō-hāī; nāī gamiyōrō, lābō hāī.
birth been-taken-is; and lost, he-found is.'

EASTERN MĀRWĀRĪ.

The language of the east of the Marwar State differs slightly from the standard form of the dialect.

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Mār-wā-rī and Jaipurī (including Ajmērī). The district of Merwara is in the south almost entirely mountainous country, and here the Bhils who inhabit the fastnesses speak a Bhil dialect locally known as *Mag-rā-kī bōlī*, from *mag-rō*, a Bhil word for "mountain." Further north in Merwara the range bifurcates, enclosing the pargana of Beawar. In this northern half of Merwara natives recognise two dialects. That on the east they call Mēr-wā-rī, which is practically the same as the Mēwā-rī of the State of Mewar immediately to the east. The dialect on the western side they call Mār-wā-rī. The two hardly differ. As will be seen later on, Mēwā-rī (and hence Mēr-wā-rī) is only an eastern form of Mār-wā-rī slightly affected by Jaipurī, and the dialect on the west of Beawar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhil tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhils, and their language is known in Marwar as the *Girāsīyā-kī bōlī*, or *Nyār-kī bōlī*.

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows:—

	Spoken by
North-west, Mār-wā-rī	17,000
North-east, Mēwā-rī (i.e., Mēwā-rī)	54,500
Mag-rā-kī bōlī (Bhil language)	44,500
Other languages	3,999
TOTAL =	<u>119,999</u>

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp. 200 and ff. The principal ones are Ajmērī (a mixed form of Jaipurī), in the east-centre and north-east; Mār-wā-rī, on the west side of the line of the Arvali hills bordering on Marwar; and Mēwā-rī in the country on the south, bordering on Mewar. The Mār-wā-rī is the same in kind as the Mār-wā-rī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipurī holds its own up to the frontier, but in Kishangarh immediately to the south, Mār-wā-rī is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipurī more and more nearly as we go eastwards. We find here and there the Jaipurī genitive in *kō* instead of the Mār-wā-rī one in *rō*; the Jaipurī verb substantive *ohhū*, I am, instead of the Mār-wā-rī *hū*, and the Jaipurī future with *s*, instead of the Mār-wā-rī future ending in *lā*. The varying proportions of the admixture of Jaipurī

have led natives to give special names to the dialects of different localities. Thus the Mār-wāri spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhunḍhārī (one of the names of Jaipurī), because the Jaipurī influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipurī than Mār-wāri. In Kishangarh the local Mār-wāri is called Gōṛāwāṭī, a name probably identical with the south-eastern Gōḍwāri of Marwar. Further south, in Ajmer the Mār-wāri does not seem to have any special name, nor is any such given for the Mār-wāri of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mēwāri. It is only a form of Eastern Mār-wāri. On account of its historical importance it will be dealt with at greater length further on, and detailed figures will then be given.

The following are the figures of the various forms of Eastern Mār-wāri :—

Mār-wāri-Dhunḍhārī (Marwar)	49,300
Gōṛāwāṭī (Kishangarh)	15,000
Mār-wāri of Ajmer	208,700
Mār-wāri of Merwara	17,000
Mēwāri (including Mēwāri)	1,684,864
	<hr/>
	TOTAL = 1,974,864
	<hr/>

I commence with the most northern of these dialects, Mār-wāri-Dhunḍhārī, and proceed southwards.

MĀRWĀRĪ-DHUNḌHĀRĪ.

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Mārwarī and Jaipurī, or as the latter is locally called Dhunḍhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipurī, while as we go further into Marwar the Mārwarī element more and more predominates. The local return gives separate figures for pure 'Dhunḍārī' and for 'mixed Dhunḍhārī.' They are as follows:—

Dhunḍhārī	.	.	.	.	.	.	.	.	.	.	.	.	28,500
Mixed dialect	.	.	.	.	.	.	.	.	.	.	.	.	20,800
													49,300

The specimens which I have received of both of these show that the language differs but little from Standard Mārwarī. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Mārwarī into Jaipurī.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of *ā* is here written as if it were *ē*. I have transliterated it *ā* as in Standard Mārwarī. Thus, *kā* *ā*. We may notice a few Jaipurī forms, such as *bī*, by him; *kō*, of; *chhō*, was; but in the main the language is Mārwarī.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNḌHĀRĪ.

STATE JODHPUR.

एक जणा-के दो टावर हा । वी-में-सूँ छोटके आप-का धाप-ने कयो के बाबा-जी मारे पांती-में आवे जको माल स-ने द्यो । जयाँ वीँ आप-की घर-विकरी वी-ने वाँट-दीनी । थोड़ा-सा दिनाँ पछे छोटक्यो डावड़ो आप-की सगळी पूंजी भेळी कर परदेस गयो । वठे आप-की सारी पूंजी कुफण्डा-में लडा-दी । सगळो निवड़ियाँ पछे वीँ देस-में जवरो काळ पड़ियो । तो वो कसालो भुगतबा लाग्यो । पछे वीँ देस-का रेबावाला कने रयो । वीँ आप-का खेताँ में सूराँ-की डार चरावा भेल्यो । तो वीँ सूराँ-की चरावा-को खाखलो की जी-सूँ आप-को पेट भरवा-को मतो कयो । पण खाखलो-ही कोई इ-ने दियो कोनी ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNḌHĀRĪ.

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ek janā-kāĩ dō tābar hā. Bā-māĩ-sū ohhōṭ'kyē
A-certain man-to two sons were. Them-among-from the-younger-by
 āp-kā bāp-nāĩ kayō kāĩ, 'bābāji, mārāĩ pātī-māĩ āwāĩ jakō
his-own father-to it-was-said that, 'father, my share-in may-come that
 māl ma-nāĩ dyō.' Jadyā bī āp-kī ghar-bik'ri bā-nāĩ bāt
property me-to give.' Then by-him his-own property them-to having-divided
 dinī. Thōrā-sā dinā pachhāĩ chhōṭ'kyō dāw'rō āp-kī sag'ī pūji
was-given. A-few days after the-younger son his-own all substance
 bhēli-kar par-dēs gayō. Baṭhāĩ āp-kī sārī pūji
together-having-made a-foreign-country went. There his-own all substance
 kuphaṇḍā-māĩ uḍā-dī. Sag'īō niw'riyā pachhāĩ bī dēs-māĩ
debauchery-in was-squandered. All on-being-wasted after that country-in
 jab'rō kāl pariyo, tō hō kasālō bhug'tabā lāgyō. Pachhāĩ
a-mighty famine fell, consequently he want to-suffer began. Afterwards
 bī dēs-kā rāibāwālā-kanāĩ rayō. Bī āp-kā khōṭā-māĩ
that country-of an-inhabitant-near he-remained. By-him his-own fields-in
 sūrā-kī dār charābā mēlyō. Tō bī sūrā-kāĩ charābā-kō
swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of
 khākh'lō chhō jī-sū āp-kō pēṭ bhar'bā-kō matō karyō. Paṇ
husk was that-by his-own belly filling-of intention was-made. But
 khākh'lō-hī kōī i-nāĩ diyō kōnī.
husk-even by-anybody this-to was-given not.

MĀRWĀRĪ OF KISHANGARH (GŌRĀWĀṬĪ) AND OF AJMER.

These two dialects may be considered together. They are much more free from Jaipuri than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly teetotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *nī*, *jī*, and *rō* (feminine *rī*). The last termination has been already discussed in the Mārwarī grammar (see p. 30). It is also employed in Jaipuri, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-rī* might be translated 'a dear little drop of wine.' We may also note the way in which the first person plural is employed in the sense of the singular.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT AJMER.

अमलों-में आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 सुरज था-नै पुजयॉ-जी भर मोत्यॉ-को थाल । घड़ेक मोड़ा उगजो-जी पिया-जी म्हारे पास ।
 पीवो-नी दारु-ड़ी । अमलों-में आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 जा एँ दासी बाग-में ओर सुण रानन-री बात । कदेक महल पधारसी तो मतवाळो
 घणराज । पीवो-नी दारु-ड़ी । अमलों-में आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥
 थारी ओक्कू म्हे करॉ म्हारी करै न कीय । थारी ओक्कू म्हे करॉ करता करै जो होय ।
 पीवो-नी दारु-ड़ी । अमलों-में आछा लागो म्हारा राज । पीवो-नी दारु-ड़ी ॥

TRANSLITERATION AND TRANSLATION.

Am ^l lā-māī	āchhā	lāgō,	mhārā	rāj ;	pīwō-nī
<i>Intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear,</i>	<i>my</i>	<i>Lord ;</i>	<i>do-drink</i>
dāru-rī.					
wine.					
Suraj !	thā-nāī	puj ^s syā-jī	bhar	mōtyā-kō	thāl ;
<i>O-Sun !</i>	<i>you-to</i>	<i>we-will-worship</i>	<i>having-filled</i>	<i>pearls-of</i>	<i>a-dish ;</i>
gharēk	mōrā	ūg ^s jō-jī ;	piyā-jī	māhrāī	pās ;
<i>about-a-ghari</i>	<i>late</i>	<i>rise-please ;</i>	<i>(as-my)-husband</i>	<i>to-me</i>	<i>near (is) ;</i>
pīwō-nī	dāru-rī ;	am ^l lā-māī	āchhā	lāgō	mhārā rāj ;
<i>do-drink</i>	<i>wine ;</i>	<i>intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear</i>	<i>my Lord ;</i>
pīwō-nī	dāru-rī.				
<i>do-drink</i>	<i>wine.</i>				

Jā	ē-dāsī	bāg-māī	ōr	sun	rājan-rī	bāt,
Go	O-maid-servant	garden-in	and	hear	the-lord-of	talk,
kadēk	mahal	padhār'sī	tō	mat'wālō	dhaṇ'rāj ;	
at-what-time	palace	will-come	then	the-intoxicated	lord-of-wealth ;	
pīwō-nī	dāru-rī ;	am'lā-māī	āchhā	lāgō,	mhārā	rāj ;
do-drink	wine ;	intoxication-in	nice	you-appear,	my	Lord ;
pīwō-nī	dāru-rī.					
do-drink	wine.					
Thāri	ōlū	mhē karā,	mhārī	karai	na	kōy ;
Thy	longing	I do,	mine	does	not	anybody ;
mhē karā ;	Kar'tā	karāi	jō,	hōy ;	pīwō-nī	dāru-rī,
I do ;	Fate	does	what,	becomes ;	do-drink	wine,
āchhā	lāgō,	mhārā	rāj ;	pīwō-nī	dāru-rī.	
nice	you-appear,	my	Lord ;	do-drink	wine.	

FREE TRANSLATION OF THE FOREGOING.

You are charming when full of opium, my Lord. Do drink wine.

O Sun ! I will worship you with a dish full of pearls ; please rise an hour late, as my husband is with me. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

I sigh for thee, none sighs for me ; I sigh for thee, (but) that which Fate does, takes place. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

MĀRWĀRĪ OF MERWARA.

The Eastern Mārwarī of Merwara also hardly differs from the Standard. There are a few strange words in the vocabulary, such as *gīgō*, a son ; *ājūkā* (Sanskrit *ājīvika*), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Mārwarī *दे* *āi* is often written *ए* *ē*. In such cases I have transliterated it *āi*. Forms like *wuṇā* for *uṇā*, are mere varieties of spelling. Note the employment of *rō* in a contemptuous sense in the word *sūr-rō*, a pig. In *bāchh*, having divided, a *ṭ* has become *chh*.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT MERWARA.

किणी आदमी-रे दोय गीगा हा । वुणी-माँ-हूँ नानक्ये भा-हूँ कहवियो कै ओ भा आजूका-
माँ-हूँ जको म्हारो बाँटो होय ओ म्ह-ने द्यो । तरे वी वुणीने आप-री आजूका वाँछ-दीवी ।
घणो दिवस नी बीतिया-हा कै नानकियो गीगो साँग समेटर अलग देसाँ हाल्यो ग्यो अर बुठी
खोटा चालो-माँ दिवस बितावतो-हुवो आप-री आजूका बिताय-दीवी । जराँ विण साँग बिताय-
दीवी तराँ विण देस-माँ बड़ो काळान्तर पड़ियो अर वु नागो हो-गयो । अर हालर विण देस-रा
रहवणवाळाँ-माँ-हूँ येक-रे अठै रहवण लागियो । जिणी विण-ने आप-रा जावाँ-माँ सूरड़ा
चरावण खातर भेजियो । अर वु विणी छीतराँ-माँ-हूँ जिण-ने सूरड़ा खावता-हा आप-रो पेट
भरण चावियो-हो । अर विणी-ने कुणी नी देवा हा ॥

TRANSLITERATION AND TRANSLATION.

Kiṇi	ād'mī-rāi	dōy	gīgā	hā.	Wuṇā-mā-hū	nān'kyāi
A-certain	man-to	two	sons	were.	Them-among-from	by-the-younger
bhā-hū	kah'wiyō	kāi,	'āū	bhā,	ājūkā-mā-hū	jakō mḥārō
the-father-to	it-was-said	that,	'O	father,	property-in-from	which our
bāṭō	hōy	ō	mha-nāi	dyō.'	Taiāi	vī wuṇi-nāi āp-rī
share	may-be	that	'me-to	give.'	Then	by-him him-to his-own
ājūkā	bāchh	divi.	Ghaṇā	diwas	nī	bītiyā-hā kāi
property	having-divided	was-given.	Many	days	not	passed-were that
nān'kiyō	gīgō	sāg	samēṭar	alag	dēsā	hālyō-gyō, ar
the-younger	son	all	having-collected	a-far	in-country	went-away, and
wuthi	khōṭā	chālā-mā	diwas	bitāw'tō-hu-wō	āp-rī	ājūkā bitāy-divi.
there	bad	conduct-in	days	spending-become	his-own	property. was-wasted-away.
Jarā	vin	sāg	bitāy-divi	tarā	vin	dēs-mā barō kālāntar
When	by-him	all	was-expended	then	that	country-in a-great famine

pariyo; ar wu nāgō hō-gayō; ar hālar viṇ dēs-rā
fell; and he destitute became; and having-gone that country-of
 rah^awaṇ-wālā-mā-hū yēk-rāi aṭhāi rah^awaṇ lāgiyō. Jiṇi viṇ-nāi
inhabitants-among-from one-of near to-live he-began. By-whom him-to
 āp-rā jāwā-mā sūr-rā charāwaṇ khātar bhējiyō. 'Ar- wu viṇi
his-own fields-in swine feeding for it-was-sent. And he those
 ohhītrā-mā-hū jiṇ-nāi sūr-rā khāw^atā-hā āp-rō pēt bharāṇ chāviyō-hō;
husks-in-from which-to swine eating-were his-own belly to-fill he-wishing-was;
 ar viṇi-nāi kuṇi nī dēwā-hā.
and him-to anybody not giving-was.

MEWĀRĪ.

Turning now to the east, we come to Mewar, the proper home of Mēwārī. This form of Mārwārī is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhīls, who have their own language. Mēwārī has to its east, on the north the Hārāuṭī of Bundi, and further south, the Mālwi of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, *viz.*, in the north of the Partabgarh State, in the north-east of Merwara (where it is called Mēr-wārī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwārī), and in the hilly tract known as the Khairār, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairārī. These various kinds of Mēwārī will be dealt with in detail further on.

The number of speakers of Mēwārī is estimated to be as follows :—

Mewar (including pargana Gangapur of Gwalior)	1,300,000
Tonk (Nimbahera)	58,000
Partabgarh	5,000
Ajmer	24,100
Merwara (Mēr-wārī)	54,500
Kishangarh (Sar-wārī)	15,000
Khairārī—	
Mewar	145,000
Jaipur	59,264
Bundi	24,000
	<hr/>
	228,264
	<hr/>
	1,684,864
	<hr/>

The Mēwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mār-wārī. It is really a mixture of Mār-wārī and Jaipurī. The typical Jaipurī *chhū*, I am, *chhō*, was, do not occur: instead we have the Mār-wārī *hū* and *hō*. On the other hand, the suffix of the genitive is *kō* as in Jaipurī, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *kē* for the accusative dative, *hū* (=Mār-wārī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mār-wārī, but we sometimes meet Jaipurī forms like *ō*, the oblique form of *ū*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *lhō^akyō kahyō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, *i.e.*, *kar^ahar*, having done. The original form from which both the regular *karar* and *kar^ahar* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara^aar*, from which both *karar* and *kar^ahar* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *khāwā-hā*, they were eating; *chāwō-hō*, he was wishing.

The verb *dēpō*, to give, makes its past tense *dīdō*, he gave, and similarly we have *kīdō*, he made.

The word for 'and' is the Jaipurī *ar* or *har*.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mēwārī.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

STATE UDAIPUR.

कुणी मनख-के दीय बेटा हा । वाँ-माँ-हूँ ल्होड़क्यो आप-का बाप-ने कछो हे बाप पूँजी-माँ-हूँ जो म्हारी पाँती होवै म्ह-ने थो । जद वाँ वाँ-ने आप-को पूँजी बाँट दीदी । थोड़ा दन नहीं हुया हा कै ल्होड़क्यो बेटो सगळो धन मेळो करहर परदेस परो-गयो अर उठै लुचापण-माँ दन गमावताँ हुवाँ आप-की सगळो धन उडाय दीदो । जद ऊ सगळो धन उडा चुक्यो तद वीँ देस-माँ भारी काळ पड़्यो हर ऊ टोटायलो हो-गयो । हर ऊ जाय-नै वा देस-का रहवावाकाँ-माँ-हूँ एक-कै नखै रहवा लाग्यो । वाँ वाँ-ने आप-का खेत-माँ सूर चरावा-ने मेळ्यो । हर ऊ वाँ छूतरा-हूँ ज्याँ-ने सूर खावा-हा आप-को पेट भरवो चावो-हो । हर वा-ने कोई भी काँई नहीं देतो-हो । जद वाँ-ने चेत हुयो हर वीँ कछो कै म्हारा बाप-के कतरा-ही दानक्याँ-ने खावा-हूँ बदती रोटी मिळै-है हर हूँ भखॉ मरू । हूँ ऊठर म्हारा बाप नखै जाकँलो हर वा-ने कहँलो कै हे बाप बैकुंठ-हूँ उलटो हर आप-के देखताँ पाप कीदो-है । हूँ फेरूँ आप-को बेटो कुहावा जोगो नहीं हूँ । म्ह-ने आप-का दानक्याँ-माँ-हूँ एक-कै सरीखो कर-द्यो ॥

[No. 5.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kunī manakh-kē dōy bēṭā hā. Wā-mā-hū lhōṛkyō
A-certain man-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nē kahyō, 'hē bāp, pūji-mā-hū jō mhārī
his-own father-to it-was-said, 'O father, property-in-from what my
 pāti hōwāi mba-nē dyō.' Jad wā wā-nē āp-kī pūji
share may-be me-to give.' Then by-him them-to his-own property
 bāṭ didī. Thōṛā dan nahī huyā hā kāi lhōṛkyō
having-divided was-given. A-few days not passed were that the-younger
 bēṭō sag'lō dhan bhēlō karhar par-dēs parō-gayō,
son all wealth together having-made foreign-country went-away,
 ar uṭhāi luchchā-pan-mā dan gamāw'tā-hunā āp-kō sag'lō
and there riotousness-in days in-having-passed his-own all
 dhan udāy-didō. Jad ū sag'lō dhan udā-chukyō, tad vī
wealth was-squandered. When he all wealth had-expended, then that
 dēs-mā bhārī kāl paṛyō, har ū tōṭāy'lō hō-gayō, har
country-in a-mighty famine fell, and he poor' became, and
 ū jāy-nāi wā dēs-kā rah'bāwālā-mā-hū ēk-kāi nakhāi
he having-gone that country-of inhabitants-among-from one-of near
 rah'bā lāgyō. Wā wā-nē āp-kā khēt-mā sūr charābā-nē
to-remain began. By-him him-to his-own field-in swine feeding-for
 mēlyō. Har ū wā chhūtrā-hū jyā-nē sūr khāwā-hā āp-kō
it-was-sent. And he those husks-with which-to swine eating-were his-own
 pēt bhar'bō chāwō-hō; har wā-nē kōi bhī kāi nahī
belly to-fill wishing-was; and him-to anyone even anything not
 dētō-hō. Jad wā-nē chēt huyō har vī kahyō kāi,
giving-was. Then him-to consciousness became and by-him it-was-said that,
 'mhārā bāp-kē katrā-hī dān'kyā-nē khābā-hū bad'ti rōṭi
'my father-of how-many hired-servants-to eating-than more bread
 mīṭāi-hāi, har hū bhūkhā marū; hū uṭbar mhā-rā bāp nakhāi
being-got-is, and I in-hunger die; I having-arisen my father near
 jālō har wā-nē kahīlō kāi, "hō bāp, Baikunth-hū uṭṭō har
will-go and him-to will-say that, "O father, Heaven-from against and

āp-kē dēkh'tā pāp kīdō-hāi; hū phērū āp-kō bēṭō kuhābā
your-honour's in-seeing sin done-is; I again your-honour's son to-be-called
 jōgō nahī hū. Mha-nē āp-kā dān'kyā-mā-hū ēk-kē sarīkhō
worthy not am. Me-to your-honour's hired-servants-among-from one-of like
 kar-dyō."'
 make." ' ' .

MEWĀRĪ OF AJMER.

Mewārī is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary Mewārī, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *rō* instead of *kō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārwarī-speaking tract. As an example I give a short folksong in honour of the Rānā of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

DISTRICT AJMER.

रख्यो राणे-राव हिंदुपत रख्यो राणे-राव ।
 म्हारे बख्यो हिवड़ा माँय । बिकालो रख्यो राणे-राव ॥
 जोख करै जगमंद पधारे । नोख बिराजै नाव ।
 सोलां उमरावाँ साथ हिंदुपत । रख्यो राणे-राव ॥
 म्हारे बख्यो हिवड़ा माँय । बिकालो रख्यो राणे-राव ॥
 निछरावक प्रथी नाथ-री । क्रोड मोहर कुरबान ॥
 आया-रा करूँ ओछावणा । पक पक वारूँ प्राण ।
 बिकालो रख्यो राणे-राव हिंदुपत । रख्यो राणे-राव ॥
 म्हारे बख्यो हिवड़ा माँय । बिकालो रख्यो राणे-राव ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MEWĀRĪ.

DISTRICT AJMER.

SPECIMEN II (A SONG).

TRANSLITERATION AND TRANSLATION.

<i>Rasyō</i>	<i>Rāṇē-Rāw</i>	<i>Hindupat;</i>	<i>rasyō</i>	<i>Rāṇē-Rāw.</i>	<i>Mhārāī</i>
<i>Cultured</i>	<i>Rāṇē-Rāw</i>	<i>Lord-of-the-Hindus;</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	<i>My</i>
<i>basyō</i>	<i>hiwarā-māy,</i>	<i>biḷālō</i>	<i>rasyō</i>	<i>Rāṇē-Rāw.</i>	
<i>has-taken-abode</i>	<i>heart-in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
<i>Jōkha</i>	<i>karāī</i>	<i>Jagamandra</i>	<i>padhārāī,</i>	<i>nōkha</i>	<i>birājāī</i>
<i>Wish</i>	<i>he-makes</i>	<i>Jagamandra-palace</i>	<i>(he)-goes,</i>	<i>(and)-well</i>	<i>shines (in)-a-boat.</i>
<i>Sōlā</i>	<i>umarāvā</i>	<i>sāth,</i>	<i>Hindupat;</i>	<i>rasyō</i>	<i>Rāṇē-Rāw.</i>
<i>Sixteen</i>	<i>nobles</i>	<i>with, Lord-of-the-Hindus;</i>	<i>the-cultured</i>	<i>Rāṇē-Rāw.</i>	<i>My,</i>
<i>basyō</i>	<i>hiwarā-māy;</i>	<i>biḷālō</i>	<i>rasyō</i>	<i>Rāṇē-Rāw.</i>	
<i>has-taken-abode</i>	<i>heart-in;</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
<i>Nichharāwal</i>	<i>prathī</i>	<i>nātha-rī</i>	<i>krōḍ</i>	<i>mōhar</i>	<i>knrabān.</i>
<i>As-offering</i>	<i>the-earth</i>	<i>lord-of</i>	<i>ten-million</i>	<i>gold-mohars</i>	<i>(I-will)-sacrifice.</i>
<i>Āyā-rā</i>	<i>karū</i>	<i>ōchhāwanā</i>	<i>paḷa-paḷa</i>	<i>wārū</i>	
<i>(His)-coming-of</i>	<i>I-will-do</i>	<i>great-festival</i>	<i>every-moment</i>	<i>I-will-give</i>	
<i>prāṇ.</i>					
<i>the-breath (of-my-life).</i>					
<i>Biḷālō</i>	<i>rasyō</i>	<i>Rāṇē-Rāw,</i>	<i>Hindupat;</i>	<i>rasyō</i>	
<i>The-handsome</i>	<i>and-cultured</i>	<i>Rāṇē-Rāw,</i>	<i>Lord-of-the-Hindus;</i>	<i>cultured</i>	
<i>Rāṇē-Rāw.</i>	<i>Mhārāī</i>	<i>basyō</i>	<i>hiwarā-māy,</i>	<i>biḷālō</i>	<i>rasyō</i>
<i>Rāṇē-Rāw.</i>	<i>My</i>	<i>has-taken-abode</i>	<i>heart-in,</i>	<i>the-handsome</i>	<i>and-cultured</i>
<i>Rāṇē-Rāw.</i>					
<i>Rāṇē-Rāw.</i>					

FREE TRANSLATION OF THE FOREGOING.

The cultured King of Rāṇās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rāṇūs.

When he wishes to go to the Jag-mandir¹ palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Rāṇās.

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service. The handsome and cultured King of Rāṇās has taken up his abode in my heart.

MEWĀRĪ OF KISHANGARH.

Mēwārī is also reported to be spoken by 15,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State. Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mēwārī, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī.

MERWĀRĪ.

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Magrā-kī bōlī*, and is classed as one of the many Bhil dialects.²

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mār-wārī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mēr-wārī. Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary.

¹ The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Pichōlk Lake.

² See Part III of this volume, pp. 31 and ff.

MEWĀRĪ (KHAIRĀRĪ).

The Khairār is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Mīnās, whose speech is a corrupt Mēwārī. The Khairār extends into all three States, and the number of speakers of the Khairārī dialect is estimated to be—

Mewar	145,000
Jaipur	59,264
Bundi	24,000
	<hr/>
TOTAL	228,264
	<hr/>

The main language of Jaipur is Jaipurī and of Bundi Hārautī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwārī, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the *chhū* of the east, and the *hū* of the west employed to mean 'I am.' It is, in fact, a mixed form of speech.

Full particulars regarding Khairārī will be found in Mr. Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp. 129 of that volume, and a grammatical sketch on p. 52 and ff. of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr. Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ (KHAIRĀRĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

कोई आदमी-के दो बेटा हा । बाँ-में-सूँ छोटी ऊँ-का बाप-नै कीयो बाप धन-में-सूँ जो
 म्हारी पाँती आवै जो म-नै दे । ऊ आप-को धन बाँ-नै बाँट-दीयो । थोड़ा दना पाछे छोटी
 बेटो सब धन लेर पर-देस-में ऊठ-ग्यो अर उडै खोटे गेऊँ लागर आप-को सब धन उडा-दीयो ।
 ऊ सब धन उडा-दीया जय्याँ ऊँ देस-में बड़ी काक पड़ो अर ऊ कँगाक हो-ग्यो । ऊ गियो अर
 ऊँ देस-का रैवाहाऊँ-में-सूँ एक-कै रै-ग्यो । अर ऊ ऊँ-नै आप-का खिताँ-में सूर चरावा खनायो ।
 जो पातय्याँ सूर खावै-खा जाँ-सूँ ऊ आप-को पेट भरवा-सूँ राजी की ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kai dō bēṭā hā. Wā-māi-sū chhōṭō ū-kā
A-certain man-to two sons were. Them-among-from (by)-the-younger his
 bāp-nai kīyō, 'bāp, dhan-māi-sū jō mḥārī pāṭī āwai
father-to it-was-said, 'father, wealth-among-from what my share may-come
 jō ma-nai dē.' Ū āp-kō dhan wā-nai bāṭ dīyō.
that me-to give.' By-him his-own wealth them-to having-divided was-given.
 Thōṛā danā pāchhai chhōṭō bēṭō sab dhan lēr
A-few days after the-younger son all wealth having-taken
 par-dēs-māi ūṭh-gyō, ar uḍai khōṭai gēlai
a-foreign-country-into having-arisen-went, and there bad in-way
 lāgar āp-kō sab dhan udā-dīyō. Ū sab dhan
having-commenced his-own all wealth was-wasted-away. By-him all wealth
 udā-dīyō jadyā ū dēs-māi baḍō kāl paṛyō, ar ū kāgāl
was-squandered then that country-in a-great famine fell, and he poor
 hō-gyō. Ū giyō ar ū dēs-kā raibā-hālā-māi-sū ōk-kai
became. He went and that country-of inhabitants-from-among one-in-(house)-of
 rai-gyō. Ar ū ū-nai āp-kā khētā-māi sūr charābā khaṇāyō.
remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.
 Jō pāt'ryā sūr khāwai-chhā jā-sū ū āp-kō pēṭ bhar'bā-sū
What husks swine eating-were them-with he his-own belly to-fill
 rājī chhō.
willing was.

SOUTHERN MĀRWĀRĪ.

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhīl dialects of the Arvali Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvi. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarātī, and some which are Mālvi. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarātī element is still stronger, and is borrowed direct from that language and not through Bhīli. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mār-wāṛī. For want of a better name, I call it Mār-wāṛī-Gujarātī. It extends for some distance into the Palanpur State, which is under the Bombay Presidency.

Four sub-dialects may be classed as falling under Southern Mār-wāṛī. These are (1) Gōḍwāṛī immediately to the west of the Bhīl *Nyār-kī bōḷī* mentioned on p. 70, (2) Sirohī, spoken in Sirobi State and the adjoining part of Marwar, (3) Dēorāwāṛī, spoken immediately to the west of Sirohī, and (4) Mār-wāṛī-Gujarātī. The number of speakers of each is estimated to be as follows:—

Goḍwāṛī	147,000	
Sirohī—		
Sirohī	169,300	
Marwar	10,000	
	<hr/>	179 300
Dēorāwāṛī		86,000
Mār-wāṛī-Gujarātī—		
Marwar	30,270	
Palanpur	35,000	
	<hr/>	65,270
		<hr/>
	TOTAL	477,570
		<hr/>

GŌDWĀRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Nyār-kī bōlī*. This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Nyār-kī bōlī* in the eastern part of *parganas* Sojat, Bali, and Desuri, the Mārwarī is called Gōḍwārī (from the Godwar tract in which it is spoken).

As explained above it is a mixed dialect, possessing many Gujarātī (Bhil) and some Mālvi forms.

In this dialect the letter ए ē is fully pronounced, and not like āi. I therefore transliterate it ē. The letter *ch* usually becomes *s* as in *sarāwō* for *charāwō*, to graze (cattle). *S* becomes *h*. Thus, *sukh-dēv*, a proper name, pronounced (and often written) *hukh-dēv*; *hārō* for *sārō*, all.

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarātī: *bē*, two; *ḍikrō* (Gujarātī *ḍikrō*), a son; *tī* (Gujarātī *thī*), from; *hatō*, he was; *karē-nē* (Gujarātī *karī-nē*), having done. The use of *thō* (fem. *thī*) for 'was' is borrowed from Mālvi. I may add that the future is as in Standard Mārwarī. Thus, *jāñ*, I will go; *kēñ*, I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lōrō ḍikrō kiyō*, the younger son said. In Eastern Rājasthānī, the agent can be the same in form as the nominative.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (GŌDWĀRĪ).

JODHPUR STATE.

एक जणा-रे वे डीकरा हता । वणों-में-ती लीरो डीकरो आप-रा बाप-ने कियो भावा-जी मारी पांती-री माल आवे जको मने बँटवार करने द्यो । जरे वण आप-री घर-वकरी वणों-ने बाँटेने दे-दी । थोरा दाराँ केरे लीरकियो डीकरो वण-री पांती आई जको भेळी करने परदेस गो ने वटे वण-री पंजी थी सो अफण्डा-में गमाय-दीदी । हारी खुटियाँ केरे वण देस-में मोटो काक पड़ियो । तरे वो भूक-तिर भुगतवा लागो । अठा केरे वण देस-रा एक रेवासी पाये रियो । ने उण वण-ने भडूरों-ने सरावा-ने खेत-में मेलियो । तो वण भडूरों-रे सरावा-रो खाकको हतो ताण-ती आप-रो पेट भरवा-रो मतो कीदो । पण वण-ने खाखी-ही कणेई दीदो नीं ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (GŌPWĀRĪ).

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-rū bē ḍik̄rā hatā. Waṇṇ-mē-ti lōrō ḍik̄rō
A-certain man-to two sons were. Them-from-among the-younger son
 āp-iā bāp-nē kiyo, 'bhābā-jī, mārī pātī-rō māl āwē jakō
his-own father-to said, 'father, my share-of property may-come that
 ma-nē wāṭwār karē-nē dyō.' Jarē waṇē āp-rī ghar-wak̄rī waṇṇ-nē
me-to division having-made give.' Then by-him his-own living-etc. them-to
 wāṭē-nō dē-dī. Thōrā dārā kērē lōr̄kiyō ḍik̄rō waṇ-rī pātī
having-divided was-given. A-few days after the-younger son his share
 āi jakō bhēlī karē-nē par-dēs gō; nē waṭhē waṇ-rī
came that together having-made foreign-country went; and there his
 pūjī thī sō aphaṇḍā-inē gamāy dīdī. Hārī khuṭiṣā
property was that riotous-living-in having-wasted was-given. All on-being-lost
 kērē waṇ dēs-mē mōṭō kāl paṇiyō. Tarē wō bhūk-tir
after that country-in a-mighty famine fell. Then he hunger-and-thirst
 bhugatwā lāgō. Athā kērē waṇ dēs-rā ēk rēwāsī pāyē
fo-feel began. Here after that country-of one inhabitant near
 riyō. Nē uṇ waṇ-nē bhaḍūrā-nē sarāwā-nē khēt-mē mēliyo.
he-remained. And by him him-to swine-to feeding-for field-in it-was-sent.
 Tō waṇ bhaḍūrā-rē sār̄wā-rō khāk̄jo hatō taṇ-ti āp-rō pēṭ
Then by-him swine-of feeding-of husks was that-with his-own belly
 bhar̄wā-rō matō kīdō. Paṇ waṇ-nē khāk̄hō-hī kaṇē-i dīdō
filling-of intention was-made. But him-to husks-even by-any-one was-given
 nī.
not.

SIRŌHĪ.

The Sirōhī dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalor of Marwar, which lies on the Sirohi frontier.

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Ābū lōk*, speak a form of Sirōhī, which is called Rāṭhī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirōhī. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the south-west of the State yet another form of Sirōhī is spoken. It is called Sāēṭh-kī Bōli, and will also be considered separately.

The estimated number of speakers of Sirōhī (including Rāṭhī and Sāēṭh-kī Bōli) is as follows :—

Sirohi—									
Sirōhī . . . . .	.	.	.	.	.	.	.	.	161,300
Rāṭhī . . . . .	.	.	.	.	.	.	.	.	2,000
Sāēṭh-kī Bōli . . . . .	.	.	.	.	.	.	.	.	6,000
									<hr/>
									169,300
Marwar . . . . .	.	.	.	.	.	.	.	.	10,000
									<hr/>
									179,300
									<hr/>

In the Sirōhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mār-wāṛī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mār-wāṛī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ũ*, with a plural in *ā*. I do not propose to discuss the Gujarātī mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens; but the following peculiarities of Sirōhī, looked at from a Mār-wāṛī point of view, may be noticed.

The letter *w* is often dropped when initial, as in *waṇ* or *aṇ*, him, and it is equally often added at the beginning of a word as in *wuō* for (*h*)*uō*, became.

Ch, *chh*, *ś*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāwō* for *charāwō*, to graze (cattle); *sandan-pur* for *chandan-pur*; *sēr* for *śahr* (شہر), a city; *dusaṭ*, for *dushṭa*, wicked; but uncompounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērũ* for *dēharũ*, a temple; *gar* and *ghar*, a house; *gaṇā* and *ghanā*, many; *jāḍ*, and *jhāḍ*, jungle.

Unlike Mār-wāṛī, the cerebral *ṇ* *ṇa* is pronounced as if it were dental.

अ *śa* and स *sa* are both pronounced as स *sa*. When स *sa* is initial it is pronounced as ह *ha*, and is so written in the specimens. Thus, *hārũ*, all; *hūr*, swine. When it is final, it is not pronounced at all. Thus, दस *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da(s)*.

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) tem. *rī*, neuter *rũ*, (plural *rā*). A good example of the neuter is *māhādēv-rũ dērũ dēkhiũ*, a temple of Mahādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self.

MĀRWĀRĪ (SIRŌHĪ).

The past tense of the verb substantive is *tō*, was, thus :—

	<i>Singular.</i>		<i>Plural.</i>
Masc.	<i>tō</i>	. . . . .	<i>tā</i>
Fem.	<i>tī</i>	. . . . .	<i>tī</i>
Neut.	<i>tū</i>	. . . . .	<i>tū</i>

The form *tō* is probably a contraction of *atō* for the Gujarātī *hatō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēlī dialect of Western Hindī, and in Northern Gujarātī.

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwārī Grammar (*vide* p. 30).

As specimens of Sirōhī, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirohi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

कोई भिनक-रे वे दिकरा ता । वण-माय-ती नानको दिकरे भावा-ने कियुं के ओ भावा-जी
 आपणे अण धन-माय-ती जो मारे पोती आवे जितरुं म-ने दिओ । जरिं वणे पोता-रो धन
 वांटीने दे दीदो । गणा दाडा नीं बुआ जरिं नानको दिकरो हारुंई धन भेको करीने अल्लो देसा
 वर गो । जरिं वटे लुचाई-में दाडा गमायने पोता-रो धन गमाओ । तरिं पसे वण देस-में मोटो
 काक पडिओ । जरिं वो कंगीर बुओ । जरिं वो जायने वण देस-रा रेवासिआं-माय-ती एक-रे
 पागती रेवा-ल्लो । जरिं वणे वण आदमी-ने पोता-रा खेतर-म हूर सरावा हारुं मेलिओ । जरिं
 वो खाखलुं हूर खार्ता-तां वण-माय-ती वण-री पेट भरवा-री मरजी बुई । पण कोई भिनक वण-ने
 काई नो देता-ता ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIROHĪ).

SIROHĪ STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik'rā tā. Waṇ-māy-tī nān'kē
A-certain man-to two sons were. Them-among-from by-the-younger
 dik'rē bhābā-nē kiyū kē, 'O bhābā-jī, āp'nē an
by-the-son father-to it-was-said that, 'O father, in-your-own that
 dhan-māy-tī jō mārē pāṭi āwē jīt'rū ma-nē diō.
property-among-from what to-me share may-come so-much me-to give.'
 Jarī wanē pōtā-rō dhan wāṭi-nē dē-didō. Gaṇā dādā nī
Then by-him his-own property divided-having was-given. Many days not
 uā jarī nān'kō dik'rō hārū-i dhan bhēlo karī-nē
became when the-younger son all-even property together made-having
 aḷgō dēsāwar gō. Jarī waṭē luchūi-mē dādā gamāy-nē
distant (to)-country went. Then there riotous-living-in days passed-having
 pōtā-iō dhan gamāō. Tarī pasē waṇ dē(s)-mē mōṭō
his-own property was-wasted. Then afterwards that country-in a-great
 kāl paḍiō. Jarī wō kaṅgīr wuō. Jarī wō jāy-nē waṇ dē(s)-rā
famine fell Then he poor became. Then he gone-having that country-of
 rōwāsīā-māy-tī ēk-rē pāg'ti rēwā lāgō. Jarī wanē wan
inhabitants-among-from one-in-of near to-live began. Then by-him that
 ād'mī-nē pōtā-rā khētar-mē hūr sarāwā hārū mēliō. Jarī wō
man-to his-own field-in swine grazing for it-was-sent. Then those
 khākh'lū hūr kbātā-tā waṇ-māy-tī waṇ-rī pēt bhar'wā-rī mar'jī
husk swine eating-were that-from-among him-of belly filling-of wish
 wui; paṇ kōi minak wan-nē kāī nī dētā-tā.
became; but any man him-to anything not giving-was.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN II.

एक सन्देहपूर नाँम सिरुतुं । वण-में एक धनवाळो हाउकार तो । वण-री वु हाई ती । वण वु-ने होनार केवा लागो के थे दुरमोती पेरिआं नीं जको दुरमोती मंगावेने पेर । होनार तो अतरुं के-ने परो-गो । जरिं पसे हाउकार गरे आयो । जरिं हाउकार-रे वुए कीउं के म-ने दुरमोती पेरारो । जरिं वण हाउकारे कीउं के मुं परदेस-में लेवा जाउ-हूँ ने लावेने पेरारूँ । तरिं वो हाउकार अतरुं के-ने देसावर गो । जातों जातों अल्लगो दरिआ कनारे गो । जायने वण दरिआ ऊपर तीन धरणां कीदाँ । तरिं वण-ने सोइणुं आयुं के अठेदुरमोती नीं हे । जरिं वो उटेने वीर-वुओ ने पासो आवतो तो । जतरे मारग-में एक महादेव-हूँ देह देखिउं । जरिं वो हाउकार वण देरा-में जायने वेठो । जतरा-में माहादेवजी-रो पूजारी एक बाँमण आयो ने वण बाँमणे पूसियुं के थुं कुण हे । जरिं वो केवा लागो के मुं हाउकार हूँ । तरिं वण बाँमणे कीयुं के थुं कुं आयो । जरिं वो हाउकार बोलिओ के दुरमोती लेवा हारू आयो-हूँ । तरिं बाँमणे कीउं के थुं माहादेव-जी ऊपर धरणुं दे । जको थ-ने माहादेव-जी दुरमोती देई । जरिं वण हाउकारे माहादेव-जी ऊपर धरणुं दीदाँ । तरिं माहादेव-जी रात-रा बाँमण-रे सोइणे जायने कीउं के ए बाँमण थुं अण अंदारा बेरा-में उतरेने दुरमोती लावेने अण-ने दे । जरिं वो बाँमण अंदारा बेरा-में उतरेने दुरमोती लावेने हाउकार-ने दीदाँ । जरिं वो हाउकार दुरमोती ले-ने गरे आवतों तकाँ मारग-में एक ठग मिळिओ । जरिं हाउकारे ठग-ने देखीने मन-में विचारियुं के मोती ठग अरों-लेई । जरिं हाउकारे पोता-री हातळ फाडेने दुरमोती पराँ-गालिआँ । पसे वो हाउकार ठगा-रे गरे गो । जरिं बाटी-बीजी खायने रात-रा हतो । जतरे ठग-री बेटी आई । जरिं हाउकारे पूसिउं के थुं कुण हे । जरिं वा ठग-री बेटी केवा लागी के मुं थ-ने ठगवा आई-हूँ । जरिं हाउकारे कीउं के भलाई ठग । पण मारुं एक वण हाम्बळ । जरिं कीउं के का के-हे । जरिं वण कीउं के थुं पाप करे जण-में पाप-रा भागीदार गर-राँ कोई वेहे के नीं । जरिं वा नीसे आवेने गरवाळाँ-ने पूसिउं के मुं पाप करे जण-में थे पाप-रा भागीदार हो के नीं । तरिं गरवाळाँ बोलिआँ के मे था-रा पाप-रा भागीदार नीं हों । जरिं वा ठग-री बेटी पासो हाउकार पागती जायने बोली के हे हाउकार मुं थ-ने ठगुं नीं । ने थुं म-ने था-रे साते ले-ने जा । तरिं हाउकार ने ठग-री बेटी बेई जणाँ रात-रा उँटे माते वे-ने हाउकार-रे गरे गिआँ ने वे जो दुरमोती लाओ-थाँ जको हाउकार-री वु-ने पेरारिआँ । ने पसे मजा करवा लागों ॥

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ

MĀRWĀRĪ (SIRŌHĪ).

SIRŌHI STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk Sandan-pūr nām sēr tū. Waṇ-mē ēk dhan-wāḷō hāukār
One Chandanpūr by-name city there-was. That-in one rich merchant
 tō. Waṇē-rī wu hāī tī. Waṇ wu-nē hōnār kēwā lāgō
was. His wife beautiful was. That wife-to one-goldsmith to-say began
 kē, 'thē dur'mōtī pērā nī, jakō dur'mōtī māgāwē-nē
that, 'by-you royal-pearl is-corn' not, therefore royal-pearl procured-having
 pēr.' Hōnār tō at'rū kē-nē parō-gō. Jarī pasē
wear.' The-goldsmith on-his-part so-much said-having went-away. Then after
 hāukār garē āyō. Jarī hāukār-rē wu-ē kiū kē,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
 'ma-nē dur'mōtī pērāwō.' Jarī waṇē hāukārē kiū kē,
'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,
 'mū par-dēs-mē lēwā jāū-hū; nō lāwē-nē pērāwū.'
'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).'
 Tarī wō hāukār at'rū kē-nē dēsāwar gō. Jātā
Then that merchant so-much said-having to-a-foreign-country went. In-going
 jātā al'gō dariā kanārē gō. Jāy-nē wanē dariā ūpar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
 tin dhar'nā kidā. Tarī waṇ-nē sōinū āyū kē aṭhē dur'mōtī
three fastings were-made. Then him-to dream came that here royal-pearl
 nī hē. Jarī wō uṭē-nē vīr-wuō, nē pāsō āw'tō-tō; jat'rē
not is. Then he arisen-having set-out, and back coming-was; meanwhile
 mārag-mē Māhādēv-rū dērū dēkhiū. Jarī wō hāukār waṇ dērā-
on-the-road Mahādēv-of temple was-seen. Then that merchant that temple-
 mē jāy-nē bēṭō. Jat'rā-mē Māhādēv-jī-rō pūjārī ēk bāman
in gone-having sat. In-the-meantime Mahādēv-of priest one Brāhmaṇ
 āyō, nē waṇē bām'nē pūsiyū kē, 'thū kuṇ hē?' Jarī
came. and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then
 wō kēwā lāgō kē, 'mū hāukār hū.' 'Tarī waṇ bām'nē
he to-tell began that, 'I a-merchant am.' 'Then that by-Brāhmaṇ

¹ Note that *dur'mōtī* being of extreme value, always agrees with participles, etc., in the neuter plural.

kiyū kē, 'thū kyū āyō? ' Jarī wō hāukār
it-was-said that, 'thou why hast-come? ' Then the merchant
 bōliō kē, 'dur^{mōti} lēwā hārū āyō-hū.' Tarī bām^{nē}
spoke that, 'royal-pearl to-bring for come-I-am.' Then by-the-Brāhmaṇ
 kīū kē, 'thū Māhādēv-jī ūpar dhar^{nū} dē; jakō
it-was-said that, 'thou Mahādēv upon ' fasting give; then
 tha-nē Māhādēv-jī dur^{mōti} dēi.' Jarī waṇē hāukārē
thee-to Mahādēv a-royal-pearl will-give.' Then by-that by-merchant
 Māhādēv-jī ūpar dhar^{nā} didā. Tarī Māhādēv-jī rāt-rā
Mahādēv on fastings were-given. Then (by)-Mahādēv night-at
 bāmaṇ-rē sōiṇē jāy-nē kīū kē, 'ō bāmaṇ,
the-Brāhmaṇ-to in-dream gone-having it-was-said that, 'O Brāhmaṇ,
 thū aṇ ādārā vērā-mē ut^{rē}-nē dur^{mōti} lāwē-nē
thou this dark well-in descended-having royal-pearl brought-having
 aṇ-nē dē.' Jarī wō bāmaṇ ādārā vērā-mē ut^{rē}-nē
this-to give.' Then that Brāhmaṇ the-dark well-in descended-having
 dur^{mōti} lāwē-nē hāukār-nē didā. Jarī wō
royal-pearl brought-having the-merchant-to was-given. Then the
 hāukār dur^{mōti} lē-nē garē āw^{tā} takā
merchant the-royal-pearl taken-having to-house in-coming then
 mārag-mē ēk ṭhag miḷiō. Jarī hāukārē ṭhag-nē
the-way-on one robber was-met. Then by-the-merchant robber-to
 dēkhi-nē man-mē vichāriyū kē, 'mōti ṭhag arā-
seen-having mind- in it-was-thought that, 'the-pearl the-robber will-take-
 lēi.' Jarī hāukārē pōtā-rī hātaḷ phādē-nē
for-himself.' Then by-the-merchant his-own thigh torn-open-having
 dur^{mōti} parā-gāliā. Pasē wō hāukār ṭhagā-rē garē
the-pearl was-kept. Afterwards the merchant robber-in-of in-house
 gō. Jarī bāṭibijī khāy-nē rāt-rā hūtō. Jarī rē ṭhag-rī
went. Then bread-etc. eaten-having night-at slept. Then robber-of
 bēṭī āl Jarī hāukārē pūsiū kē, 'thū kuṇ
daughter came. Then by-the-merchant it-was-asked that, 'thou who
 hē? ' Jarī wā ṭhag-rī bēṭī kēwā lāgi kē, 'mū
art?' Then that robber-of daughter to-say began that, 'I
 tha-nē ṭhag^{wā} āi-hū.' Jarī hāukārē kīū kō,
thee-to to:rob come-am.' Then by-the-merchant it-was-said that,
 'bhalāi, ṭhag; paṇ mārū ēk vēṇ hāmbaḷ.' Jarī kīū
'very-well, rob; but my one word hear.' Then it-was-said
 kē, 'kā kē-hē? ' Jarī waṇē kīū kō, 'thū
that, 'what art-thou-saying? ' Then by-him it-was-said that, 'thou
 pāp karē jaṇ-mē pāp-rā bhāgīdār gar-rā kōi
sin art-doing that-in sin-of partner (members)-of-the-house any-one

wāhē kē nī." Jarī wā nīśē āwē-nē gar-wāḷā-n
will-be or not." Then by-her below come-having members-of-the-house-to
 pūsiū kē, 'mū pāp karū jaṇ-mē the pāp-rā bhāgīdār
it-was-asked that, 'I sin do that-in you sin-of partners
 hō kē nī.' Tarī gar-wāḷā bōliā kē, 'mē
are or not.' Then the-members-of-the-house spoke that, 'we
 thā-rā pāp-rā bhāgīdār nī hā.' Jarī wā thag-rī bēṭī
thee-of sin-of sharers not are.' Then that robber-of daughter
 pāsī hāukār pāg¹ti jāy-nē bōli kē, 'hē hāukār, mū
again the-merchant near gone-having spoke that, 'O merchant, I
 thā-nē thagū nī; nē thū ma-nē thā-rē sātē lē-nē
thee-to will-rob not; and thou me-to thee-of with taken-having
 jā.' Jarī hāukār nē thag-rī bēṭī bēī janā
go.' Then the-merchant and the-robber's daughter both persons
 rāt-rā ūtā-mātē bē-nē hāukār-rē garē giā nē wē
night-at camel-upon sitting the-merchant-in-of in-house went and they
 jō dur²mōṭī lāṅ-tbā jakō hāukār-rī wu-nē pērāwīā,
what royal-pearl brought-had that the-merchant-of wife-to was-put-on,
 nē pasē majā kar³wā lāgā.
and then merriment to-do they-began.

FREE TRANSLATION OF THE FOREGOING.

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal¹ pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,² and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahādēva, and sat down there. The Brāhman priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brāhman, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhman in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brāhman did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a Thag.³ As soon as he saw him he thought to himself that the Thag would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the Thag's house, and, after he had eaten some food, lay down at night time to sleep. The Thag's daughter came into his room

¹ A dur²mōṭī, which I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.

² Dhar²nō in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

³ A Thag combines robbery with murder.

'Who are you?' said the merchant. 'I am come to rob and murder you,' said she. 'All right,' said the merchant, 'rob away. But first hear one word which I have to say to you.' 'What is that?' replied she. 'Tell me,' said he, 'if the other people of the house will take their fair share of the guilt of the sin you are going to commit.' So she went downstairs and asked the people of the house if they would share the guilt. 'We won't be sharers in the guilt,' said they. Then the *Thag's* daughter came up again to the merchant, and said, 'merchant, I'm not going to rob and murder you. Leave the place, but take me with you.' So the merchant and the *Thag's* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.

ĀBU LŌK-KĪ BŌLĪ OR RĀTHĪ.

The inhabitants of the villages on Mount Abu¹ consist mainly of a mixed race peculiar to the locality, who style themselves *Lōk*, i.e., the 'people' of Abu. Nothing definite is known about their origin. They style themselves Rājputs, and according to local tradition are the descendants of Rājputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vṛishabha-dēva, and took to themselves wives of the daughters of the aborigines. The Rājputs of the plains call them Rāthī, i.e., half-castes, a title which they resent.

Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwarī (*h*)ō, and the Sirōhī-Gujarātī *tō* are used to mean 'was.'

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sārī* concealed about his person, and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feuds, and retaliation frequently assumed the form of a raid on the offending lover's house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Rāj officials through a *pañchāyat* of the *Lōk*, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amaḷpānī*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *ḍuṇḍ* for *daṇḍ*, punishment, and *ganō* for *guṇō*, crime. The word *carō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive *ē-rū* (neuter), of this, is used to mean 'of this kind.' Note the word *jōjē*, corresponding to the Gujarātī *jōiyē*, it is necessary. There are several Bhīl words in the short specimen. Such are *khol'rū*, a hut; *ḍāḷū*, a branch; *puḥhō*, behind.

There are several cases of disaspiration. Such are *jag'rō*, a quarrel, and *gar*, a house. *Sōrī*, as usual, is for *chōrī*, theft. *Hawā-hō* is for *sawā-sō*. *Har'kō* is for *sarikhō*, like.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀTHĪ).

SIRŌHĪ STATE.

एक भाई सोरी-पेटो गर-मे बीरोत गाली-ई। भावी गर-मे गाली-हे। जण-रे माते डुण्ड-मुण्ड राज-ती कीदो। तरे जगरो भांगिओ। हवा हो रुपिया दीदा। आगे ए-रुँ तुँ सात पाँसेरी अमोल डुण्डे-रे वास्ते तोलिओ। बीरोते-रे माते सात वराँ कजीओ कीदो। खोलराँ पाडिआँ। न्यात-मे ओ धणी जीजे नज़ी। डाकुँ-कवाडुँ कनिआवारे लीदुँ-ओरुँ। तरी ओहो पीया हरको भाटो उणे-रे गर-मे राखिओ कीइ नीँ। उए-रे गर-मे खोलराँ पाडिने उण-रो गनो थापिओ। जण-रे माते पुठेवाहँ खणवावारे मझिओ नीँ। ओठे आगे ए-रुँ तुँ के राजा-रुँ डुण्ड-मुण्ड नीँ तुँ। खून हाँभलिओ तो वे वारो डुण्ड पडे जगरो सोटवतो-तो के ओजमतो-तो ॥

¹ The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 139 and ff., q.v. for further particulars.

[No. 11.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀṬHĪ) DIALECT.

SIRŌHĪ STATE.

TRANSLITERATION AND TRANSLATION.

Ek bhāi sōri-pētō gar-mē bīrōt gālī-i ; bhābī
One brother thieving (i.e., privately) house-in a-woman kept-had ; brother's-wife
gar-mē gālī-hē. Jaṇ-rē mātē ḍuṇḍ-muṇḍ rāj-tī kidō. Tarē jag'rō
house-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute
bhāgiō. Hāwā-hō rupiā didā. Āgē ē-rū
was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)
tū ; sāt pāsērī amōl ḍuṇḍē-rō wāstē tōliō. Bīrōtē-rē
was ; (that-)seven five-seers opium punishment-of for was-weighed. The-woman-of
mātē sāt warā kajīō kidō. Khōl'rā pādīā. Nyāt-mō ō
on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this
dhanī jōjē nahī. Dājū-kabādū kajīā-wārō
man was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers
lidū-ōrū. Taiī ūhō piyā har'kō bhāṭō uṇē-rē gar-mē rākhiō
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept
kōi nī. Uē-rē gar-mē khōl'rā pādē-nē uṇ-rō ganō thāpiō.
anything not. Him-of home-in huts destroyed-having him-of crime was-established.
Jaṇ-rē mātē puṭhē-wārū khaṇ'wāwārō maḷiō nī. Ōṭhō āgē
Him-of on-head follower helper was-got not. There in-former-times
ē-rū tū kē rājā-rū ḍuṇḍ-muṇḍ nī tū. Khūn hābh'liō
such(-custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard
tō bē-wārō ḍuṇḍ padē, jag'rō sōḷaw'tō-tō kē ōjam'tō-tō.
then two-time punishment falls, quarrel being-ended-was or being-extinguished-was.

FREE TRANSLATION OF THE FOREGOING.

A brother secretly kept a woman in his house. It was in the house of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (i.e., she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste ; the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice

did they leave behind. His guilt was established by his hut being pulled down. There was no one who would help or assist him.

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all.

SĀETH-KĪ BŌLĪ.

Sāeth or Sāth is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwarī of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarat, *ch* is pronounced as *s*. Thus we have both *chaw'rī* and *saw'rī*, a marriage pavilion; *pachē* and *pasē*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀETH-KĪ BŌLĪ).

SIROHI STATE.

एक राजा उज्जैनी नगरी-रो धनी थो। वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी। वणने राजाए पुचीयु के थु कुण हे। अवणारे कीयु के सु वदाएत हु। एक भराँमण-रे आँट लखवा-रे वास्ते जाउ-चु। राजाए पुचीउ के सु आँट लखीओ। ते वदाएत कीयु के जेवा आँट लखीस तेवा बलताँ केही जाउ। वदाएताए वो आँट लीखीओ के ए भराँमण-रे नवमे मेहीने एक दीकरो आवे। दीकरो जनमतो शाँबरे तो बाप भर-जाए। वो दीकरो परणवा-रे वास्ते जाए तो चवरीआँ-मे वाग मारे। एवु केहीने वदाएत राजा पागती-थी गरे गई ॥

पचे राजाए भराँमणीने धरम-वेन कीधी। पचे दीकरो जनमतों दीकरा-रो बाप परो-सुओ ने दीकरो मोटो हुआ। जरे राजाए दीकरा-रे शगाई कीधी। ने जान-री त्यारी कीधी ने परणवा-शारू हुआ। पसे दीकरा-रे शाव-रे जाएने नही मारवा-रो पको बंदोबस्त कर दीकराने सवरीआँ-मे बीआडीओ ने परणावीने सवरीआँ-थी उत्तरीने बीद बीदरणीने एक लोडारी कोठी-मे गालीने बंद करीआँ के वाग दीकराने न मारे। पसे जान रवाँनी हुई। तरे दीकराने वोहु केवा लागी के आँपाँ वेईआँने लोडारी कोठी-मे काण वास्ते गालीआँ। दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीआँ-में वाग मारवारो लखीओ। जण-थी मे राजाने धरम-भाई कीदी। जरे राजाए आँपाँने लोडारी कोठी-मे गालीआँ। जरे दीकरीए कीउ के वाग केवो वे-हे। तरे वणे दीकरे लोडारी कोठी-मे बिटाँतकाँ वाग-रो चेरो काडीओ। जरे उणे चेरा-रो वाग वणे-ने दीकराने परो-मारीओ। पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भराँमण-रे दीकराने सुओ देखीओ ने वाग बारे नीकलीओ। तरे राजाए मने-मे जाँणीयु के वदाएता-रा आँट लखीआ वे-हे सो खरा हे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀETH-KĪ BŪLĪ).

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā Ujēnī nag'rī-rō dhanī thū. Wō rājā rāt-rā bajār-mē
A king Ujēnī city-of lord was. That king night-at bazaar-in
 giō, nē Wadāēt āw'ti-thī. Wan-nē rājāō puchīyu kē, 'thu
went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou
 kun hē?' Aw'nārē kīyu kē, 'mu Wadāēt hu. Ēk
who art?' By-the-comer it-was-said that, 'I Providence am. A
 bharāman-rē āṭ lakh'wā-rē-wāstē jāu-chu.' Rājāō puchīyu
Brāhman-to lines-of-fortune writing-for going-am.' By-the-king it-was-asked
 kē, 'su āṭ lakhīō?' Tē Wadāēt kīyu kē, 'jēwā
that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what
 āṭ lakhīs tēwā wal'tā kēhī jāu.' Wadāētāē wō
lines I-shall-write those in-coming-back having-told I-go.' By-Providence that
 āṭ . likhīō kē, 'ō Bharāman-rē naw'mē mēhinē ēk dik'rō
line was-written that, 'this Brāhman-to in-ninth in-month a son
 āvē. Dik'rō janam'tō sāb'rē, tō bāp mar-jāē. Wō
may-come. The-son being-born he-may-hear, then the-father may-die. That
 dik'rō paraṇ'wā-rē-wāstē jāē, tō chaw'īā-mē wāg mārē.
son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill.'
 Ēwu kēhinē Wadāēt rājā pāg'ti-thī garō gaī.
This having-said Providence the-king near-from in-home went.

Pachē rājāō bharāmanī-nē dharam-bēn kidhī.
Afterwards by-the-king as-for-the-Brāhmanī, god-sister she-was-made.
 Pachē dik'rō janam'tā dik'rā-rō bāp parō-muō; nē dik'rō
Afterwards the-son on-being-born the-son-of the-father died; and the-son
 mōṭō huō. Jarē rājāō dik'īā-rē sāgāi kidhī, nē
big became. Then by-the-king the-son-to betrothal was-made, and
 jān-rī tyārī kidhī; nē paraṇ'wā-sārū
the-marriage-procession-of preparation was-made; and marrying-for
 wuā. Pasō dik'rā-rō sāw-rē jāēnē,
they-became(-ready). Afterwards the-son-of father-in-law-to having-gone,
 nahī mār'wā-rō pakō bandōbast kar, dik'rā-nē
not getting-killed-of thorough arrangement having-made, as-for-the-son

saw'rīā-mō biāḍiō, nē par'ṇāvinē
the-marriage-pavilion-in he-was-caused-to-sit, and having-caused-to-marry
saw'rīā-thī ut'rīuē vīd vīdar'ṇī-nē
the-marriage-pavilion-from having-caused-to-descend as-for-the-bridegroom (and-)bride
ēk lōḍārī kōṭhī-mē gālīnē band kariā, kē wāg
an iron grain-bin-in having-placed shut-up they-were-made, that a-tiger
dik'rā-nē na mārē. Pasē jān rawānī huī.
the-son not may-kill. Afterwards the-marriage-procession started became.
Tarē dik'rā-nē wōhu kēwā lāgi kē, 'āpā bēṭā-nē lōḍārī kōṭhī-mē
Then to-the-son the-bride to-say began that, '(as-)for-us two iron bin-in
kāṇ-wāstē gālīā ? ' Dik'rē kiṃyū kē, 'ēwō Wadūtāē-rō āṭ
what-for are-we-put ? ' By-the-son it-was-said that, 'this Providence-of line-of-fate
lakhiō kē manō saw'rīā-mō wāg mār-wārō lakhiō.
was-written that me marriage-pavilion-in a-tiger killer was-written.
Jan-thī mē rājā-nē dharam-bhāi kīdō. Jarē rājāē āpā-nē
That-from I to-the-king god-brother was-made. Then by-the-king as-for-us-two
lōḍārī kōṭhī-mē gālīā. ' Jarō dik'rīō kiū kē, 'wāg
iron bin-in were-placed.' Then by-the-girl it-was-said that, 'a-tiger
kēwō wē-hē ? ' Tarē waṇē dik'rē lōḍārī kōṭhī-mē bēṭā-takā
what-sort becoming-is ? ' Then by-that by-son the-iron bin-in while-sitting
wāg-rō chērō kāḍiō. Jarē unē chērā-rō wāg
a-tiger-of picture was-drawn. Then by-that picture-of (by-)tiger
waṇē-nē dik'rā-nē parō-mārīō. Pasē jarō āvinē rājāē
as-for-that as-for-son he-was-killed. Afterwards when having-come by-the-king
lōḍārī kōṭhī ugāḍī, tō bharāmaṇ-rē dik'rā-nē muō dēkhīō,
the-iron bin was-opened, then the-Brāhmaṇ-of as-for-son dead he-was-seen,
nē wāg bārō nīk'hiō. Tarē rājāē manō-mē jāṇiyū
and the-tiger outside came-out. Then by-the-king mind-in it-was-known
kē, 'Wadūtā-rā āṭ lakhiā wē-hē,' sō kharā hē.
that, 'Providence-of lines written becoming-are,' those true are.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate.¹ The king asked him who he was, and he answered, 'I am Fate. I am on my way to write the lines of fortune on the brow of a Brāhmaṇ.' The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brāhmaṇ's forehead,—'Nine months hence let a son be born to this Brāhmaṇ, and as

¹Wadūt is a corruption of Vīdhūtā, the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. These lines are called āṭ. According to the usual belief he writes them on a child's forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full-grown man.

soon as the father hears of the birth of a son let the father die. Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brāhman's wife his god-sister. In process of time a son was born and the father died as it was written. By and bye, the son grew up and the king got him betrothed. Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger. As soon as he had finished, the picture came to life and slew him. Some time afterwards the king had the bin opened, and there he found the Brāhman's son lying dead, and a great tiger leaped out of the bin and disappeared.

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen.

DĒORĀWĀṬĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēorāwāṭī, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujarātī than Sirōhī. We even find the Gujarātī interrogative pronoun *śū*, what? appearing under the form of *hū*. The Gujarātī *chhū*, and the Mārwarī *hū*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwarī *rō*, and never the Gujarātī *nō*.

It is quite unnecessary to give specimens of this mixed form of speech.

MĀRWĀRĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārwarī. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindōstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindōstānī in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindōstānī and Mārwarī are mixed up, and also the free infusion of Gujarātī vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *īn*, *jīn*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Mārwarī-Gujarātī is :—

Marwar	30,270
Palanpur	33,000
	<hr/>
Total	65,270

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MARWARĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

एक सेठ-रा कने ईण-रा चार सुलानिम दीवाळी-रा दाहाडे बचीस लेणे-कुं आये । सेठ-जी-ने ईण-रा आगे टेवल-पर एक गीता-जी घर-दीनी ओर उर्णा-री बाजू-में पांच पांच रुपियां-री चार ढगली-ओ कीनी । फेर सेठ-जी-ए एक नोकर-कुं पुंसिया के यां-रे ओ गीता-जी चाहीजे-हे के पांच रुपिया चाहीजे-हे । साहेब हूँ पढी सकूँ नहीं । जीण-सूँ मोरे-तो पांच रुपिया लेणा हे । बाद सेठ-जी-ने दुसरे-कुं पुंसिया के यां-रे कोई पसंद हे । ओ गीता-जी के पांच रुपिया । साहेब मे पढिया-तो हूँ । मगर मोरे-तो रुपिया-री गरज हे । जीण-सूँ रुपिया लेता-हूँ । तीसरे-ने भी रुपिया लीना । चोया सकस जो चवद वरस-री उमर-रो थी । जीण-सूँ सेठ-जी-ने पुंसिया के यां-रे भी रुपिया चाहीजे-हे । लडके-ने जबाब दिया के साहेब मोरे-तो गीता-जी चाहीजे-हे । मे अपनी बुढी मा-के आगे पढूंगा । ये कहे-कर उस-ने गीता-जी उपाड लीनी । ईण-माहि-सूँ एक सोना मोहर निकळ आई । वे देख-कर तीन् सकस सरस-सूँ नीचे भाऊणे लगे ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

TRANSLITERATION AND TRANSLATION.

Ēk sēṭh-rā kanō iṇ-rā chār mulājim dīwālī-rā dāhādē bakshīs
A merchant-of near him-of four servants Diwālī-of on-day present
 lōṇē-kū āyē. Sēṭh-jī-nō iṇ-rā āgē ṭēbal-par ēk gītā-jī
taking-for came. The-merchant-by them-of in-front table-on a Gītā
 dhar-dīnī, ōr uṇā-rī bājū-mē pāch pāch rupiyā-rī chār dhag'ī-ō
was-placed, and it-of side-in five five rupees-of four heaps-also
 kinī. Phēr sēṭh-jī-ē ēk nōkar-kū pūsiyā kē, 'thā-rē
were-made. Then by-the-merchant a servant-to it-was-asked that, 'you-to
 ō gītā-jī chāhijē-hō kē pāch rupiyā chāhijē-hō?' 'Sāhēb, hū padhī
this Gītā necessary-is or five rupees necessary-are?' 'Sir, I to-read
 sakū nahī. Jīṇ-sū mōrē-tō pāch rupiyā lēnā hē.
am-able not. This-from to-me-indeed five rupees to-be-taken are.'
 Bād sēṭh-jī-nē dūs'rē-kū pūsiyā ke, 'thā-rē kāi
Afterwards the-merchant-by the-second-to it-was-asked that, 'you-to what
 pasand hē, ō gītā-jī kē pāch rupiyā?' 'Sāhēb, mē padhiyā-tō
pleasing is, this Gītā or five rupees?' 'Sir, I educated-indeed
 hū; magar mōrē-tō rupiyā-rī garaj hē. Jīṇ-sū rupiyā
am; but to-me-indeed rupees-of concern is. This-from rupees
 lētā-hū.' Tis'rē-nē bhī rupiyā līnā. Chōthā sakas jō
taking-I-am.' The third-by also rupees were-taken. The-fourth person who
 chawad baras-rī umar-rō thō; jīṇ-sū sēṭh-jī-nō pūsiyā kē,
fourteen years-of age-of was; him-from the-merchant-by it-was-asked that,
 'thā-rē bhī rupiyā chāhijē-hō?' Lad'kē-nō jabāb diyā kē,
'you-to also rupees necessary-are?' The-boy-by answer was-given that,
 'Sāhēb, mōrē-tō gītā-jī chāhijē-hō. Mē ap'ni buḍhī mā-kō
'Sir, to-me-indeed the-Gītā necessary-is. I my-own old mother-of
 āgē padhīgā.' Yō kahē-kar us-nō gītā-jī upād-līnī. Iṇ-māhē-sū
in-front will-read.' This said-having him-by the-Gītā was-lifted. It-in-from
 ēk sōnā mōhar nikaḷ āī. Wō dōkh-kar tinī sakas
a gold coin having-issued came. That seen-having the-three persons
 saram-sū nīchō bhāl'nō lagē.
shame-from downwards to-look began.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwāli festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gītā¹ and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gītā or five rupees. 'Sir,' replied he, 'I don't know how to read. Hence, for my part, it's five rupees that I must take.' Then the merchant asked the second what his choice was,—the Gītā or five rupees. 'Sir,' said he, 'it is true that I can read; but, for my part, rupees are what I want. Therefore I am taking them.' So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, 'I suppose you too are going to choose the rupees.' But the boy replied, 'Sir, for my part, I want the Gītā, and I'll read it to my old mother.' So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

¹ One of the Hindū Scriptures. It is accounted very holy.

WESTERN MĀRWĀRĪ.

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thal* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thal* of Bikaner will be dealt with later on. The dialect of the rest of the *Thal* may be styled 'Western Mārwarī.'

Immediately to the west of Mārwarī, the language is Sindhī, and hence Western Mārwarī is Mārwarī more or less mixed with that language. Everywhere it is clearly Mārwarī in the main, the Sindhī element, even when it is most prominent, playing quite a subordinate part. We may consider Western Mārwarī under two heads:—Thalī proper and the mixed dialects.

Thalī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēli dialect of Sindhī, and in the south centre of that State there are a few speakers of Dhaṭkī, one of the mixed dialects. The dividing line between Tharēli Sindhī and Thalī runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahndā is the main language.

The following is the estimated number of speakers of Western Mārwarī:—

Thalī proper:—

Marwar	.	.	.	.	.	.	.	380,000	
Jaisalmer	.	.	.	.	.	.	.	100,000	
									480,900
Mixed dialects	.	.	.	.	.	.	.	.	204,749
								TOTAL	685,649

The mixed dialects will be dealt with subsequently. The principal is the Dhaṭkī of Thar and Parkar and Jaisalmer.

Thalī proper is in the main good Mārwarī, it has a slight admixture of Sindhī, and also of the Gujarātī spoken further south. I give two specimens of it, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a popular song. The Thalī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhī we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tīna*, not *tīn*, three; *satta*, seven; *aḷḷha*, eight; *gāya*, cow; but *kan*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhī, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose; *hath*, not *hāth*, a hand; *ākh*, not *ākh*, an eye. The pleonastic termination *ḍō* or *rō* occurs both in Eastern and in Western Rājasthānī, but it is especially common in Thalī and Sindhī. Thus *ohhōḍō-rō*, the younger. The word for 'one' is *hēkē*, compare Sindhī *hiḱ* or *hikīrō*. The words *mā-jō*, my, *tū-jō*, thy, have the Sindhī suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two: *dikrō*, a son, and in the future formed with *ś* as in *jāś* (pronounced *jāish*), I will go.

In the declension of nouns, we may note that nouns, etc., of the form *ghōrō*, with a final *ō*, form the oblique singular in *ē*, not *ā*. Their nominative plural ends in *ā* and the oblique plural in *ā* as usual. Thus, from *hukkō*, a *hukka*, we have a genitive *hukkē-rō*; *bhalō māṇas*, a good man; *bhalē māṇas-rō*, of a good man; *bhalā māṇas*, good men; *bhalā māṇasā-rō*, of good men; *thā-rē bāp-rē ghar-mē*, in your father's house; *mā-jē kākē-rē dik'rē-rō biyā*, the marriage of the son of my uncle.

The postposition of the accusative dative is *nā*. In other respects the declension of nouns does not differ from that in Standard Mārwarī.

Pronouns.—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhi termination *jō*, of the genitive, instead of the Mārwarī *rō*. Thus *mā-jō*, my; *tā-jō*, thy; but *mā-rō*, our; *thā-rō*, your. Another form of a possessive genitive occurs in *mayālō*, mine; *tayālō*, or *teālō*, thine. 'I' is *hē*; obl. sg. *mā*; ag. sg. *mē*; nom. pl. *mhē*; obl. and ag. pl. *mhā*. 'Thou' is *tū* or *tū*, obl. sg. *tā*; ag. sg. *tē*; nom. pl. *thē*; obl. and ag. pl. *thā*.

The demonstrative pronouns are *ē*, this, *ō*, that, as follows:—

Singular.		Plural.	
Nom	Ag. and Obl.	Nom.	Ag. and Obl.
<i>ē</i> , this	<i>iyē</i> .	<i>ē</i>	<i>iyā</i> .
<i>ō</i> , that, he	<i>urē</i> .	<i>ō</i>	<i>urā</i> .

Jikō, he, who, etc., as usual; *kūṇ*, who? *kē-rō*, of whom? *kī*, what? *lī*, anything; *kyā*, why?

CONJUGATION.

Auxiliary Verbs and Verbs Substantive.—The present tense of the verb substantive is *āi*, am, art, is, are, which does not change for number or person. Sometimes it appears in the form *ē* or *i*, and *i* is the regular form used as an auxiliary.

The past is *hātō*, fem. *hātī*, plural (masc.) *hātā*, (fem.) *hātī*. We also have *tō* instead of *hātō*.

Finite Verb.—The present definite is formed by adding the auxiliary *i* to the simple present. Thus—

Singular.	Plural.
1. <i>mārā-i</i>	<i>mārā-i</i> .
2. <i>mārē-i</i>	<i>mārō-i</i> .
3. <i>mārē-i</i>	<i>mārē-i</i> .

The imperfect is formed with *hātō* or *tō*. Thus *mār^otō-hātō* or *mār^otō-tō*.

The Future is formed on the Gujarātī system. Thus—

Singular.	Plural.
1. <i>mārīś</i>	<i>mār^ośā</i>
2. <i>mārīś</i>	<i>mār^ośo</i>
3. <i>mār^ośē</i>	<i>mār^ośē</i>

It will be observed that the second person singular is the same as the first person singular, thus agreeing with some of the dialects of north Gujarat. In south Gujarat it is the third person singular which is the same as the second person.

In other respects the regular conjugation does not differ from that of Standard Mārwārī.

There are, as usual, many contracted forms, such as *kayō*, said ; *rayō*, remained ; *rē-ī*, is remaining ; *payō*, fallen ; *mō*, dead.

The termination *ar* of the conjunctive participle is often written as a separate word. Thus *uḥ-ar* (उठ-अर) instead of उठर *uḥar*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dēw'tō kōy-nī*, no one used to give ; *thā kō-diyō-nī*, thou gavest not.

I give two specimens of Thālī, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MARWĀRĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

हेके मनख-रे वे दिकरा हँता । उवाँ-माँय-सूँ छोटीड़े बाप-नाँ कयो अरे बाप माँ-जी पत्ती-रो धन होवे जिको म-नाँ दो । ताणो उवे आप-रो धन उवाँ-नाँ वेँच दियो । जिके-सूँ पछे वेगो-ईज छोटीड़ो दिकरो आप-रो सोय धन मेळी ले परदेस उवो-ग्यो । अर उथे लुचाई-में दिन कढते आप-रो धन खोय-दियो । जाणो ओ सारी ओथी-पोथी खोय-रयो ताणो उवे देस-में भारी काळ पयो अर उवे-नाँ तंगचाई होवण लगी । पछे उवे देस-रे हेके कने जाय रवण लगी । जिके उवे-नाँ सूअर चरावण-नाँ आप-रे खेताँ-में मेलियो । अर ओ सूअराँ-रे खावणे-रे छीतुराँ-सूँ आप-रो पेट भरणी चावतो-तो । अर कोय उवे-नाँ कीँ देवतो कोय-नी । ताणो उवे-री अकल ठा आई अर कवण लगी के माँजे बाप-रे किता-ईँ मजूरों-नाँ पेट भरण-सूँ बत्ती रोटियाँ मळे-ईँ अर हूँ भूख मराँ-ईँ पयो । हूँ उठ-अर आप-रे बाप कने जाईश अर उवे-नाँ कईश बाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ वळे थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । म-नाँ आप-रे मजूरों-में घतो । पछे ओ उठ-अर आप-रे बाप कने गयो । पण ओ अधो-ईँज हंतो का इती-में उव-रे बाप उवे-नाँ देख-अर दया की अर दौड़-अर गळ्वाँणी घती । अर उवे-रो वकी लियो दिकरे उवे-नाँ कयो बाप-जी में भगवान-रो अर थाँ-रो पाप कियो-ईँ । हूँ वळे थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । पण बाप आप-रे चाकराँ-नाँ कयो के असल कपड़ा कढ-अर इये-नाँ पिरावो उवे-रे हथ-में बींटी अर पगाँ-में पगरखी पिरावो । अर आपाँ हरख अर गोठ करजे । क्योँके ए माँजो दिकरो मो तो वळे जीवियो ईँ । गुँईजियो तो वळे लघो-ईँ । पछे ओ हरख करण लगा ॥

उवे वखत उवे-रो वडो दिकरो खेत-में हँतो । अर जाणो ओ घर कने आयो ताणो उवे वाजे अर नाच-रो खड़को सुणियो । अर उवे चाकराँ-माँय-सूँ हेके-नाँ आप-रे कने तेड़-अर पूछियो के ए की ए । उवे उवे-नाँ कयो के ता-जो भाई आयो-ईँ अर ता-जे बाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नाँ रीस आई अर माँय नी जावण लगी । ताणो उवे-रो बाप वार आय-अर उवे-नाँ मनावण लगी । उवे बाप-नाँ जवाब दीयो के देखो हूँ इताँ वरसाँ-सूँ थाँ-री चाकरी पयो कराँ-ईँ । अर कदे थाँ-रे हुकम-नाँ ओलंघियो कोय-नी । अर थाँ म-नाँ आप-रे वेलियाँ मेळी गोठ करण-रे वास्ते कदे हेक बकरियो की-दियो-नी । पण ए दिकरो जिको थाँ-रो धन पातरियाँ मेळो उडाय आयो-ईँ जिके-रे आवते-ईँ थाँ गोठ परी-की । बाप उवे-नाँ कयो वेटा तूँ सदा-ईँ माँ-जे मेळो ईँ अर जिको मयाली आथी-पोथी आईँ ओ सोय तेआली ए । पण खुशी अर हरख करणो चाईजतो-तो क्योँके ए ता-जो भाई मो तो वळे जीवियो ईँ । गुँईजियो तो वळे लघो-ईँ ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

JAISALMER STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hēkē	manakh-rē	bē	dik'rā	hātā.	Uwā-māy-sū
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>
ohhōtō-rē	bāp-nā	kayō,	' arē	bāp,	mā-jī patti-rō
<i>the-younger-boy</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>' O</i>	<i>father,</i>	<i>my share-of</i>
dhan hōwō	jikō	ma-nā dō.	Tāṇō	uwē	' āp-rō dhan
<i>wealth may-be</i>	<i>that</i>	<i>me-to give.'</i>	<i>Then</i>	<i>by-him</i>	<i>his-own wealth</i>
uwā-nā	bēch	diyō.	Jikē-sū	paohhē	bēgō-ij
<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>	<i>That-from</i>	<i>after</i>	<i>immediately</i>
ohhōtōrō	dik'rō	āp-rō sōy	dhan	bhēlō	lē
<i>the-younger</i>	<i>son</i>	<i>his-own all</i>	<i>wealth</i>	<i>together</i>	<i>having-taken</i>
par-dēs	uwō-gyō.	Ar	uthē	luchāi-mē	din kaḍh'tē
<i>foreign-country</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days passing</i>
āp-rō dhan	khōy-diyō.	Jāṇō	ō	sāri	ōthi-pōthi
<i>his-own wealth</i>	<i>was-squandered.</i>	<i>When</i>	<i>by-him</i>	<i>all</i>	<i>property</i>
khōy-rayō,	tāṇō	uwē	dēs-mē	bhāri	kāl payō
<i>was-squandered-away,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine fell,</i>
ar uwē-nā	taṅ'chāi	hōwāṇ	lagī.	Pachhē	uwō dēs-rō
<i>and him-to</i>	<i>want</i>	<i>to-be</i>	<i>began.</i>	<i>Afterwards</i>	<i>that country-of</i>
hēkē kanē	jāy	rawāṇ	lagō.	Jikē	uwē-nā sūar
<i>one near</i>	<i>having-gone</i>	<i>to-live</i>	<i>he-began.</i>	<i>Whom-by</i>	<i>him-to swine</i>
charāwāṇ-nā	āp-rē	khētā-mē	mēliyō.	Ar	ō sūarā-rē
<i>to-feed</i>	<i>his-own</i>	<i>fields-in</i>	<i>it-was-sent.</i>	<i>And</i>	<i>he swine-of</i>
khāw'ṇē-rē	ohhīturā-sū	āp-rō	pēt	bhar'ṇō	chāw'tō-tō ; ar
<i>eating-for</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was ; and</i>
kōy	uwē-nā	kī	dōw'tō	kōy-nī.	Tāṇō uwē-rī akal
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not.</i>	<i>Then him-of senses</i>
thā āi	ar	kawāṇ	lagō	kē, ' mājē	bāp-rō kitāī
<i>right came</i>	<i>and</i>	<i>to-say</i>	<i>he-began</i>	<i>that, ' my</i>	<i>father-to how-many</i>
majūrō-nā	pēt	bharāṇ-sū	battī	rōṭiyā	maṭē-i, ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-then</i>	<i>more</i>	<i>bread</i>	<i>being-obtained-is, and</i>

hū bhūkh marā-ī payō. Hū uṭh-ar āp-rē
I of-hunger dying-am fallen. I having-arisen my-own
 bāp kanē jāis ar uwē-nā kaīs, "bāp-jī, mē
father near will-go 'and him-to will-say, "father, by-me
 Bhag*wān-rō ar thā-rō pāp kiyō-ī; hū balē
God-of and you-of sin been-done-has; I now
 thā-rō dik*rō kuwāwan-rē lāyak kōy-nī; ma-nā āp-rē
your son being-called-for worthy am-not; me-to your-own
 majūrā-mē ghatō." Pachhē ō uṭh-ar āp-rē bāp kauē
labourers-in put. " Afterwards he having-arisen his-own father near
 gayō. Paṇ ō aghō-īj hātō kā iti-mē uwē-rē
went. But he yet-a-far was that the-meantime-in his
 bāp uwē-nā dēkh-ar dayā kī, ar daur-ar gaḷ*bāṇī
by-father him-to having-seen compassion was-made, and having-run embracing
 ghatī, ar uwē-rō bakō liyō. Dik*rē uwē-nā kayō, 'bāp-jī,
was-put, and his kiss was-taken. By-the-son him-to it-was-said, 'father,
 mē Bhag*wān-rō ar thā-rō pāp kiyō-ī. Hū balē thā-rō dik*rō
by-me God-of and you-of sin been-done-has. I now your son
 kuwāwan-rē lāyak kōy-nī.' Paṇ bāp āp-rē ohāk'rā-nā
being-called-for worthy am-not.' But by-the-father his-own servants-to
 kayō kē, 'asal kap'rā kaḍh-ar iyē-nā pērāwō, uwē-rē
it-was-said that, 'excellent clothes having-taken-out this-to put-on, his
 hath-mē bīṭī ar pagā-mē pagar'khī pērāwō; ar āpā harakh ar
hand-in a-ring and feet-in shoes put; and (let-)us rejoicing and
 gōṭh kar'jē; kyō-kē ē mājō dik*rō mō tō, balē jīviyō ī;
feasting make; because-that this my son dead was, again alive is;
 gūjīyō tō, balē ladhō-ī.' Pachhē ō harakh karan lagā.
lost was, again found-is.' Afterwards they merriment to-make began.
 Uwē-bakhat uwē-rō baḍō dik*rō khēt-mē hātō. Ar jāṇō ō
At-that-time his elder son field-in was. And when he
 ghar kanē āyō tānō uwē bājē ar nāch-rō khar'kō suṇiyō. Ar
house near came then him-by music and dancing-of sound was-heard. And
 uwē ohāk'rā-māy-sū hēkē-nā āp-rē kanē tēr-ar pūchhiyō kē,
him-by servants-from-among one-to his-own near having-called it-was-asked that,
 ē kī ē? Uwē uwē-nā kayō kē, 'tā-jō bhāī āyō-ī,
this what is? Him-by him-to it-was-said that, 'thy brother is-come,
 ar tā-jē bāp uwē-rē rāji-khuṣī āwan-rī gōṭh kī-ē.' Paṇ
and thy father him-of safe-and-sound coming-of a-feast has-done.' But
 uwē-nā ris āī ar māy nī jāwan lagō.
him-to anger came and within not to-go he-began.
 Tānō uwē-rō bāp bār. āy-ar uwē-nā manāwan lagō.
Then him-of father out having-come him-to to-entreat began.

Uwē bāp-nā jawāb diyō. kē, 'dēkhō, hū itā bar'sā-sū
Him-by father-to reply was-given that, 'see, I so-many years-from
 thā-rī chāk-rī payō-karā-i; ar kadē thā-rē hukam-nā ōlaṅghiyō
your service have-been-doing; and ever your order-to it-was-transgressed
 kōy-nī; ar thā ma-nā āp-rē bēliyā bhēlī, gōth karaṇ-rē wāstē
not; and by-you me-to my-own friends with feast doing-of for
 kadē hēk bak-rīy-ō kō-diyō nī. Paṇ ē dik-rō jikō thā-rō dhan
ever one kid-even was-given not. But this son who your wealth
 pātariyā bhēlō udāy āyō-i, jikē-rē āw-tē-i thā
harlots with having-wasted come-is, him-of just-on-coming by-you
 gōth parī-kī. Bāp uwē-nā kayō, 'bētā, tū
a-feast has-been-made. By-the-father him-to it-was-said, 'son, thou
 sadā-i mā-jē bhēlō ī ar jikō mayālī āthī-pōthī āi ō sōy
always-even me-of in-company art and what my property is that all
 teālī ē. Paṇ khuṣī ar harakh kar-nō chāij-tō tō, kyō-kē
thine is. But happiness and rejoicing to-do necessary was, because-that
 ē tā-jō bhāi mō tō, balē jīviyō ī; gūjīyō-tō, balē ladhō-i.
this thy brother dead was, again alive is; was-lost, again found-is.'

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

आई आई ढोला वणजारे-री पोठ ।

तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।

रे म्हों-रा राज ॥

आण उतारी बडले-रे ह्ठ ।

बडलो छायो रे माँ-जा गाढा मारू जामि मोतिये ।

रे म्हों-रा राज ॥

लेशे लेशे सिरदारों-रो साथ ।

कायेक लेशे गाढे मारू-रा वामण बाणिया ।

रे म्हों-रा राज ॥

कहे रे बाणीड़ा तमाकू-रो मोल ।

कये-रे पारे माँ-जा गाढा मारू तमाकू चोखी ।

रे म्हों-रा राज ॥

रूपये-री दीनी अध टाँक रे ।

म्होर-री दीनी म्हों-री साची सुंदर पा-भरी ।

रे म्हों-रा राज ॥ ५ ॥

सोने रूपे-रा चैलइया घडाय ।

रूपे-री डाँडी रे गाढा मारू भली तोले ।

रे म्हों-रा राज ॥

रातडली रे भँवर गई अध रात ।

मोडा क्यों पधारिया रे माँ-जा गाढा मारू भँवर जी ।

रे म्हों-रा राज ॥

गया-ता गया-ता गोरा दे साँईणों-रे साथ रे ।

हुक्को हजारो छाकियो माँ-जी साची सुंदर छाकियो ।

रे म्हों-रा राज ॥

हुक्के-री आवे भुंडी वास उपरौटा पोढो रे ।

हुक्को थाँ-रो तालरिये पटकाय चिलम पटकावाँ रावले चौघटे ।

रे म्हों-रा राज ॥

आवे रे आवे गोरा दे थाँ-ई-पर रीस ।
 परणीजे ले आवों पुगळ-गढ-री पदमणी ।
 रे म्हों-रा राज ॥ १० ॥

परणी भवर पोंच पचीस ।
 में भामि-जी-रे बेटी लाडकी रे माँ-जा गाढा मारु ।
 रे म्हों-रा राज ॥

आगे रे आगे घोडों-री घमसोंण ।
 भाँसिया रे रथ माँ-जी सोकड़ बेरण-रो वाजणी ।
 रे म्हों-रा राज ॥

भालाँ भालाँ घुडले-री लगाम ।
 कडियाँ-री भालाँ रे गाढा मारु-रो कटारी ।
 रे म्हों-रा राज ॥

आँगणिये रे मुंगड़ला रळकाय ।
 पितलक भागे रे माँ-जी सोकड़ बेरण सावकी ।
 रे म्हों-रा राज ॥

आँगणिये घरट रोपाय रे ।
 कानि न सुणों माँ-जी सोकड़-नाँ बोलती ।
 रे म्हों-रा राज ॥ १५ ॥

आडी आडी भीतड़ली चुणाय रे ।
 आँखिये न देखों माँ-जी सोकड़ली-नाँ मालती ।
 रे म्हों-रा राज ॥

हाँथड़-ले रे रमाया वासंग नाग ।
 विच्छू-री खाधी माँ-जी गाढा मारु हँ तो नहीं डराँ ।
 रे म्हों-रा राज ॥

जाजमड़ी रे थाँ-ई-री ढलाय ।
 बेकीड़ा तड़ावाँ रे गाढे मारु-रा साँईणा ।
 रे म्हों-रा राज ॥

लागाँ डोडों-री धँयड़ली रे दुखाय ।
 ह्यथाँ-सूँ चाडाँ रे भंवर-जी-रा चिलमिया ।
 रे म्हों-रा राज ॥

सोने रूपे-रो हुकैयो कराय ।
 मोतीड़े जडावाँ रे गाढे मारु-री चिलमड़ी ।
 रे म्हों-रा राज ॥ २० ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āi āi, dhōlā, baṇ¹jārē-rī pōṭh.
Came came, beloved, a-merchant-of package.
 Tamākū lāyō, rē mā-jā gāḍhā mārū, sōraṭhī.
Tobacco he-brought, O me-of intimate friend, of-Kāṭhiāncād.
 Rū mbū-rā rāj.¹
O me-of prince.

Ān utāri baḍ¹lō-rē hēṭh.
Having-brought it-is-put-down a-fig-tree-of under.
 Baḍ¹lō ohhāyō, rē mā-jā gāḍhā mārū, jājhē mōṭiyē.
The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.

Lēṣē lēṣē sir¹dārā-rō sāth.
Will-take will-take Sardārs-of party.
 Kāyēk lēṣē gāḍhē mārū-rā Bāmaṇ Bāniyā.
A-little will-take intimate friend-of Brāhmaṇ Baniyā.

Kahē, rē bāṇī-rā, tamākū-rō mōl,
Tell, O Baniyā, the-tobacco-of price,
 Kayē-rē pārē, mā-jā gāḍhā mārū, tamākū chōkhī.
What-of circumstance, me-of intimate friend, tobacco excellent.

Rupayē-rī dīnī adh ṭāṅk rē ;
A-rupee-of is-given half chittack O ;
 Mbōr-rī dīnī, mbū-rī sāchī sundar, pā-bharī.
A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-scer-full.

Sōnē rūpē-rā chēlāiyā ghaḍāy,
Gold silver-of scales having-formed,
 Rūpē-rī ḍāḍī, rē gāḍhā mārū, bhalī tōlē.
Silver-of scale-beam, O intimate friend, well weigh.
 Rātaḍ¹lī, rē bhāwar, gaī adh rāt ;
Night, O darling, passed half night ;

¹ This line is repeated as a refrain after each verse. I shall not give it again in the transliteration.

Mōdā kyā padhāriyā, rē mñ-jā gādhā mārū bhāwar-jī ?
Late why arrived, O me-of intimate friend darling !

Gayā-tā gayā-tā, gōrā dē, sāññā-rē sāth rē,
(We-)gone-had gone-had, fair body, companions-of with O,
 Hukkō hajārī chhākiyō, mñ-jī sāchī sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,
 chhākiyō.
was-smoked.

Hukkō-rī āwē bhunḍī bās, up^{ra}tā pōdhō rē,
Hukka-of comes fetid smell, turning-away sleep O,
 Hukkō thā-rō tālariyē paṭ^{kāy}, chhilam paṭ^{kāw}
Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed
 rāw^{lē} chōw^{tē}.
on-public cross-road.

10. Āwē rē āwē, gōrā dē, thā-i-par rīs ;
There-comes O comes, fair body, thee-even-on anger ;
 Par^{nijē} lē āwē Pugaḷ-gaḍh-rī pad^{mañi}.
Having-married having-taken I-will-come Pugal-gaḍh-of a-padmini.
 Par^{nō}, bhāwar, pāch pachīs ;
Marry, darling, five twenty-five ;
 Mē bhābhē-jī-rō bēti lād^{kī}, rē mñ-jā gādhā mārū.
I father-of daughter beloved, O me-of intimate friend.
 Āgē rē āgē ghōḍā-rī gham^{sāñ},
In-front O in-front horses-of crowd,
 Bhāsiyā rē rath mñ-jī sōkar bōrañ-rō bāj^{nō}.
Behind O carriage me-of rival enemy-of sounding.
 Jhāl^ñ jhāl^ñ ghud^{lē}-rī lagāñ,
I-may-catch catch horse-of bridle,
 Kaḍiyā-rō jhāl^ñ rē gādhā mārū-rō kaṭārō.
Loins-of I-may-catch O intimate friend-of dagger.

Āgañiyē rē mūgar^{lā} raṭ^{kāy},
In-the-courtyard O mung-grain having-scattered,
 Pit^{lak} bhāgē rē mñ-jī sōkar bōrañ sāw^{kī}.
Having-slipped may-break O me-of rival enemy co-wife.

15. Āgañiyō gharat rōpāy rē,
In-the-courtyard a-millstone having-set-up O,
 Kāñē na suñ^ñ mñ-jī sōkar-ñ bōl^{ti}.
By-ear not I-may-hear me-of rival speaking.
 Āḍī āḍī bhitar^{li} chunāy rē,
Across across a-small-wall having-built O,
 Ākhiyō na dēkh^ñ mñ-jī sōkar^{li}-ñ māl^{ti}.
With-the-eye not I-may-see me-of rival walking-about.

Hāthar-lē rē ramāyā hāsaṅ nāg,
With-the-hand O have-been-played-with venomous snakes,
 Bichohhū-rī khādhi, mā-jī gādhā mārū, hū tō nahī darā.
Scorpion-of sting, me-of intimate friend, I indeed not fear.
 Jājam-rī rē thā-i-rī dhalāy,
Carpet O thee-indeed-of having-caused-to-be-spread,
 Bāli-rā tēdāwā rē gādhē mārū-rā sūnā.
Friends I-may-call O intimate friend-of companions.
 Lāgā dōdā-rī dhūyārī rē dukhāy,
Gloves cardamoms-of fire-bowl O having-lit-up,
 Hāthā-sū chādā rē bhāwar-jī-rā chilamīyā.
Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl.
 20 Sōnē rūpē-rū hukaiyō karāy,
Gold silver-of hukka having-caused-to-be-made,
 Mōti-rē jadāwū rē gādhē mārū-rī chilam-rī.
With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl.

FREE TRANSLATION OF THE FOREGOING.

Wife addresses husband.—O my intimate friend! A merchant has arrived with packages of Kāthiāwār tobacco laden on bullocks.

O my intimate friend! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls.

It will be purchased by Sardārs and a little by the Brahmins and Baniās of my intimate friend.

Wife to the tobacco merchant.—O Baniā! tell me the circumstance of the tobacco and at what rate you will sell it.

Wife to her husband.—O my intimate friend, the tobacco is an excellent one.

Tobacco merchant replies.—O my beautiful damsel. I have sold half a chittack of tobacco for a rupee and one quarter of a seer for a gold mohar.

Wife addresses merchant.—O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly.

After a few days the husband having come home late at night the wife says.—O my intimate friend, my darling! Why have you come so late as when half the night has passed?

Husband answers.—O fair coloured, true, and beautiful damsel! I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees.

Wife with an anger.—A fetid smell of a hukka comes from your breath. Turn your face to the other side and sleep. I would throw away the hukka on the open ground and its bowl on the public cross-road.

Husband's answer.—I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padmini from Pugal and marry her.¹

¹ Pugal or Pungal is a famous fortress of West Rajputana. Padmini is the name of the most excellent kind of women.

Wife says.—Never mind, O my lover, you may marry five or twenty-five such women. I am a darling daughter of my father.

The husband then goes to marry and returns with his new wife. The former wife says.—Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy.

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins.

I will strew *mung* grain on the courtyard so that my rival may slip and break her leg.

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival.

I will get a wall built across that I may not see my rival walking about.

The wife gets courage again and says.—I have played with venomous snakes and I am not afraid of a scorpion sting.

Then again becomes softened and entreats her husband.—Let me get a carpet spread and let me invite your companions to sit on it with you : having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms.

Let me get you a hukka made of gold and silver, and let me have its bowl studded with pearls.

MIXED MĀRWĀRĪ AND SINDHĪ.

The word *Ḍhāt* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:—

In Thar and Parkar—

Umarkot.

Ohhor.

Gadhra.

Mitti.

Rangdar.

Chachra.

Jaisinghdar.

Chelar.

Parno.

Naursar.

Gundra.

In Jaisalmer—

Mayajlar.

Khuri of Samkhabha Pargana.

The district of Thar and Parkar consists of three tracts, (1) the *Pat* or plain of the Eastern Nara, in the North-West and Centre-West of the district; (2) the *Parkar* tract to the South-East; and (3) the *Thar* or desert (corresponding to the *Ḍhāt*). The language of the Pat is Sindhī. That of the Parkar tract is Sindhī, and, in the extreme South, Gujarātī.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārṡārī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhī'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārṡārī and Sindhī in which Sindhī predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thālī and Sindhī. This tract is really a continuation of the *Ḍhāt*, and the language in no way differs from *Ḍhāt'kī*.

Ḍhāt'kī, or the language spoken in the *Ḍhāt*, is simply Thālī with a stronger infusion of Sindhī forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhī is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the *Ḍhāt* of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārṡārī or of Thālī with Sindhī in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

Marwar-Mallani so called 'Sindhī'	46,960	
Mārṡārī and Sindhī mixed	15,000	
Thālī and Sindhī mixed	70,000	
		131,960
Jaisalmer <i>Ḍhāt'kī</i>		150
Thar and Parkar <i>Ḍhāt'kī</i>		72,639
		<hr/>
TOTAL mixed dialects of Mārṡārī and Sindhī		204,749

* Standard Mārṡārī is also spoken in Thar and Parkar, but by immigrants.

I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Dhāt'kī, one from Thar and Parkar, and the other from Jaisalmer. Dhāt'kī is also known by other names, such as Tharēchī, or Tharēlī, the language of the Thar. The employment of these latter names leads to confusion with the true Tharēlī dialect of Sindhī, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwārī, or rather Thalī, shows many Sindhī peculiarities. Such are the employment of the Sindhī letters *ब* (ب) and *ग* (گ) which I transliterate *bba* and *gga* respectively. The letter *ळ* *la*, which is strange to Sindhī, but is common in Mārwārī, does not occur. Note also the Sindhī termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahār* according to the metre) means (like the Sindhī *nāharu*) 'a wolf.' while in Rajputana it means 'a tiger.' As in the Bhil dialects, and also as in the Pisāca dialects of the North-Western Frontier and in Sindhī, there is a tendency to confuse cerebral for dental letters (e.g. *ḍijē* for *dijē*, give, *khēt* for *khēt*, a field) and to harden soft ones, as in *kawalī* for *gāw*, a cow.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.-

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬ'KĪ THALĪ).

DISTRICT THAR AND PARKAR.

आज अवेला क्यूँ आविआ कहरो सुज-में काम । थॉ-रो मंहतो घर नहीं दए सुगणी-रो शाम ॥
 शहर उजेणी हूँ फिरिओ महलि आविओ आज । तास अवेलो आविओ तुज बलावण काज ॥
 चंदर ग्यो घर आपने राजा तूँ भी घर जा । मैं अबला-सी-से कैसी बलणो तूँ केहिर हूँ गा ॥
 केहिर कवली बखे छाली बखे नाहर । जोखो लागे जिंदु-नाँ लाखों करे बिचार ॥
 अईओ शीह पचाणा हेकल गिर अब्रह । घर जँदरों-रा दुखि तो त-नाँ शरमु न आवे शीह ॥ ५ ॥
 सज सहेची सिंगार राजा करे पुकार । जोखसु लागसी-जिअ-नाँ लाखों करे बिचार ॥
 द्वारि डीजे खेतर-नाँ द्वारि खेट-नाँ खाइ । राजा डण्डे रईअत-नाँ जिणे-रे कूक कणें लग जाइ ॥
 कूक मत कर रे सहेची कूक कैओंकि होइ । केहर-के सुख बकरी कूटी सुणी न कोइ ॥
 आणि डिआँ आप-री आणि मत लोपो आप । हूँ कवली तूँ ब्राह्मण हूँ बटो तूँ बाप ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬ'KĪ THALĪ).

DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyū āviā, kah-rō muj-mē kām ?
Today late why came, what-of me-in business ?
 Thā-rō māh'tō ghar nahī, iē suganī-rō sām.
You-of clerk at-home not, this chaste-one-of husband.
 Śah'r Ujēnī hū phiriō, mah'lē āviō āj.
City Ujjain I walked, in-(this)-quarter came today.

Tās avēlō āviō, tuj bbalāwan kūj.
Therefore late came, to-you talking for.

Chandar gyō ghar āp'nē, rājā tū bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.
 Maī abbalā-sī-sē kaisō bbalaṇō, tū kēhir hū gā.
Me humble-like-with what talking, thou lion I cow.

Kēhir kawālī bakhē, chhālī bakhē nāhar,
Lion cow devours, goat devours wolf,

Jōkhō laggē jindu-nā, lākhō karē bichāru.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.

5. Aīō, śīh pachāṇā, hēkal gir abbīh.
Ah, lion fearless, alone roaring brave.

Ghar ūd'rā-rā dhuṇḍi tō ta-nā, śaramu na āwē śīh.
Houses mice-of searching then thee-to, shame not comes lion.

Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,

Jōkhamu lagg'sī jia-nā, lākhō karē
Peril will-happen life-to, hundreds-of-thousands you-may-make
 bichāru.
pretext,

Bbāri dījē khētar-nā, bbāri khēt-nā khāi ?
Hedge put fields-to, hedge the-field eats ?

Rājā dandē raṇt-nā jin-rē, kūk kanē lagg jāi ?
King injures subjects his, complaint whom near goes ?

Kūk mat kar, rē
Complaint not make, O
 Sahēchī, kūk kaiāki hōi?
Sahēchī, from-complaint what results?
 Kēhar-kē mukh bbak'rī, chhūṭī supī na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
 Āṇi diā āp-rī, āṇi mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,
 Hū kawali tū brāhmaṇ, hū bbēṭī tū bbāp.
I cow thou brāhmaṇ, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King.—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King.—Do not complain, Sahēchī; what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

The following song is sung in the Dhāt at marriage festivities. It is in praise of a Sōdhā Rajput, of Khūrī, named Hāthī Singh, the son of Daulat Singh. It tells how he visited Haidarabad in Sind, where he was honoured by the Mīrs. On his return to Khūrī he learns from Bhagwān Singh, the son of Anḍā Singh of Chhor (in Thar and Parkar) how Bhagwān's uncle Hēm-Rāj had been arrested by Jōdhā the Hākīm (i.e. Maharajah) of Jodhpur in Marwar. Hāthī Singh was sufficiently powerful to meet Jōdhā on equal terms and to settle the dispute without a conflict.

Hāthī Singh lived in the time of Māl Rāj, the Chief of Jaisalmer, who died in the year 1820.

This specimen of Dhāt'kī is not so strongly influenced by Sindhī as that which comes from Thar and Parkar. The Sindhī letters ڙ (ڙ) and ڻ (ڻ) do not occur, and there is one instance of a cerebral ڙ ڙ . The verb 'to give' is, however, spelt with a cerebral ڙ , as in *ḍīnhō*, given. The mixed nature of the dialect is well shown by the use of the Bikānērī *chhē* to form the present tense of verbs. The oblique form *rā* of the genitive is employed to form an accusative in *mōjā-rā pāwē*, may they obtain pleasures.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT'KĪ THĀḲĪ).

STATE JAISALMER.

१. सरसती माता तुज पाए लागीं । जाणा घणैरी साहे वध मांगीं ॥
२. बरिओ रे सोढो देसां-में बंको । वेरी उवे-रा सूता उदरके ॥
३. सिव हाथी-सिंघ-रे सदाए सुखे । रिध-सिध-री कमी न काहे ॥
४. राजा माने-छे मूल-राज राजा । जीते-रा बाजा खूरी-में बाजा ॥
५. हाथी-सिंघ चढिया हेदराबाद जावे । जावे भीरां-नां मालम किधे ॥
६. भीर साहिव ठूथो हुक्म डिन्ही । रुड़ी सिरपाव ने घोड़ी डिन्ही ॥
७. सिरपाव पेहरे-ने डेरे पधार्या । डेरे-रा बेली दीसे सजीड़ा ॥
८. हाथी सिंघ चढिया देस-नां आवे । सारी ढाट-में उचरंग पावे ॥
९. भगवान अंडे-रो छोड़-सूं आवे । काके हैमराज-रा कागद लावे ॥
१०. कागद बचावे रीस चढावे । एड़ो नजर-मां कोई न आवे ॥
११. वक्तियो थो सोढो वेर घतावे । हाथी सिंघ-रा कागद जोधां-नां जावे ॥
१२. हाथी सिंघ हाकम हुवा-छे भेला । भेला हुए-ने बात बिचारी ॥
१३. भलां दोलत-सिंघ-रे सपूत जायो । थाल भरे-ने मोतिया वधायो ॥
१४. चारन भाट गुण गीत गावे । ऊंट घोड़ा न मोजां-रा पावे ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀṬ'KĪ THALĪ).

STATE JAISALMER.

TRANSLITERATION AND TRANSLATION.

1. Sarasatī mātā tuj pāē lāgā.
Sarasvatī mother thy at-feet I-fall.
 jānā ghaṇērī sāhē budh māḡā.
to-know much all wisdom we-beg.
2. Bariō rē Sōḍhō dēsā-mē baṅkō.
Brave O Sōḍhā countries-in gallant.
 bēri uwē-rā sūtā uḍai'kē.
enemies him-of while-asleep start-up.
3. Siwa Hāthī-Singh-rē sadāō sukhē.
Subjects Hāthī-Singh-to always are-happy.
 riḍh-siḍh-rī kamī na kāhē.
prosperity-success-of want not any.
4. Rājā mānē-chhē Mūl-rāj rājā.
King respecting-is Mūl-rāj king.
 jīte-rā bājā Khūrī-mē bājā.
victory-of musical-instruments Khūrī-in are-sounded.
5. Hāthī-Singh chaḍhiyā Haidarābād jāwē.
Hāthī-Singh mounted Haidarabad goes.
 jāwē Mirā-nā mālam kiḍhē.
goes the-Mirs informed made.
6. Mīr Sāhib tūthō hukm ḍinhō.
Mīr Sāhib was-pleased order was-given.
 rūri sir'pāw nē ghōrō ḍinhō.
excellent robe and horse was-given.
7. Sir'pāw pēh'rē-nē dērē padhāryā
Robe put-on-having to-camp he-set-out
 dērē-rā bēli dīsō sajōrā.
camp-of followers appear well-pleased.
8. Hāthī-Singh chaḍhiyā dēs-nā āwē.
Hāthī-Singh mounted country-to comes.
 -sāri Dhāt-mē uch'raṅg pāwē.
all Dhāt-in festivities he-gets.

9. Bhag¹wān Anḍē-rō Ohhōṛ-sū āwē.
Bhagawān Anḍā-of Ohhōṛ-from comes.
 kākē Hēm-Rāj-rā kāgad lāwē.
uncle Hēm-Rāj-of papers he-brings.
10. Kāgad baohāwē rīs chahḍhāwē
Papers he-reads anger he-raises.
 'ēṛō najar-mā kōi na āwē.
'such sight-in any-one not comes.'
11. Walīyō-thō Sōḍhō bēr ghatāwē.
Returned-was Sōḍhā enmity puts.
 Hāthī-Singh-rā kāgad Jōdhā-nā jāwē.
Hāthī-Singh-of papers Jōdhā-to go.
12. Hāthī-Singh Hākam huwā-chhē bhēlā.
Hāthī-Singh the-Hākīm become-are together.
 bhēlā huē-nē bāt bichārī.
together become-having affair was-considered.
13. Bhalā! Daulat-Singh-rō sapūt jāyō.
Well! Daulat-Singh-to good-son was-born.
 thāl bharē-nē mōtiyā badhūyō.
tray filled-having pearls present.
14. Chāran Bhāt ḡuṇ ḡīt ḡāwē.
Bards Panegyrista virtues song sing.
 ūt, ḡhōṛā, nē mōjā-rā pāwē.
camels, horses, and pleasures may-they-obtain.

FREE TRANSLATION OF THE FOREGOING.

1. O Mother Sarasvatī,¹ we prostrate ourselves before thee, and implore thee to grant unto us wisdom.

2. In many countries the Sōḍhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers.

3. Hāthī Singh's subjects are always happy, and he has no lack of prosperity and success.

4. Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūrī.

5. Hāthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mirs of Sindh.

6. The Mir Sāhib was pleased and presented him with a grand robe of state, and a horse.

7. Hāthī Singh put on the robe and returned to his camp, and at the sight his followers rejoiced.

¹ The Goddess of poetry.

8. Hāthī Singh mounted his horse and returned to his own country, and all Dhāt rung with festivities.

9. Then Bhagwān, the son of Anḍā, came to him from Ohhor, and gave him a letter from his uncle Hēm Rāj.

10. As soon as he read it he became inflamed with rage, and cried 'I know no one who would act so.'¹

11. So mighty are the Sōdhās that when any of them returns displeased (there is great trouble). So Hāthī Singh sent a letter to Jōdhā, the Hākim of Jodhpur.

12. Hāthī Singh and the Hākim met, and the matter was decided (favourably to Hēm Rāj).

13. Well done ! Daulat Singh's son is a good son. Let us receive him with a dish filled with pearls.

14. Bards and Panegyrists sing his virtues, may they obtain camels, horses, and every pleasure as their reward.

¹ The letter informed him that Hēm Rāj had been arrested by the Hākim of Jodhpur. Hāthī Singh is loath to believe that anyone should dare to do this.

NORTHERN MĀRWĀRĪ.

BIKĀNĒRĪ-SHĒKHĀWĀṬĪ.

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwāṭī tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahndā, and on the north by the Cis-Sutlej Panjab districts of Firozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Firozpur frontiers, there is a mixed dialect spoken. It is called Bhaṭṭiānī, and is a compound of Lahndā, Pañjābī, and Bikānērī. It is dealt with under the head of Pañjābī.¹ In the north-east of Bikaner, in the country near Hissar, the language is Bāgrī. Over the rest of the State the language is Bikānērī. Bikānērī is also spoken in Bahawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shēkhāwāṭī tract of Jaipur. The language of the adjoining portion of Jaipur is Jaipurī, which has been discussed on pp. 31 and ff. The language of Shēkhāwāṭī bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bikānērī spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bāgrī is spoken. This is Bikānērī merging into Pañjābī and Bāngarū, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bikānērī and Shēkhāwāṭī are the same language. They are simply Mārwarī with an infusion of Jaipurī, which naturally increases as we go eastwards. We may call the joint Bikānērī-Shēkhāwāṭī dialect, together with Bāgrī, 'Northern Mārwarī.' The approximate number of speakers of this form of Mārwarī is :—

Bikānērī—									
Bikaner	.	.	.	.	.	.	.	.	533,000
Bahawalpur	.	.	.	.	.	.	.	.	10,770
									<hr/>
									543,770
Shēkhāwāṭī	.	.	.	.	.	.	.	.	488,017
Bāgrī	.	.	.	.	.	.	.	.	327,359
									<hr/>
									TOTAL . . . 1,359,146
									<hr/>

A version of the New Testament in Bikānērī was published by the Serampore Missionaries in 1820. The language is the same as that now about to be described.

The following points may be noted in connexion with this Bikānērī-Shēkhāwāṭī dialect.

In the declension of nouns the oblique form of strong tadbhava nouns in *ō*, like *ghōrō*, a horse, often ends in *ai*, (especially in the ablative) as in *bīkai-sū*, from *Bīkā* (nom. *Bīkō*) ; *pōtai-hū*, from a grandson. In Bikānērī, the postposition of the genitive is the Mārwarī *rō*, while in Shēkhāwāṭī it is the Jaipurī *kō*. This is one of

¹ See Vol. IX, Part I.

the few points of difference between the two dialects. It will be remembered that *kō* is also met in Eastern Mārwarī.

In the pronoun of the first person, the form of the genitive varies, we have *mhārō*, *mhār^olō*, *mērō*, and *mēr^olō*, 'my,' so we have *thārō*, *thār^olō*, *tērō* and *tēr^olō*, 'thy.' With *mhār^olō*, *thār^olō*, etc., compare the Western Mārwarī *mayālō*, *tayālō*. In Shēkhāwāṭī we often find Jaipurī forms of the pronoun of the third person, such as *bō*, he; *bī*, by him. In Bikanēri, the Mārwarī forms are used. *Kē* is 'what?'

Over the whole tract, both the Mārwarī and the Jaipurī forms of the verb substantive are in constant use. Both *hū* and *chhū*, I am, and *hō* and *chhō*, was.

In the finite verb, the future is usually formed with *s*, as in *mār^osyū*, I shall strike. In Shēkhāwāṭī we also now and then find the Jaipurī (Tōrāwāṭī) form with *gō* (*mār^ogō*). Tōrāwāṭī is the form of Jaipurī spoken immediately to the east of Shēkhāwāṭī. In other respects, the verb is conjugated as in Mārwarī.

I give examples of this Northern Mārwarī from both Bikaner and Shēkhāwāṭī.

The following account of the fortunes of Bīkā and of the founding of Bikaner comes from the State of that name. The language is the same as that just explained. Both *chhai* and *hai* are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in *ō* often end in *ai*. The only peculiarity which may be noted is the Gujarātī fashion of making the participle of a transitive verb in the past tense agree in gender with the object even when in the impersonal construction. Thus *jātā^o-rī jātā^o-nai jītī* (not *jītō*), tribes of Jāts were conquered.

As the original MS. is a good example of the writing of this part of India, I give it in facsimile. In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RAJASTHANI.

BĪKĀNĒRĪ.

STATE BIKANER.

राव बीकंजीजी श्रीवपरे श्रीमोत्राश्रीमल

६१० जीचपुरां वहीरजव

अरनेहिरने अमर लुकोम

————— ફોપો ઝોર પોર દેસ ઈન્ન
 ————— મીમાતા કરણીજીરી હાજરીમે
 ————— હાજર હાવા ઝોર બગેસુ
 ————— જીન્નાંનામરમે ઝામર ઠેહરા
 ————— ઝોર બગેસુ કોમન દેસર ઝામર
 ————— તીન વરસતાં રી કોમન દેસરમે
 ————— રોપ ઝોર કોમન દેસરમે ઝોર બગે
 ————— રોપો કોર કરવાયો ઝોર કોમન દે
 ————— સરહ ઘોર વીજાળહુમે
 ————— વરસવંતોંદીદહા જોવેવરા નાદીમારો
 ————— રાજ ઝગેછો જીરાંના માલકે

સિંહોની નાટી. હળકરા રાજહા

રાવસિંહોની રી કૌરી રંગવરની

વી કૈજીરો વીહા કી યો

કૌંમદેનમે જદ રાવવીકૈજી

કીજો કવાવગરી મનમે કરીજી

તો નારીયો વગા વગા નહી દીધો

ગ્રોર વીકૈજી ગ્રોર નાટી યાંદે

ગ્રાપસમે નહાડી હાડી કીયો

નહાડીમે નાટી હારા ગ્રોર રાવવીકૈજી

જીના વગનાટી રેર હી

જંગો નંગો મિત્રો પાપદ રાવવીકૈજી

લગાવા રહા. ગોર પઠે

બગેસું નાની ચાલીને જશે નામાર

નાનાનિરો સેરુ વચી હોઠે

પ્રીતો પ્રાગણી મનમે પ્રી ગોર

મીપપણ નાની વચામવદેટું ને શરિરી

તીલી ખાની ગોર શીયે દોમલું

રાત્રવીઢોળી ત્રાપરી રાજચોની

વીઢાગોર પ્રત લીલી ગોર મઠે મોઢો

દેશર જોમનરુ. રીણોવોરે બીધારં

જાલીને બીરાલીયા ગોર મેરે

ઉસરી જાલીરી જામનનેની જાની

जोहर बिवांरै जीवांगे जोसुन जगपनी

राज घोनी की जगिरे लारे जाया

जोहर जाटा हार परा वी जेजीतो

जगपरा चली दूल्नीया शीये पठे

राववी देवी देही जीन जीनी

राजकुमारा जीतर जगपने राजपे

मेल्नीया जोर शीये पठे

राववी देवी देही छोटे माही वी देवी

मेहल राजकुमारी राज जगपरा

दी ए पुर मेठी राववी देवी

जीतर जोसुनीयो मेहल जगपरा

માલક ૩ ગ્રાજીનમલજી મોહલકા

ફીલે ગ્રાજીનમલજીને રાવજીદેજી

માન પતો ફીલાં મોહલકેરી

રાજ ગ્રાપરે બેહે વીલેજીને

દેવદીપો ફેફે લીનાપલે રાવવીદેજીને

મોહલીજોર ૬ જાયા ફીલેરી

કારણ ગ્રો હો કો મોહલાને

દીલીરે વાદના કુત્રી હીમગ બંધાદી

સારંગાં જીકો દીલીરે વાદ જાહી

કંતીલુ હીસારરી લુબેદારકો

મોહલીને મદગ ફીલેસારંગાં બંદી

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĪKĀNERĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Rāw Bikō-jī sambat 1522 miti Āsōj sud 10 Jōdh-pur-sū
Prince Bīkā year 1522 date Āsōj bright-half 10th Jodhpur-from
 bahir huā, ar Maṇḍōr-maī āyar mukān kiyō; ōr
started became, and Mandor-in having-come a-halt was-made; and
 phēr Dēs'nōk Śrī Mātā-jī Kar'nī-jī-ri hāj'ri-maī hājar huā; ōr
again (at-)Desnok Srī Mother Karnī-of presence-in present became; and
 baṭhai-sū gāw Chāḍāsar-maī āyar ṭhēh'rā. Ōr baṭhai-
there-from village Chandasar-in having-come he-remained. And there-
 sū Kōḍam-dēsar āyar tīn baras tāī Kōḍam-dēsar-maī
from (to-)Kodamdesar having-come three years during Kodamdesar-in
 rēyā. Ōr Kōḍam-dēsar-maī ēk chbōṭō-sō kōt kar'wāyō.
he-remained. And Kodamdesar-in a small fort was-caused-to-be made.
 Ōr Kōḍam-dēsar-sū ūṭhar gāw Jāg'lū-maī baras das tāī
And Kodamdesar-from having-risen (in-)village Janglu-in years ten during
 rabā. Bai bakhat Bhāṭiyā-rō rāj aṭhai chhō, jikā-rā mālak
he-dwelt. At-that time the-Bhāṭis-of rule here was, whom-of lord
 Sēkhō-jī Bhāṭī Pūgal-rā rāw hā. Rāw Sēkhō-jī-ri bēṭī Raṅg
Sēkhā Bhāṭī Pugal-of prince was. Prince Sēkhā-of daughter Rang
 Kūwar-jī-sū Bikai-jī-rō bibā kiyō. Kōḍam-dēsar-maī jad Rāw
Kūwar-with Bīkā-of marriage was-made. Kodamdesar-in when by-Prince
 Bikai-jī kilō kaiāwaṇ-ri man-maī karī-chhī, tō Bhāṭiyā
Bīkā the-fort causing-to-make-of mind-in (it-) done-was, then by-the-Bhāṭis ,
 baṇḍāwaṇ nahī diyō; ōr Bikai-jī ōr Bhāṭiyā-rai
to-get-it-built not was-allowed; and Bīkā and the-Bhāṭis-of
 āpas-maī laṛāi hūi. Iyai laṛāi-maī Bhāṭī
themselves-among fighting took-place. This fighting-in the-Bhāṭis
 hārā, ōr Rāw Bīkō-jī jītā. Pan Bhāṭī
were-defeated, and Prince Bīkā was-victorious. But the-Bhāṭis
 phēr-hī janai-taṇai mōkō pāyar Rāw Bikai-jī-sū
again-even whenever opportunity having-obtained Prince Bīkā-with
 laṛ'tārābā. Ōr pāchhai uṭhai-sū Rātī ghāṭī-maī jaṭhai abār
fighting-remained. And afterwards there-from Rati valley-in where now

Bikānēr-rō sēhar basō-rō chhai kilō karāwan-rī man-maī
Bikaner-of city situated is a-fort causing-to-make-of mind-in
 karī; or sambat 1545 miti Bēsākh badai tīj-nai
(intention-) was-made; and year 1545 date Baisākh dark-half third-on
 kilai-rī nīvī ghātī. Or iyai dīn-sū Rāw Bikai-jī
the-fort-of foundation was-laid. And this day-from Prince by-Bikā
 āp-rī rāj-dhānī Bikānēr kar-livī. Ai paohhai mōkō
himself-of capital Bikaner was-established. This after opportunity
 dēkhar Saik'sar Rōniyai-rai Gōdārā Jāṭā-nai jīt-liyā.
having-seen Saiksar Roniya-of the-Gōdārā Jāts-to they-were-conquered.
 Or phēr dūs'rī Jāṭā-rī jātā-nai bhī jītī or
And again other Jāts-of tribes-to also they-were-conquered and
 uṛā-rē gāwā-nai khōsar āp-rī rāj-dhānī Bikānēr
them-of villages-to having-taken-possession-of himself-of capital Bikaner
 lārai lāyā. Or Jāṭā hār-parā Bikai-jī-nai
with(-him) they-were-brought. And by-the-Jāts (who-)were-defeated Bikā-to
 āp-rā dhanī kar-liyā. Iyai pachhai Rāw Bikai-jī
their-own lord he-was-acknowledged. This after Prince by-Bikā
 kaii gāw Khichī Rāj'putā-rā jītar āp-rai rāj-maī
several villages Khichī Rajputs-of having-conquered his-own rule-in
 bhēl-liyā. Or iyai-sū pachhai Rāw Bikai-jī-rai chhōṭai bbāi
were-united. And this-from after Prince Bikā-of by-younger brother
 Bidai-jī Mōhal Rāj'putā-rō rāj gāw Ohhāpar Drōnpur-maī
Bidā the-Mōhal Rajputs-of rule village Ohhapar Dronpur-in
 ohhō. Rāw Bidai-jī jītar khōs-liyō.
was. By-Prince Bidā having-conquered they-were-taken-possession-of
 Mōhalā-rō mālak Ajit-Mal-jī Mōhal chhā. Iyai Ajit-Mal-jī-nai
The-Mōhals-of ruler Ajit-Mall Mōhal was. This Ajit-Mall-to
 Rāw Jōdhai-jī mār-parō. Iyā Mōhalā-rō rāj āp-rai bētai
by-Prince Jōdhā was-killed. These Mōhals-of rule his-own son
 Bidai-jī-nai dēw-diyō. Kaii dīnā pachhai Rāw Bidai-jī-nai
Bidā-to was-given. Several days after Prince Bidā-to
 Mōhalā phēr dabāyā. Iyai-rō karan o hō kai
by-the-Mōhals again he-was-attacked. This-of reason this was that
 Mōhalā-nai Dili-rai Bād'sāhā-kī-(for rī) himat bādhāi. Sārang
the-Mōhals-to Delhi-of Emperor-of encouragement was-offered. Sārang
 Khā jikō Dili-rai Bād'sāhā-rī kani-sū Hisār-rō subaidār chhō,
Khān who Delhi-of Emperor-of side-from Hissar-of subadār was,
 Mōhalā-nai madat iyai Sārang Khā dī.
the-Mōhals-to help by-this Sārang Khān was-given.

FREE TRANSLATION OF THE FOREGOING.

Prince Bīkā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karnī.¹ Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhāṭīs, the over-lord of whom was Sēkhō Bhāṭī of Pugal. Bīkā married Sēkhō's daughter Rang Kūwar.

When Bīkā thought of building the fort in Kodamdesar the Bhāṭīs objected, and a war arose on this score, in which the Bhāṭīs were defeated, and Bīkā was victorious. But the Bhāṭīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bīkā went on to the Rātī valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baiśākh Sambat 1545, and from that date Bīkā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāṭs of Saiksar Roniya, and also brought other Jāṭ tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāṭs admitted their defeat, and acknowledged Bīkā as their ruler.

After this Bīkā conquered several villages of the Khīchī Rajputs, and brought them under his rule.

After this Bīkā's younger brother Bīdā was in the territory of the Mōhal Rajputs of Chhapar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajīt Mall Mōhal, who had been slain by Bīdā's father Jōdhā, and Jōdhā gave the territory to his son Bīdā. For a long time the Mōhals continued to attack Bīdā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

¹ Karnī was a Chāṭian woman, whose supernatural power secured the country to Bīkā and his descendants. She is much worshipped and her chief shrine is at Bikaner.

MĀRWĀRĪ (SHĒKHĀWĀṬĪ).

From ShĒkhāwāṭī I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev. G. Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding ShĒkhāwāṭī, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jeypore*. Specimens of the dialect will be found on pp. 1 and ff. of Part I, and a grammar on pp. 1 and ff. of Part II of that work.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SPECIMEN I.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-कै दोय वेटा ह । बाँ-मै-सूँ छोटक्यो आप-का बाप-नै लैयो वावा धन-मै-मूँ मेरा बन्ट-को आवै जको मन्ने दे-दे । बाँ आप-को धन बाँ-नै बाँट-दीयो । थोड़ा दिन पछै छोटक्यो वेटो सो सोर-समेटर परदेस-मै घणी दूर जठ-ग्यो अर वठे खोटा गैला चालर आप-को सो धन गमा-दीयो । ओर बाँ सोखूँ विगाड़-दीयो जणाँ बाँ देस-मै जवरो काळ पड़ो अर वो कांगाल छूय-ग्यो । वो जार बाँ देस-का एक रैवाला-कै रह्यो अर वो बाँ-नै आप-का खेताँ-मै सूर चरावण-नै खिनातो । जका पातड़ा सूर खाय-छा बाँ-नै खार आप-को पेट भरण-नै राजी छो अर कोई आदमी बै-नै कोनी दे-छो । अर बाँ-नै ग्यान आयो जणाँ बै कही मेरा बाप-का नोकर-चाकराँ-ने रोटी घणी अर मै भूकाँ मरुं । मै जठसूँ अर मेरे बाप-कै कनै जासूँ अर बै-नै कैसूँ बाप मै राम-जी-को पाप कखो अर तेरो पाप कखो अर अब मै तेरो वेटो कुहवावण जोगो कोनी । तेरे नोकराँ-मै एक मन्ने बी राख-लै॥

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek jaṇā-kai dōy bēṭā hā. Bā-mā-sū chhōṭ*kyō
A-certain person-to two sons were. Then-among-from (by-)the-younger
 āp-kā bāp-nai kaiyō, 'bābā, dhan-mā-sū mērā bant-kō āwai
his father-to it-was-said, 'father, wealth-in-from my share-of comes
 jakō man-nai dē-dē.' Bī āp-kō dhan bā-nai bāt diyō.
that me-to give.' By-him his-own wealth them-to dividing was-given.
 Thōrā din paohhai chhōṭ*kyō bēṭō sō sōr-samēṭar par-dēs-māi
A-few days after the-younger son all having-collected foreign-country-into
 ghaṇī dūr uṭh-gyō. Ar bathē khōṭā gailā ohālar
very far went. And there (in-)evil ways having-behaved
 āp-kō sō dhan gamā-diyō. Ōr bī sōkyū bigāṛ-diyō,
his-own all wealth was-squandered. And by-him all was-wasted,
 janā bī dēs-māi jab'rō kāl paryō, ar bō kāṅgāl
then that country-in severe famine fell, and he poor
 hūy-gyō. Bō jār bī dēs-kā ēk raibālā-kai rabyō.
became. He having-gone that country-of one citizen-in-of lived.
 Ar bō bī-nai āp-kā khētā-māi sūr oharāwan-nai khinātō.
And (by-)him him-to his fields-into swine to-feed it-was-sent.
 Jakā pāt'rā sūr khāy-chhā bā-nai khār āp-kō pēt bharan-nai
What husks swine eating-were them-to having-eaten his belly to-fill
 rājī chhō. Ar koi ād'mī bāi-nai kōnī dē-chhō. Ar bī-nai
willing he-was. And any man him-to not giving-was. And him-to
 gyān āyō, janā bāi kāhī, 'mērā bāp-kā nōkar-chhāk'ī-nai
understanding came, then by-him it-was-said, 'my father-of servants-to
 rōṭī ghaṇī, ar māi bhūkā marū. Māi uṭh'syū ar mērāi
bread much-(is), and I hungry am-dying. I will-arise and my
 bāp-kai kanai jāsyū ar bāi-nai kaisyū, "bāp, māi Rām-jī-kō
father-to near will-go and him-to will-say, "father, by-me God-of
 pāp karyō, ar tērō pāp karyō; ar ab māi tērō bēṭō kuh'wāwan
sin was-done, and thy sin was-done; and now I thy son to-be-called
 jōgō kōnī; tērai nōk'rā-māi ēk man-nai bī rākhi-lai."'
worthy am-not; thy servants-among one me-to also keep."

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP:

RAJASTHANI.

SHEKHAWATI.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Mucalster, M.A., 1899.)

एक तो चिड़ी ही और एक कागली ही । दोनूँ धरम-भाई हा । चिड़ी-नै तो लाखी मोती भर कागलै-नै पाई लाल । कागलै कही कै देखौ चिड़ी तेरो मोती । मोती लिर नीमड़ी-पर जा बैख्यो । चिड़ी कही कै नीमड़ी २ काग उड़ा-दे । मैं क्यूँ उड़ाऊँ भाई । मेरो के लीयो । जणाँ खाती कनै गई कै खाती २ तूँ नीमड़ी काट । कै मैं क्यूँ काटूँ भाई । मेरो के लीयो । जणाँ पछे राजा कनै गई कै राजा २ तूँ खाती उंड । मैं क्यूँ उंडूँ भाई । मेरो के लीयो । जणाँ पछे राणीयाँ कनै गई कै राणीयो २ थे राजा-सूँ रूसो । न्हे क्यूँ रूसाँ भाई । न्हारो के लीयो । जणाँ पछे चूसाँ कनै गई कै चूसो २ थे राणीयाँ-का कपड़ा काटो । न्हे क्यूँ काटाँ भाई । न्हारो के लीयो । जणाँ पछे बिह्ली कनै गई कै बिह्ली २ थे चूसा मारो । न्हे क्यूँ माराँ भाई । न्हारो के लीयो । जणाँ पछे कुत्ते कनै गई कै कुत्तो २ थे बिह्ली मारो । कुत्ता बोल्या भाई न्हे क्यूँ माराँ । न्हारो के लीयो । जणाँ पछे डाँगाँ कनै गई कै डाँग २ थे कुत्ता मारो । न्हे क्यूँ माराँ भाई । न्हारो के लीयो । जणाँ पछे बाख्ते कनै गई कै बाख्ते २ थे डाँग वाळो । न्हे क्यूँ वाळाँ भाई । न्हारो के लीयो । जणाँ पछे जोड़े कनै गई कै जोड़ा २ तूँ बाख्ते भुजाय । मैं क्यूँ भुजाऊँ भाई । मेरो के लीयो । जणाँ पछे हात्वाँ कनै गई कै हाती २ थे जोड़ो सोसो । न्हे क्यूँ सोसाँ भाई । न्हारो के लीयो । जणाँ पछे कीड़ीयाँ कनै गई कै कीड़ीयो २ थे हाती की सूँड-में वड़ो । न्हे क्यूँ वड़ाँ भाई । न्हारो के लीयो । थे हाती-की सूँड-में नै वड़ोगी तो मैं थाँ-नै मारखूँ ॥

'जणाँ कीड़ी बोली न्हॉ-नै क्यूँ मारे भाई । न्हे हाती-की सूँड-में वड़ियाँ । जणाँ पछे हाती बोल्या भाई मेरी सूँड-में क्यूँ वड़ो । मैं जोड़ो सोसखूँ । जोड़े कही भाई म-नै क्यूँ सोसो । मैं बाख्ते भुजाखूँ । बाख्ते कही म-नै क्यूँ भुजावो भाई । मैं डाँग वाळखूँ । डाँग कही न्हॉ-नै क्यूँ वाळो भाई । न्हे कुत्ता मारख्याँ । कुत्ता कही न्हॉ-नै क्यूँ मारो भाई । न्हे बिह्ली मारख्याँ । बिह्लीयाँ कही न्हॉ-नै क्यूँ मारो भाई । न्हे चूसा मारख्याँ । चूसा कही न्हॉ-नै क्यूँ मारो भाई । न्हे राणीयाँ-का कपड़ा काटख्याँ । राणीयाँ कही न्हारा कपड़ा क्यूँ काटो भाई । न्हे राजा-सूँ रूसख्याँ । राजा कही मेरे-सूँ क्यूँ रूसो भाई । मैं खाती उंडखूँ । खाती बोल्या म-नै क्यूँ उंडो भाई । मैं नीमड़ी काट-गिरखूँ । नीमड़ी कही म-नै क्यूँ काटो भाई । मे काग उड़ाखूँ । काग कही म-नै क्यूँ उड़ावो भाई । मैं चिड़ी-की मोती देखूँ ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

SHEKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ek-tō ohīrī hī, ōr ēk kāg'lō hō. Dōnyū dharam-bhāi
A hen-sparrow was, and a crow was. Both religious-brothers
 hā. .
were.

Chīrī-nai tō lādyō mōtī, ar kāg'lai-nai pāi
The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got
 lāl. Kāg'lai kahī kai, 'dēkhā, ohīrī, tērō mōtī.'
a-ruby. By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl.'

Mōtī lēr nīm'ri-par jā baiṭhyō. Chīrī
The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow
 kahī kai, 'nīm'ri nīm'ri kāg urā-dē.' 'Maī kyū
it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly.' 'I why

urāū, bhāi? Mērō kē liyō?' Janā khātī kanai
should-cause-to-fly, brother? Of-me what is-taken?' Then a-carpenter near
 gai kai, 'khātī khātī, tū nīm'ri kāt.' Kai,
she-went that, 'carpenter carpenter, thou the-neem-tree cut.' (He-said-)that,
 'maī kyū kātū, bhāi? Mērō kē liyō?' Janā
'I why should-cut, brother? Of-me what is-taken?' Then

pachhai rājā kanai gai kai, 'rājā rājā, tū khātī
after the-king near she-went that, 'king king, thou the-carpenter
 daṇḍ.' 'Maī kyū daṇḍū, bhāi? Mērō kē liyō?' Janā
fine.' 'I why should-fine, brother? Of-me what is-taken?' Then

pachhai rāṇiyā kanai gai kai, 'rāṇiyō rāṇiyō, thē rājā-sū
after the-queens near she-went that, 'queens queens, you the-king-with
 rūṣō.' 'Mhē kyū rūṣā, bhāi? Mhārō kē liyō?'
be-angry.' 'We why should-be-angry, brother? Of-us what is-taken?'

Janā pachhai chūsā kanai gai kai, 'chūsō chūsō, thē rāṇiyā-kā
Then after the-mice near she-went that, 'mice mice, you the-queens-of
 kap'rā kātō.' 'Mhē kyū kātū, bhāi? Mhārō kē liyō?'
clothes cut.' 'We why should-cut, brother? Of-us what is-taken?'

Janā pachhai billi kanai gai kai, 'billī billī, thē chūsā
Then after the-cats near she-went that, 'cats cats, you the-mice

mārō.' 'Mhē kyū mārā, bhāi ? Mhārō kē liyō ? ' Janā
kill.' 'We why should-kill, brother ? Of-us what is-taken ? ' Then
 pachhai kuttai kanai gai kai, 'kuttō kuttō, thē billi
after the-dog near she-went that, 'dogs dogs, you the-cat
 mārō.' Kuttā bōlyā, 'bhāi, mhē kyū mārā ? Mhārō kē
kill.' The-dogs spoke, 'brother, we why should-kill ? Of-us what
 liyō ? ' Janā pachhai dāgā kanai gai kai, 'dāg
is-taken ? ' Then after the-cudgels near she-went that, 'cudgels
 dāg, thē kuttā mārō.' 'Mhē kyū mārā, bhāi ? Mhārō
cudgels, you the-dogs beat.' 'We why should-beat, brother ? Of-us
 kē liyō ? ' Janā pachhai bāstē kanai gai kai, 'bāstē bāstē,
what is-taken ? ' Then after the-fire near she-went that, 'fire fire,
 thē dāg bālō.' 'Mhē kyū bālā, bhāi ? Mhārō kē
you the-cudgels burn.' 'We why should-burn, brother ? Of-us what
 liyō ? ' Janā pachhai jōrai kanai gai kai, 'jōrā jōrā, tū bāstē
is-taken ? ' Then after a-tank near she-went that, 'tank tank, thou the-fire
 bhujāy.' 'Mā kyū bhujāū, bhāi ? Mērō kē liyō ? ' Janā
extinguish.' 'I why should-extinguish, brother ? Of-me what is-taken ? ' Then
 pachhai hātyā kanai gai kai, 'hāti hāti, thē jōrō
after the-elephants near she-went that, 'elephants elephants, you the-tank
 sōsō.' 'Mhē kyū sōsā, bhāi ? Mhārō kē liyō ? '
drink-up.' 'We why should-drink-up, brother ? Of-us what is-taken ? '
 Janā pachhai kīriyā kanai gai kai, 'kīriyō kīriyō, thē
Then after the-ants near she-went that, 'ants ants, you
 hāti-kī sūḍ-māi baṛō.' 'Mhē kyū baṛā, bhāi ? Mhārō
the-elephant-of trunk-in enter.' 'We why should-enter, brother ? Of-us
 kō liyō ? ' 'Thē hāti-kī sūḍ-māi nai baṛōgi tō māi
what is-taken ? ' 'You elephant-of trunk-in not will-enter then I
 thā-nai mār'syū.
you will-kill.'

Janā kīri bōli, 'mhā-na kyū mārāi, bhāi ? Mhē
Then the-ant said, 'us why dost-thou-kill, brother ? We
 hāti-kī sūḍ-māi baṛ'syā. Janā pachhai hāti bōlyō, 'bhāi,
the-elephant-of trunk-in will-enter.' Then after the-elephant spoke, 'brother,
 mēri sūḍ-māi kyū baṛō ? Māi jōrō sōs'syū.' Jōrai
my trunk-in why do-you-enter ? I the-tank will-drink-up.' By-the-tank
 kahī, 'bhāi, ma-nai kyū sōsō ? Māi bāstē bhujāsyū.
it-was-said, 'brother, me why drink-up ? I the-fire will-extinguish.'
 Bāstē kahī, 'ma-nai kyū bhujāwō, bhāi ? Māi dāg
By-the-fire it-was-said, 'me why extinguish, brother ? I the-cudgel

bāl'syũ.'	Dāg	kahī,	'mhā-nai	kyũ	bālō,	bhāi ?
will-burn.'	By-the-cudgel	it-was-said,	'us	why	burn,	brother ?
Mhē kuttā	mār'syā.'	'Kuttā	kahī,	'mhā-nai	kyũ	mārō,
We the-dogs	will-beat.'	By-the-dogs	it-was-said,	'us	why	beat,
bhāi ?	Mhē billi	mār'syā.'	Billiyā	kahī,	'mhā-nai	
brother ?	We the-cat	will-kill.'	By-the-cats	it-was-said,	'us	
kyũ mārō,	bhāi ?	Mhē chūsā	mār'syā.'	Chūsā	kahī,	
why kill,	brother ?	We the-mice	will-kill.'	By-the-mice	it-was-said,	
'mhā-nai	kyũ mārō,	bhāi ?	Mhē rāṇiyā-kā	kap'ṛā	kāt'syā.'	
'us	why kill,	brother ?	We the-queens-of	clothes	will-cut.'	
Rāṇiyā	kahī,	'mhārā	kap'ṛā	kyũ	kātō,	bhāi ?
By-the-queens	it-was-said,	'our	clothes	why	cut,	brother ?
rājā-sũ	rūs'syā.'	Rājā	kahī,	'mērai-sũ	kyũ	
the-king-with	will-be-angry.'	By-the-king	it-was-said,	'me-with	why	
rūsō,	bhāi ?	Maĩ khāti	ḍaṇḍ'syũ.'	Khāti	bōlyō,	
be-angry,	brother ?	I the-carpenter	will-fine.'	The-carpenter	spoke,	
'ma-nai	kyũ ḍaṇḍō,	bhāi ?	Maĩ nīm'ṛi	kāt-gēr'syũ.'		
'me	why fine,	brother ?	I the-neem-tree	having-cut-will-cause-to-fall.'		
Nīm'ṛi	kahī,	'ma-nai	kyũ	kātō,	bhāi ?	Maĩ
By-the-neem-tree	it-was-said,	'me	why	cut,	brother ?	I
kāg	urāsyũ.'	Kāg	kahī,	'ma-nai	kyũ	
the-crow	will-cause-to-fly.'	By-the-crow	it-was-said,	'me	why	
urāwō,	bhāi ?	Maĩ chirī-kō	mōti	dēs'yũ.'		
cause-to-fly,	brother ?	I the-sparrow-of	pearl	will-give.'		

FREE TRANSLATION OF THE FOREGOING.

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, 'O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, 'why should I make him fly away? What has he taken of mine?'

So the sparrow went to a carpenter. 'O carpenter, carpenter, cut down the neem tree.' 'Why should I cut it down? What has it taken of mine?'

So she went to the king. 'O king, king, fine the carpenter.' 'Why should I fine him? What has he taken of mine?'

So she went to the queens. 'O queens, queens, be angry with the king.' 'Why should we be angry with him? What has he taken of ours?'

So she went to the mice. 'O mice, mice, gnaw the clothes of the queens.' 'Why should we gnaw? What have they taken of ours?'

So she went to the cats. 'O cats, cats, kill the mice.' 'Why should we kill them? What have they taken of ours?'

So she went to the dogs. 'O dogs, dogs, kill the cats.' 'Why should we kill the cats? What have they taken of ours?'

So she went to the sticks. 'O sticks, sticks, beat the dogs.' 'Why should we beat? What have they taken of ours?'

So she went to the fire. 'Fire, fire, burn the sticks.' 'Why should we burn them? What have they taken of ours?'

So she went to the pond. 'Pond, pond, quench the fire.' 'Why should I quench it? What has it taken of mine?'

So she went to the elephants. 'Elephants, elephants, suck the pond dry.' 'Why should we suck it dry? What has it taken of ours?'

So she went to the ants. 'Ants, ants, crawl up the elephants' trunks.' 'Why should we crawl up the trunks? What have they taken of ours?' 'If you don't crawl up the elephants' trunks, I will kill you.'

Then said the ant, 'why kill me, I will crawl up the elephants' trunks.'

Then said the elephants, 'why crawl up our trunks? We will suck the pond dry.'

Then said the pond, 'why suck me dry? I will quench the fire.'

Then said the fire, 'why quench me? I will burn the sticks.'

Then said the sticks, 'why burn us? We will beat the dogs.'

Then said the dogs, 'why beat us? We will kill the cats.'

Then said the cats, 'why kill us? We will kill the mice.'

Then said the mice, 'why kill us? We will gnaw the queens' clothes.'

Then said the queens, 'why gnaw our clothes? We will be angry with the king.'

Then said the king, 'why be angry with me? I will fine the carpenter.'

Then said the carpenter, 'why fine me? I will cut down the neem tree.'

Then said the neem tree, 'why cut me down? I will make the crow fly away.'

Then said the crow, 'why make me fly away? I will give the sparrow back her pearl.'

BĀGRĪ.

The word *Bāgrī*, or more correctly *Bāgrī*, literally means the language of the Bāgar country. A range of rocky hills intersects nearly

Meaning of name.

the whole of Shekhawati in the Jaipur State, in a north-eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called *Ḍhuṇḍhār* (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, which includes nearly the whole of Shekhawati, and is generally applied to the sandy country where water is only procurable at a great depth.¹ This Bāgar tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bāgrī. The language of Shekhawati, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

The word Bāgar² also appears under the form Bāngar, and this, in its turn, gives its name to the dialect of Western Hindī called Bāngarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāngarū is a form of speech quite different from Bāgrī. The latter is a dialect of Rājasthānī.

Bāgrī has to its north Pañjābī, to its east Bāngarū, to its south-east Abīrwāṭī, and to its south and west the Bikānērī-Shekhāwāṭī form of Mārwarī. It represents Mārwarī merging into Pañjābī and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwarī.

The home of Standard Bāgrī is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Panjab district

Where spoken.

of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Tahsil, in the south of which Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State.³ Here it has to its north Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū may be defined as a line passing through Fatahabad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Nizāmat of the Jind State. In Loharu the language is Bāgrī, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

¹ See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames, i. 9.

² Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *bagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjābī *bakar* or *ballar*, a goat.

³ Bāgrī is here spoken in Sirdulgarh-Dhudal in Nizāmat Anahadgarh; i.e., in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Tahsil.

South, again, of Loharu and Dadri lies the Narnaul Nizāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahirwāṭī.

Bāgrī is also reported to be spoken in the south-west of the Fazilka Tahsil of the district of Ferozpur. An examination of the specimens received shows that it is not a true Bāgrī, but is rather a mixture of Bikānērī and Pañjābī. It has none of the peculiar characteristics of Bāgrī. Specimens of it will be found in the section devoted to Pañjābī (Vol. IX, Pt. I).

Shēkhāwāṭī, which is spoken immediately to the south of Bāgrī, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shēkhāwāṭī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwāṭī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwāṭī, although it is closely allied to it. Shēkhāwāṭī represents Bikānērī Mārwarī merging into Jaipurī, while Bāgrī represents it merging into Pañjābī and Bāngarū.

The number of speakers of Bāgrī is estimated to be as follows:—

Number of speakers.		
RAJPUTANA—		
Bikaner		3,000
PANJAB—		
Hissar	271,820	
Anahadgarh of Patiala	13,000	
Loharu	20,139	
Dadri of Jind	19,400	
		324,359
TOTAL . . .		327,359

I know of no literary work written in Bāgrī. The only account of the dialect with which I am acquainted is in Mr. J. Wilson's *Final Report on the Revision of Settlement of the Sirsā District in the Punjab, 1879-83*. In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bāgrī which I received were written in the Persian character, others in the Dēva-nāgarī, and others again in that form of the Dēva-nāgarī character which is used in Marwar, and which has separate signs for *ḍ* and *ṛ* (see p. 20).

The pronunciation¹ of Bāgrī mainly differs from that of the neighbouring Pañjābī and Bāngarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all.' Thus *kākā*, an uncle, is pronounced *caucau*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, e. g., Bāgrī *ṭābar*, a child, Pañjābī *ṭabbar*, a family; Bāgrī *ṭibā*, Pañjābī *ṭibbā*, a sandhill; Bāgrī *kūṭ*, Pañjābī *kutṭ*, a bruise. The Mārwarī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ṛ ē* is quite commonly written *a*. Thus the suffix *ṛ gē* (sign of the conjunctive participle) is as often as not written *ṛ ga*.

¹ Much of this is taken from pages 121 and ff. of Mr. J. Wilson's *Sirsā Settlement Report*.

In the pronunciation of consonants *k* is often pronounced as *g*. This is most noticeable in the suffix of the genitive *गि* *gō*, which is often written *की* *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwārī, a medial *h* is commonly dropped, as in *kasī*, for *kah'sī*, I will say; *kayō*, for *kahyō*, said; *chāyō*, for *chāhyō*, he wished.

In Bikaner, the Bāgrī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgrī area which are more under the influence of Pañjābī, Bāngarū, or Abīrwātī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgrī having Pañjābī to its north, and Bāngarū and Abīrwātī to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bāgrī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāngarū. I do not propose to give a complete grammar. Bāgrī closely resembles Mārwarī, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bāgrī of Bikaner as the standard.

The declension of nouns closely follows Mārwarī. Strong tādbhava nouns of the *a* base, have their nominative singular in *ō*, as in Mārwarī. Thus :—

Declension.

	Sing.	Plur.
Nom.	<i>ghōṛō</i> , a horse	<i>ghōṛā</i>
Obl.	<i>ghōṛā</i>	<i>ghōṛā</i>
Voc.	<i>ghōṛā</i>	<i>ghōṛō</i>

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāngarū, but its sound is that of *ō*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā* in the plural. Thus, *ghōṛē*, *ghōṛā*. The suffix *nai* or *nē* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *ā*. Thus *bāp mārīyō*, the father struck; *bāpā mārīyō*, the fathers struck. The oblique plural of all nouns ends in *ā*.

The Rājasthānī locative in *ē* or *ā* is also common. Thus *gharē* or *gharā*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *nai*, *nī*. The last is borrowed from Pañjābī. *गि* *gē* is often written *ग* *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sī* and *tā*.

The *Locative* has a variety of suffixes, of which the commonest are *mā* and *mē*.

The *Genitive* suffix is peculiar to Bāgrī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent maso. *gē*, fem. *gī*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā-gē man-mē*, in the king's mind; *rājā-gē āgē*, before the king; *rājā-gē bāp dēkhyō*, the king's father saw; *rājā-gā hāt-sī*, from the king's hand; *rājā-gā rupaiyā*, the king's rupees. As the influence of Pañjābī and Bāngarū is stronger, the use of *gē* increases.

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī.

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *k* is sometimes written for *g*, thus *kō*, *kā*, *kē*, *kī*. This again does not affect the pronunciation, which is that of *g*. If *k* is heard in such cases, it is an instance of borrowing from Bāṅgarū.

Instead of *gō*, *gā*, *gē*, *gī*, the true Mārwarī forms *rō*, *rā*, *rē*, *rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rē* is sometimes written *ra*.

Adjectives require few remarks. Strong tadbhava adjectives of *a*-bases, end in *ō*, and are treated exactly like the genitive terminations.

Pronouns.—The pronouns of the first and second persons are as follows :—

	I.	You.
Sing. Nom.	<i>hū</i>	<i>tū</i>
Agent	<i>maī</i>	<i>taī</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur. Nom. & Agent	<i>mhē</i>	<i>thē</i>
Genitive	<i>mhārō</i> , <i>mhā-gō</i>	<i>thārō</i> , <i>thā-gō</i>
Oblique	<i>mhā</i> , <i>mhā</i> , <i>mhē</i>	<i>thā</i> , <i>thā</i> , <i>thē</i>

Maī and *taī* are only used in the Agent case, not in the nominative. Thus *hū karū*, I do; *maī karyō*, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are *yō* or *ō*, this, and *bō*, that. They have feminine forms in the nominative singular only, *viz.*, *yā* or *ā*, this; *bā*, that. The Hissar forms differ slightly from the Standard Bāgrī ones. The latter are as follows :—

	This.	That.
Sing. Nom.	<i>yō</i> , <i>ō</i> ; fem. <i>yā</i> , <i>ā</i>	<i>bō</i> ; fem. <i>bā</i>
Agent	<i>ī</i> , <i>a</i> , <i>iya</i>	<i>bī</i> , <i>ba</i> , <i>uwa</i>
Oblique	<i>ī</i> , <i>iya</i>	<i>bī</i> , <i>uwa</i>
Plur. Nom.	<i>ai</i>	<i>bai</i>
Obl.	<i>ā</i> , <i>in</i>	<i>bā</i> , <i>bin</i> , <i>un</i>

The Hissar forms are :—

Sing. Nom.	<i>yeh</i> ; fem. <i>yā</i> , <i>ā</i>	<i>uoh</i> ; fem. <i>wā</i> .
Agent	<i>ī</i>	<i>vī</i> , fem. <i>wā</i>
Obl.	<i>ī</i>	<i>vī</i>
Plur.	<i>ai</i>	<i>wai</i>
	<i>ā</i> , <i>in</i>	<i>wā</i> , <i>vin</i> , <i>un</i>

The Relative pronoun is *jakō* (gen. *jī-gō*), fem. *jakā*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are *kun* (genitive *kī-gō*) who? and *kē*, what? In Hissar, we have *kīhyā* and *kāī* for 'what?' *Kūhī* is 'anything' and *kōī* (oblique forms the same) is 'anyone.'

CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

	Sing.	Plur.
1.	<i>hũ</i>	<i>hã</i>
2.	<i>hai</i>	<i>hō</i>
3.	<i>hai</i>	<i>hai</i>

It will be seen that it follows Mārwārī. Note that the third person plural is not nasalized.

In Sirsa, and other parts affected by Bāngarū or Ahīrwāṭī, we have,—

	Sing.	Plur.
1.	<i>sũ</i>	<i>sã</i>
2.	<i>sai, sē</i>	<i>sō</i>
3.	<i>sai, sē</i>	<i>san</i>

The past is—

	Sing.	Plur.
Masc.	<i>hō</i>	<i>hā</i>
Fem.	<i>hī</i>	<i>hī</i>

In Hissar and other parts affected by Bāngarū and Ahīrwāṭī, we have *thō, thā, thī*.

Finite Verb.—As usual in Rājasthānī the tense which in Hindōstānī is the present subjunctive is used in its original sense of a present indicative. Thus:—

Present.—I strike, etc.—

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārã</i>
2.	<i>mārē</i>	<i>mārō</i>
3.	<i>mārē</i>	<i>mārē</i>

In Hissar, the third person plural is *mārē*.

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus:—

Definite Present.—I am striking, etc.—

	Sing.	Plur.
1.	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2.	<i>mārē-hai</i>	<i>mārō-hō</i>
3.	<i>mārē-hai</i>	<i>mārē-hai</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus:—

Imperfect.—I was striking, etc.—

	Sing.	Plur.
Masc.	<i>mārē-hō</i>	<i>mārē-hā</i>
Fem.	<i>mārē-hī</i>	<i>mārē-hī</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, *hũ mār'tō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows :—

Future.—I shall strike, etc.—

Sing.	Plur.
1. <i>mār^ssyñ</i>	<i>mār^ssñ</i>
2. <i>mār^ssī</i>	<i>mār^ssū</i>
3. <i>mār^ssī</i>	<i>mār^ssī</i>

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation :—

Sing.	Plur.
1. <i>mār^śśñ</i>	<i>mār^śśñ</i>
2. <i>mār^śśī</i>	<i>mār^śśū</i>
3. <i>mār^śśī</i>	<i>mār^śśan</i>

The following are the Verbal Nouns and Participles :—

Infinitive, *mār^bbū*, *mār^uū*, *māraṇ*, to strike.

Present Participle, *mār^ttū*, striking.

Past Participle, *māryō* (often written *māriō*), struck.

Conjunctive Participle, *mār-gē*, *mārar*, *mār-kar*, having struck.

Noun of Agency, *māraṇ-ālō*, *mār^uū-ālō*, a striker.

From these elements the remaining tenses can be formed as in Hindōstānī. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *mār-gē* is the true Bāgrī form. *Mārar* is Mārwarī and *mār-kar* is Bāngarū. We may note the form *bulā-ar* in the second specimen, meaning 'having summoned.'

As regards irregular verbs, they are as usual, except that the past participle of *karay*, to do, is *karyō*.

The Mārwarī compound verbs with *parō* and *warō* occur in Bāgrī. Thus *parō-gayō*, he went away. Cf. pp. 30 and ff.

The Mārwarī termination *ṛō* is common with adjectives and participles. Thus *mōḷō-ṛō*, the elder son; *bādhō-ṛō*, fem. *bādhō-ṛī*, tied up; equivalent in meaning to the Hindōstānī *bādhī-huī*.

A common form of the negative is *kō-nī*, which is also frequently met elsewhere in Rajputana. Thus *kō gayō nī*, he did not go at all.

VOCABULARY.—In Vocabulary, we may note *sō* or *sō-kūi* (*sab-kōi*), all; *kanē*, near, from near, from; *dhūrō*, from; *gail*, with; *aḥē*, *iḥē*, here; *baḥē*, there; *kathē*, where? *ēsō*, such; *hambē*, yes. In the second specimen, the phrase *ghatē na badhē*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dēhalī-dīpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

कोई माँणस-गा दीय वेटा हा । बाँ-माँय-सूँ ल्होड़किये बाप-नेँ कयो क ओ बाबा घर-गे धन-माल-मेँ-ता जतो म्हारे बँट आवे जको म-नेँ दे-दो । जकता बाप घर-गा धन-माल-गा बाँटा कर-गे बाँ-नेँ बाँट-दियो । थोड़ा-सा दिन पछे ल्होड़कियो वेटो आप-गी सो धन भेको कर-गे अलग सुलक-मेँ परो-गयो ओर बठे कुमारग-मेँ सो-काँई खोय-दियो । सगळो बिगाड़ा पछे बीँ सुलक-मेँ जबरो भारी कूसमो हुबो ओर वो कांगाळ हुय-गयो । ओर वो बीँ सुलक-रे रहणे-आळे एक माँणस कने जाय-गे बीँ-गे भेके रहण लागी । ओर बीँ उव-नेँ आप-गा खेतां-मेँ सूर चरावण-वेई हेइयो । ओर वो सूर-गा खावण-गा छोडाँ-सूँ घणी दोरी पेट भराई करतो-हो । ओर बीँ-नेँ कोई कूँहीं नहीं देतो । जणां बीँ-नेँ चेतो हुयो ओर आप-गे मन-मेँ कयो क म्हारे बाप-गे तो घणाई माँणस है ओर बाँ माँणसाँ-गे रोटो अगाँण-पगाँण पड़ी रहे-है ओर हँ मरतो मरुँ-हँ । सूँ अठियाँ चाल-गे म्हारे बाप कने जासूँ ओर बीँ-नेँ कसूँ क ओ बाबा मेँ भगवान-गे आगे ओर थारे मूँटा-गे पाप कखा-है । जकता अब थारो वेटो कवावण जोगो नहीं रह्यो । पण म-नेँ थारे माँणसाँ-मेँ एक माँणस बणाय-ले । ओर वो उठ-गे आप-गे बाप कने आयो । बीँ-नेँ घणी-सारी दूर-सूँ बीँ-रे बाप देख्यो । जराँ दया कर-गे भाग-कर साँमेँ जायर बीँ-नेँ गळा-गे लगायो ओर बाळा लिया । ओर वेटे कयो क ओ बाबा भगवान-गे साँमने ओर थारी आँख्याँ आगे मेँ पाप कखा-है ओर थारो वेटो वजण जोगो नहीं हँ । पण बाबे आप-गे माँणसाँ-नेँ कयो सगळाँ-सूँ चोखा गाभा ल्याय-गे ई-नेँ पैरावो । ओर ई-गे हात-मेँ मूँदड़ी पैरावो । ओर पगाँ-मेँ पगरखी पैरावो । ओर आपाँ जीमण जीमाँ ओर मजा कराँ ई-वेई क म्हारे ओ वेटो मर-गयो फेरुँ जीयो-है । गूम-गयो-हो फेरुँ लाधो-है । ओर वै कोड करण लागा ॥

अवार-ताँई उव-रो मोटोड़ो वेटो खेत-मेँ हो । जराँ वो घर-नेँ आयो ओर घर-गे नेड़ो पूगो तो बी गीत गावणो ओर नाचणो सुणो । जराँ बी आप-गे माँणसाँ-मंडयाँ एक जणे-नेँ बुलाय-गे बूभी क ओ के है । जराँ व बीँ-नेँ कयो क तेरो भाई आयो-है अर तेरे बाप जीमण कखो-है ई-वेई बीँ-नेँ वो राजी-खूसी मिळ्यो-है । जराँ वो घणो रीसाँणो हुयो ओर घर-मेँ बड़णी नहीं चायो । जकता ई-गो बाप मँनावण-नेँ वार आयो ओर मेनायो । जराँ इय बाप-नेँ कयो क देखो अता वरस-ताँई मेँ तेरो हीड़ो कखो-है । ओर कदेई थारो अण-कयो नहीं कखी । पण तोही ये म-नेँ कदे-ही बकरियो-ही नहीं दियो क हँ म्हारे मीतराँ-गे साँगे खूसी करतो । पण थारो ओ वेटो जके थारो धन-माल राँडाँ-गे साँगे कुमारग-मेँ खोय-दियो जक-रे आवताँ पाण-बीँ-गे वेई जीमण कखी । जराँ बी बीँ-नेँ कयो क अरे वेटा तूँ तो सदाई म्हारे भेको है । ओर सो-कुँई म्हारे कने है जको तेरो-ई है । ओ तेरो भाई मर-गयो-हो जको फेरुँ जीयो-है । ओर गूम-भयो-हो जको फेरुँ लाभो है । जकता राजी हुणो ओर कोड करण चाहीजे-हो ॥

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Kōi māṇas-gā dōy bēṭā hā. Bā-māy-sū lhōṛ^{kiyē} bāp-nē
A-certain man-of two sons were. Them-in-from by-the-younger the-father-to
 kayō ka, 'ō bābā, ghar-gē dhan-māl-mē-tā jatō mhārē
it-was-said that, 'O father, the-house-of property-in-from what-much to-me
 bāt āvē, jakō ma-nē dē-dō.' Jak^{tā} bāp ghar-gā dhan-māl-gā
share may-come, that me-to give-away.' Then by-the-father the-house-of property-of
 bātā kar-gē bā-nē bāt^{diyō}. Thōṛā-sā din pachhē
shares having-made them-to it-was-divided-and-given. A-few-very days afterwards
 lhōṛ^{kiyō} bēṭō āp-gō sō dhan bhēḷō kar-gē alag mulak-mē
the-younger son himself-of all wealth together made-having a-distant country-in
 parō-gayō, ōr bathē kumār-g-mē sō-kūi khōy^{diyō}. Sag^{lō}
went-away, and there evil-conduct-in everything was-squandered. All
 bigārā pachhē bī mulak-mē jab^{rō} bhārī kūs^{mō} huwō, ōr bō kaṅgāl
on-being-destroyed after that country-in very heavy famine became, and he poor
 huy^{gayō}. Ōr bō bī mulak-rē rah^{nē}-ālē ēk māṇas kanē jāy-gē
became. And he that country-of an-inhabitant a man near gone-having
 bī-gē bhēḷē rahan lāgō. Ōr bī uwa-nē āp-gā khētā-mē
him-of with to-remain began. And by-him him-to himself-of fields-in
 sūr charāwan-bēi hēryō. Ōr bō sūrā-gā khāwan-gā chhōḍā-sū
swine grazing-for it-was-sent. And he the-swine-of eating-of husks-with
 ghaṇī dōri pēt bharāi kar^{tō}-hō. Ōr bī-nē kōi kūhī nah
(with-)great difficulty belly filling doing-was. And him-to any-one anything not
 dētō. Janā bī-nē chētō huyō, ōr āp-gē man-mē kayō
used-to-give. Then him-to thought became, and himself-of mind-in it-was-said
 ka, 'mhārē bāp-gē tō ghanā-i māṇas hai, ōr bā māṇ^{sā}-gē
that, 'my father-to indeed many-indeed men are, and those men-to
 rōti agāṇ-pagāṇ paṛī rahai-hai, ōr hū mar^{tō} marū^{hū}. Sū
bread abundantly fallen remains, and I dying dying-am. Therefore
 aṭhiyā chāl-gē mhārē bāp kanē jāśū, ōr bī-nē kasū ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "O
 bābā, maī Bhag^{wān}-gē āgē ōr thārē mūḍhā-gē pāp karyā-hai.
father, by-me God-of before and your face-to sins done-are.

Jak'lā ab thārō bēṭō kawāwan jōgō nahī rahyō. Paṇ ma-nē
Therefore now your son to-be-called fit not (I-) remained. But me
 thārē māṇ'sā-mē ēk māṇas baṇāy-lē. " Or bō uṭh-gē āp-gē
your men-among one man make-for-yourself. " And he arisen-having himself-of
 bāp kanē āyō. Bī-nē ghaṇī-sārī dūr-sū bī-rē bāp dēkhyō.
father near came. Him-to very-great distance-from him-of by-father it-was-seen.
 Jarā dayā kar-gē bhāg-kar sāmē jāyar bī-nē galā-gē
Then compassion made-having run-having near having-gone him-to neck-to
 lagāyō, or bālā liyā. Or bēṭē kayō ka, 'ō
it-was-applied, and kisses were-taken. And by-the-son it-was-said that, 'O
 bābā, Bhag'wān-gē sām'nē or thārī ākhyā āgē maī pāp karyā-hai,
father, God-of before and your eyes before by-me sins done-are,
 or thārō bēṭō bajan jōgō nahī hū.' Paṇ bābē āp-gē
and your son to-be-called fit not I-am.' But by-the-father himself-of
 māṇ'sā-nē kayō, 'sag'lā-sū chōkhā gābhā lyāy-gē ī-nē
men-to it-was-said, 'all-than excellent garments brought-having this-one-to
 pairāwō; or ī-gē hāt-mē mūd'ri pairāwō, or pagā-mē pagar'khi
put-on; and this-one-of hand-on a-ring put-on, and feet-on shoe
 pairāwō; or āpā jīman jīmā, or majā karā; ī-bēī ka, mhārē
put-on; and we a-feast may-eat, and rejoicing may-do; this-for that, to-me
 ō bēṭō mar-gayō, phērū jīyō-hai; gūm-gayō-hō, phērū lādhō-hai'
this son dead-went, again living-is; lost-gone-was, again got-is.'
 Or bai kōḍ karan lāgā.
And they merriment to-make began.

Abār-tāi uwa-rō mōṭō-rō bēṭō khēt-mē hō. Jarā bō ghar-nē āyō,
Now-up-to him-of the-elder son field-in was. Then he house-in came,
 or ghar-gē nērō pūgō, tō bī gīt gāw'nō or nāch'nō sunō.
and house-of near arrived, then by-him song singing and dancing was-heard.
 Jarā bī āp-gē māṇ'sā-māīyā ēk jaṇē-nē bulāy-gē
Then by-him himself-of men-among a person-to summoned-having
 būjhō ka, 'ō kē hai?' Jarā ba bī-nē kayō ka,
it-was-enquired that, 'this what is?' Then by-him him-to it-was-said that,
 tērō bhāī āyō-hai, ar tērē bāp jīman karyō-hai, ī-bēī bī-nē
thy brother come-is, and thy by-father a-feast made-is, this-for him-to
 bō rāji-khūsī milyō-hai.' Jarā bō ghaṇō risāṇō huyō, or ghar-mē
he, safe-sound got-is.' Then he very angry became, and the-house-in
 baṇ'nō nahī chāyō. Jak'tā ī-gō bāp māṇāwan-nē
to-enter not it-was-wished. Then him-of the-father remonstrating-for
 bār āyō, or mānāyō. Jarā iya bāp-nē kayō
outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said
 ka, 'dēkhō, atā baras-tāi maī tērō hīrō karyō-hai; or kadē-ī
that, 'see, so-many years-during by-me thy service one-is; and ever-even

thārō aṇ-kayō nahī karyō. Paṇ tō-hi thē ma-nē kadē-hi
your disobeying not was-done. But nevertheless by-you me-to ever-even
 bak'riyō-hi nahī diyō ka hī mhārē mī'rā-gē sāgē khūsi
a-kid-even not was-given that I my friends-of with rejoicing
 kar'tō. Paṇ thārō ō bēṭō, jakē thārō dhan-māl rāḍā-gē
might-have-made. But your this son, by-whom your possession harlots-of
 sāgē kumārāg-mē khōy-diyō, jaka-rē āw'tā pāṇ bī-gē
with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of
 bēi jīmaṇ karyō.' Jarā bī bī-nē kayō ka, 'arē bēṭā,
for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,
 tū tō sadā-i mhārē bhēṭō hai. Ōr sō-kūi mhārē kanē
thou indeed ever-indeed of-me with art. And everything of-me near
 hai, jakō tērō-i hai. Ō tērō bhāi mar-gayō-hō, jakō phērī
is, that thine-even is. This thy brother dead-gone-was, he again
 jīyō-hai; ōr gūm-gayō-hō, jakō phērī lābhō-hai; jak'tā rāji huṇō
living-is; and lost-gone-was, he again got-is; therefore happy to-become
 ōr kōḍ karaṇ chāhijē-hō.'
and merriment to-make fitting-was.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

एक राजा थो । वीं एक साहुकार कने दस पाँच कौड़ रुपैया देखिओ और सुण्यो । वीं राजा-गी मन-में एसी-क आई कि ई-रा रुपैया खोसणा चाहीजे । एसी तजवीज-सँ लेणा चाहीजे कि ई-हँ वुरो बी मालूम न देवे । वीं राजा वीं साहुकार-नै बुलायो । बुलाअर साहुकार-नै एसी फरमाई कि चार चीज न्हे-नूँ पैदा कर-दे । एक तो घटे-ही घटे । एक बधे-ही बधे । एक घटे न बधे । एक घटे और बधे । साहुकार इकरार कखो कि छे महीने-में चारा चीज हाजिर करशूँ । वीं-सँ राजा इकरार-नामा लिखवा-लीयो कि छे महीने-में हाजिर न करे तो मेरे घर-माँही जो धन है सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घराँ जा गुमाश्ता-नै कानी-कानी कागज दीया कि किछाँ भाउ मिळै ऐ चारा चीज खरीद-कर भेज देओ गुमाश्ता वुतेरी ढूँड करी लाधी नहीं । गुमाश्ताँ उलटो जवाब सेठ-नै लिख-दीयो कि इठे किछाँ भाउ ऐ चीजाँ लाधी नहीं और न कोई इठे इन्हां चीजाँ-नूँ जाने-है । साहुकार-नै बड़ी भारी फिकर होयो अब काँई जाबता करीजे । धन तो राजा ले-लेशी । भंडो ढाळो होशी ॥

तो साहुकार-गी लुगार्द बोली था-नूँ काँई एसी फिकर है सेठ-जी सो न्हां-नै तो बताओ । सेठ कहण लाग्यो । लुगार्द-गी किछाँ बताऊँ । लुगार्द हठ पकड़-लीयो । हँ तो पूछाँ-ही रहशूँ । सेठ-जी हार-कर बतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाश्ता कने लिखा-था । सो गुमाश्ताँ जवाब दे भेज्यो-है । चारा चीज न द्यांगा तो माल-धन सब राज ले-लेशी । साहुकारणी बोली कि आँ चीजाँ खातर राज काँई न्हारो धन ले-लेशी । ऐ चारा चीजाँ न्हे न्हारे बाप कने ल्याई-थी । न्हारा जुगचा-में बाँधोड़ी पड़ी है । राज माँगशी दे-देशी । साहुकार एसी कही न्हा-नै आँख्याँ दिखाओ । साहुकारणी एसी कही कि जाओ ये राज-में अरजी कर-देओ कि आप न्हारा-सँ काँई चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावें ॥

राजा आप-रे मन-में एसी विचारी कि थे तो सोच-समझ बात कही-थी । यण एसी चीज लुगायाँ कने लाध-जावें तो लुगार्द बुलाओ । राजा साहुकार-गी लुगार्द-नै हरकारो बुलावण भेज्यो । साहुकारणी कछो कि राजा-जी आप-री कोई सुतबर बाँदी भेज-देवे तो हँ बाँदी-नूँ दे-देशूँ । बाँदी रानी-ने दे-देशी । रानी राजा-नै दे-देशी । राजा न मानी । ई ढाले चार वेर हरकारो गयो अर चार हिको आयो । पछे साहुकार-बच्ची आई । हात-में एक थाळ ल्याई । एक दूध-गो कटोरो थाळ-माँही राख्यो आर एक दाना चना-गो एक दाना मोठ-गो एक दूब घास-गी । एक एक दाना अहल-काराँ-गे आगे और घास बी अहल-काराँ-गे आगे । दूध-गो बाटको राजा-जी-गे आगे धर-दीयो । राजा एसी फरमाई कि साहुकार-बच्ची तू न्हारी धरम-गी पुत्री है । वोह चीज पछे देओ । येह काँई कियो येह बता न्हा-नै । वाँ कछो अब-दाता पहलाँ आप-री चीज ले-लेओ । पछे बताऊंगी । आप पूछो-थो कि एक घटे-ही घटे । वोह तो उमर है । और आप कछो बधे-ही बधे सो वोह ठुणा है । बधी-ही चळी-जाए । और

एक घटे न बधे सो कर्म-गी रेखा है । और घटे और बधे सो वीह सृष्टि है । राजा पूछी येह तैं काँइं कख्यो । बोली आप-री कचहरी-में वैख्यो कोइं गधी है कोइं घोड़ो है कोइं डांगर है कि कोइं ओ न कह्यो कि कौड़-पती-गे घर-सँ वीरवानी कचहरी-में किछाँ आ सके । और आप बच्चो हो सो दूध पीओ । दूसरा मालिक हो । हें आप-ने कह नहीं सकती । म्हारे पीहर-गे राजवाड़-में पधारो । तो आप-नै बी डांगर बतावे ।

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

DISTRICT HISSAR.

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Vī ēk sāhukār kanē das pāch krōṣ rupaiyō
A king was. By-him a merchant near ten five crores rupee
 dēkhiō aur sunyō. Vī rājā-gō man-mē ēsī-k āī ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came that,
 'ī-rā rupaiyā khōs'nā chāhijē. Ēsī taj'wīj-sū
'this-one-of rupees to-be-taken-away it-is-proper. Such device-by
 lēnā chāhijē ki ī-hū burō bī mālūm na
they-are-to-be-taken it-is-proper that to-him-also evil also apparent not
 dēvē.' Vī rājā vī sāhukār-nai bulāyō. Bulār
it-may-give.' By-that king that merchant-to it-was-called. Having-summoned
 sāhukār-nai ēsī phar'māī ki, 'chār chīj mhē-nū paidā kar-dē.
the-merchant-to such was-ordered that, 'four things me-for produced make.
 Ēk tō ghaṭē-hī ghaṭē. Ēk badhē-hī badhē. Ēk
One verily decreases-verily decreases. One increases-verily increases. One
 ghaṭō na badhē. Ēk ghaṭē aur badhē.' Sāhukār ik'rār
decreases not increases. One decreases and increases.' By-the-merchant promise
 karyō ki, 'chhē mahinē-mē chārā chīj hājir kar'sū.
was-made that, 'six months-in the-four things present I-will-make '
 Vī-sū rājā ik'rār-nāmā likh'wā-liyō ki, 'chhē mahinē-mē
him-from by-the-king a-bond was-caused-to-be-written that, 'six months-in
 hājir na karū, tō mērē ghar-māhī jō dhan hai sō rāj-rō
present not I-make, then my house-in what wealth is that the-Government-of
 hōyō.' Ik'rār likh sāhukār ghar-mē gayō.
became.' Bond having-written the-merchant house-in went.
 Gharā jā, gumāstā-nai kānī-kānī kāgaj diyā ki,
In-the-house having-gone, agents-to one-by-one letters were-sent that,
 'kihyā bhāu milai, ai chārā chīj kharid-kar bhēj-dēō.
'at-whatever rate they-may-be-got, these four things purchased-having send.'
 Gumāstā butērī dhūḍ karī, lādhi nahī. Gumāstā
By-the-agents much search was-made, (the-things-)were-got not. By-the-agents
 ul'tō jawāb sēh-nai likh diyō ki, 'ihē kihyā bhāu ai
in-return answer the-banker-to was-written that, 'here at-any rate these

chijā lādhi nahī, aur na kōi ithe inhē ohijā-nū jānai-hai.
things are-got not, and not any-one here these things knows.'

Sāhukār-nai barō bhārī phikar hōyō, 'ab kāī jāb-tā karījē?
The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?

Dhan tō rājā lē-lēsi. Bhūḍō dhālō hōsi.
Wealth indeed the-king will-take-for-himself. Bad state will-be.'

Tō sāhukār-gī lugāī bōli, 'thā-nū kāī ēsō phikar
Then the-merchant-of wife spoke, 'you-to why such anxiety
hai, sēth-jī? Sō mhā-nai tō batāō.' Sēth kahan lāgyō,
is, banker-sir? That me-to indeed explain.' The-banker to-say began,
'lugāī-gē kibyā batāū?' Lugāī hath pakar-liyō.
'a-woman-to what may-I-show?' By-the-woman obstinacy was-taken-up.

'Hū tō pūchhā-lī rah'sū.' Sēth-jī hār-kar batāwan
'I indeed in-asking-verbily will-remain.' The-banker given-up-having to-explain
lāgyō. 'Chār chij Bād'sāh māgi-hai. Sō gumāstā kanē
began. 'Four things by-the-Emperor asked-for-are. So the-agents near
likhā-thā. Sō gumāstā jāwāb dē-bhējyō-hai.
(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is.

Ohārā chij na dyāgā, tō māl-dhan sab rāj
The-four things not I-shall-give, then property-wealth all the-Government
lē-lēsi.' Sāhukār-nī bōli ki, 'ā chijā khātar
will-take-for-itself.' The-merchant's-wife spoke that, 'these things for
rāj kāī mhārō dhan lē-lēsi? Ai ohārā chijā
the-Government why my wealth will-take-for-itself? These four things
mhē mhārē bāp kanē lyāi-thi. Mhārā bug'ohā-mē bādhō-ri
I my father from-near brought-had My bundle-in tied
paṛi hai. Rāj māg'si, dē-dēsi.' Sāhukār
lying they-are. The-Government will-ask-for, I-will-give-up.' By-the-merchant
ēsi kahī, 'mhā-nai ākhyā dikhāō.' Sāhukār-nī ēsi
such was-said, 'me-to in-eyes show.' By-the-merchant's-wife such
kahī li, 'jāō thē rāj-mē ar'jī kar-dēō ki, "āp
was-said that, 'go you court-in representation make that, "by-Your-Honour
mhārā-sū kāī ohijā māgi. Esi esi chij tō lugāyā-rē
me-from why the-things were-asked-for. Such such things indeed women-of
kanē lādh-jāwē."'
near are-obtained.''

Rājā āp-rē man-mē ēsi bichārī ki, 'thē tō
By-the-king his-own mind-in such was-considered that, 'by-you indeed
sōch-samajh bāt kahī-thi. Pan ēsi chij lugāyā-kanē
having-thought (-and)-understood word said-was. But such things women-near
lādh-jāwē, tō lugāī bulāō.' Rājā sāhukār-gī lugāī-nai
are-got, then (your-)wife summon.' By-the-king the-merchant-of wife-for

har'kārō bulāwan bhējyō. Sāhukār'nī kahyō ki,
a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,
 'rājā-jī āp-rī kōi mut'bar bāḍī bhēj-dēwē, tō hū
'His-Majesty his-own some trustworthy female-slave may-send, then I
 bāḍī-nū dē-dēṣī. Bāḍī rānī-nai dē-dēṣī.
the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.

Rānī rājā-nai dē-dēṣī.' Rājā na mānī. Ī
The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this
 dhālē chār bēṛ har'kārō gayō, ar chār hējā āyō.
manner four times the-messenger went, and four times came(-back).

Pachhē sāhukār-bachchī āi. Hāt-mē ēk thāl lyāi. Ēk
Afterwards the-merchant-girl came. Hand-in a tray she-brought. A
 dūdh-gō katōrō thāl-māhī rākhyō, aur ēk dānā chanā-gō, ēk
milk-of cup tray-on was-placed, and a grain gram-of, a
 dānā mōṭh-gō, ēk dūb ghās-gī. Ēk ēk dānā ahal-kārā-gē
grain velch-of, a blade grass-of. One one grain the-officials-of
 āgē, aur ghās bī ahal-kārā-gē āgē, dūdh-gō bat'kō rājā-jī-gē
before, and grass also the-officials-of before. milk-of dish His-Majesty-of
 āgē dhar-di-yō. Rājā ēsī phar'māi ki, 'sāhukār-bachchī,
before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,

tū mhārī dharam-gī puttrī hai. Woh chīj pachhō dēō.
thou my religion-of daughter art. Those things afterwards give.
 Yeh kāi kiyō, yeh batā mhā-nai.' Wā kahyō,
This 'what is-done, this explain me-to.' By-her it-was-said,
 'ann-dātā, pah'lā āp-rī chīj lē-lēō. Pachhō batāūgi.
'food-giver, first Your-Honour's things take. Afterwards I-will-explain.

Āp pūohhō-thō ki, "ēk ghaṭē-hi ghaṭē." Woh
By-Your-Honour asked-it-was that, "one decreases-verity decreases." 'That

tō umar hai. Aur āp kahyō, "badhē-hi
indeed life is. And by-Your-Honour it-was-said, "increases-verity

badhē," sō woh trishṇā hai. Badhī-hi chālī-jāē. Aur "ēk
increases," so that ambition is. Increasing-verity it-goes-on. And "one

ghaṭē na badhē," sō karm-gī rēkh hai. Aur "ghaṭē aur
decreases not increases," so fate-of line is. And "decreases and

badhē," sō woh sṛishṭī hai.' Rājā pūchhī, 'yeh taī
increases," so that creation is.' By-the-king it-was-asked, 'this by-thee

kāi karyō?' Bōli, 'āp-rī kachah'ri-mē baiṭhyō kōi
why was-done?' She-spoke, 'Your-Honour's court-in seated some-one

gadhō hai, kōi ghōrō hai, kōi dūgar hai, ki kōi
ass is, some-one horse is, some-one beast is, because by-any-one

ō na kahyō ki, "krōṛ-patī-gē ghar-sū hīr'bānī kachah'ri-mē
this not was-said that, "millionaire-of house-from a-woman court-in

kihyā ā sakē." Aur āp bachchō hō, -ō dūdh piō. Dūs'āñ
how come can." And Your-Honour baby is, so milk drink. Besides
 mālik hō, hū āp-nai kalī nahī sak'ti. Mhārē pihar-gē
lord you-are, I Your-Honour-to say not can. In-my father-of
 rāj-wār-mē padhārō. Tō āp-nai bi qūgar batāwē.
kingdom-in go. Then Your-Honour also bear they-will-point-out.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (a) a thing which is ever decreasing; (b) a thing which is ever increasing; (c) a thing which neither decreases nor increases; and (d) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. 'The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask *me* for these things? These are the kind of things that are got from a woman."'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, 'let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She

replied, ' Cherisher of the poor, first accept the four things. You ask for a thing that is ever decreasing. That is life. You ask for a thing that is ever increasing. That is ambition, which is never satisfied. The thing which never increases or diminishes is one's fated lot; and the thing which both increases and diminishes is the created universe.'¹ Then the king asked her the meaning of her actions. She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court. (Hence I offered them their appropriate food). And you, sire, are a baby, therefore please drink this milk which I have brought. But you are also my Lord and King, and hence I cannot say more to you. But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute.

¹ Here there is a pun. The Hindi *ghaṭ'āṇā bāṭh'āṇā* means 'to change.' Creation is always changing.

CENTRAL-EASTERN RAJASTHĀNĪ.

JAIPURĪ.

The following two specimens of Jaipurī come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp. 33 and ff. They have been prepared for this survey by the Rev. G. Macalister. On pages 34—71 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-के दो बेटा छ। बाँ-मैं-सूँ छोटक्यो आप-का बाप-ने खई दादा-जी धन-मैं-सूँ जो बाँटो म्हारे बाँटो आवै सो मूँ-नै खो । वो आप-को धन बाँ-नै बाँट दीनू । थोड़ा-ई दिना पाछे छोटक्यो बेटो सब सोर-समेटर दूर परदेस-में चळ्यो-गयो अर ऊँडै कुगैलों चालर आप-को । धन उड़ा-दीनू । जं-नै सब-क्यूँ उड़ा-दीयाँ पाछे जं देस-में एक बड़ो काक पड़ो अर वो झै-गो कंगाल । वो गयो अर जं देस-का रैवाहाळाँ-में-सूँ एक जणा-के रैवा लगो । वो जं-नै सूर चरावा-ने आप-का खेतों-में खिनातो । सूर जो पातड़ा खाय-छा बाँ-सूँ वो आप-को पेट भरवा-नै राजी छो । जं-नै कीई-ई आदमी को-देतो-नै । अब जं-की अकल ठिकाँले आई । जित वो बोळ्यो अक म्हारा बाप-का नरा मंजूराँ कनै अतरो छै-क वै आप खो-ले अर और पाछो पटक-ले अर में भूकाँ भरूँ । मैं ऊठस्युँ अर म्हारा बाप कनै जास्युँ अर जं-नै खैस्युँ अक दादा-जी में पणमसर-को पाप कखो-छै अर थाँकेँ आगे पाप कखो-छै अर अब ई लायक कोनै अक थाँ-को बेटो बाजुँ । मूँ-नै भी थाँ-का मंजूराँ-में एक मंजूर राख-ल्यो । वो ऊठ्यो अर आप-का बाप कनै आयो । जं-नै दूर-सूँ आतो देखो-र बाप-नै दया आ-गई । वो भागर जं-नै गलै लगायो अर जं-सूँ हेत कखो । बेटो बाप-नै खई दादा-जी में पणमसर-को पाप कखो-छै अर थाँ-केँ आगे पाप कखो-छै अर अब मैं ई लायक कोनै अक थाँ-को बेटो बाजुँ । पण बाप आप-का आदम्याँ-नै खई-क चोखा-सूँ चोखा लत्ता ल्यावो अर जं-नै पैरावो । जं-का हाताँ-में बींटी पैरावो अर पगाँ-में जूथ्याँ पैरावो । अर आपाँ खाँवाँ पीवाँ अर कुसी कराँ । क्योंक यो म्हारो बेटो मर-गयो-छो जो फेर जीयायो अर गुम-गयो-छो जो लाद्यायो । अर वै कुसी करवा लाग्या ॥

जं-को बड़ो बेटो खेत-में छो । वो आयो अर घर-के कनैसीक पौछो जिद नाचवो गावो अर बजावो सुण्य । वो आदम्यां-में-सूं एक-नै बुलायो अर जं-नै पूछी अक ये काँईं बाताँ न्है-छै । वो जं-नै खई-क थारो भाई आयो छै । जी-सूं थारो बाप जीमण कखो-छै क्योंकि जं-कनै वो नीकाँ भळाँ आ-गयो । वो रोस न्है-गयो अर माँई-ने को-गयो-नै । ई-सूं जं-को बाप वाराँ-नै आयो अर जं-नै मनायो । वो जुवाव देर आप-का बाप-ने खई-क देख याँ अतरा वरसाँ-सूं में थारी ठैक कछ-छूं अर थारो खैवो कदेई को-नाख्यो-नै । तो-वी तू मूं-नै तो एक बकरा-को बच्च्यो भी कदे को-दीनू-नै-क में न्हारा साती भायळाँ-नै लेर कुसी करतो । पण थारा ईं घेटा-नै आताँ-ईं जो थारो धन राँडाँ-में उड़ा-दीनू तू जं-के-ताँईं जीमण कखो । वो जं-नै खई वेटा तू सदा न्हारी साथ छै । ज्यो-क्यूँ न्हारै कनै छै सो थारो-ईं छै । कुसी करवो अर राजी न्हैवो न्हैती वात-ईं छी क्योंकि यो थारो भाई मर-गयो छी सो फेर जीयायो अर गुम गयो छी सो लायायो-छै ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk janā-kai dō bēṭa chhā. Wā-maī-sū chhōṭ'kyō āp-kā
A man-to two sons were. Them-among-from by-the-younger his-own
 bāp-nai khai, 'dādā-jī, dhan-maī-sū jō bāṭu mhārai
father-to it-was-said, 'O-father, wealth-among-from what share my
 bāṭai āwai, sō mū-nai dyō.' Wō āp-kō dhan wā-nai bāṭ-dinū.
in-share comes, that me-to give.' He his-own wealth them-to divided.
 Thōrā-ī dinā pāohhai chhōṭ'kyō bēṭo sab sōr-samētar dūr
A-few-indeed days after younger son all gathering far
 par-dēs-maī chalyō-gayō, ar ūḍai kuggailā chālar āp-kō
foreign-country-into went-away, and there in-evil-ways walking his-own
 dhan urā-dinū. Ū-nai sab-kyū urā-diyā pāchhai ū
wealth was-wasted-away. Him-to all-whatever-was being-wasted after that
 dēs-maī ēk barō kāl paryō, ar wō whai-gō kīgāl. Wō gayō ar
country-in a great famine fell, and he became poor. He went and
 ū dēs-kā raibāhālā-maī-sū ēk janā-kai raibā laggō. Wō
that country-of dwellers-among-from one man-with to-live began. By-him
 ū-nai sūr charābā-nai āp-kā khētā-maī khinātō. Sūr jō pāṭrā
him-to swine feeding-for his-own fields-into it-was-sent. Swine what husks
 khāy-ohhā wā-sū wō āp-kō pēt bhar'bā-nai rāji chhō.
eating-were them-from he his-own belly filling-for pleased was.
 Ū-nai kōi-ī ād'mī kō-dētō-nai. Ab ū-ki akkal ṭhikānai
Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place
 āi. Jid wō bōlyō ak, 'mhārā bāp-kā narā mājūrā-kauai
came. Then he said that, 'my father-of many labourers-with
 at'rō ohhai-'k wai āp khā-lē ar aur pāchhō-paṭak-lē, ar
so-much is-that they themselves may-eat and also may-spare, and
 māi bhūkā marū. Maī ūṭh'syū ar mhārā bāp-kanai jāsyū.
I in-hunger die. I will-arise and my father-near I-will-go,

ar ũ-nai khaisyũ ak, "dādā-jī, maĩ Paṇ'mēsar-kō pāp
and him-to I-will-say that, " O-father, by-me God-of sin
 karyō-chhai, ar thā-kai āgai pāp karyō-chhai, ar ab ĩ
done-has-been, and you-of before sin done-has-been, and now this
 lāyak kōnai ak thā-kō bēṭō bājũ. Mũ-nai bhī thā-kā
worthy (am-)not that your son I-may-be-called. Me-to also your
 mājūrā-maĩ ēk mājūr rākh-lyō." ' Wō ũthyō ar āp-kā
labourers-among one labourer keep." ' He arose and his-own
 bāp-kanai āyō. ũ-nai dūr-sũ ātō dēkhyō-'r bāp-nai
father-near came. Him-to far-from coming it-was-seen-and father-to
 dayā ā-gaĩ. Wō bhāgar ũ-nai galni lagāyō ar
compassion came. By-him running him-to on-neck it-was-applied and
 ũ-sũ hēt karyō. Bēṭō bāp-nai khaĩ, ' dādā-jī,
him-with love was-made. By-the-son father-to it-was-said, ' O-father,
 maĩ Paṇ'mēsar-kō pāp karyō-chhai, ar thā-kai āgai pāp
by-me God-of sin done-has-been, and you-of before sin
 karyō-chhai, ar ab maĩ ĩ lāyak kōnai ak thā-kō bēṭō
done-has-been, and now I this worthy (am-)not that your son
 bājũ.' Paṇ bāp āp-kā ād'myā-nai khaĩ-'k,
I-may-be-called.' But by-the-father his-own men-to it-was-said-that,
 ' chhōkhā-sũ chhōkhā lattā lyāwō ar ũ-nai pairāwō; ũ-kā bātā-maĩ
' good-than good clothes bring and him-to clothe; his hands-on
 bīṭi pairāwō, ar pagā-maĩ jūtyũ pairāwō. Ar āpñ
a-ring place, and feet-on shoes put. And let-us-all
 khũwñ pīwñ ar kusi karā; kyōk yō mhārō bēṭō mar-gayō-
eat drink and merriment make; because this my son dead-
 ohhō, jō phēr jīy-āyō; ar gum-gayō-chhō, jō lādy-āyō. Ar
was, that-one again is-alive; and lost-was, that-one is-found. And
 wai kusi kar'bā laggyā.
they merriment to-make began.

Ū-kō barō bēṭō khēt-maĩ chhō. Wō āyō ar ghar-kai kanaisik
His elder son field-in was. He came and house-of near
 paūchhyō, jid nāoh'bō gābō ar hajābō sunyũ. Wō ād'myā-
reached, then dancing singing and playing he-heard. He men-
 maĩ-sũ ēk-nai bulāyō ar ũ-nai pūchhī ak, ' yē kũĩ bātā
among-from one-to called and him-to asked that, ' these what things
 whai-chhai? ' Wō ũ-nai khaĩ-'k, ' thārō bhāi āyō-ohhai,
are-being-done? ' He him-to said-that, ' thy brother come-is,
 jī-sũ thārō bāp jimaṇ karyō-chhai; kyōk ũ-kanai wō nīkũ-
which-for thy father a-feast has-made; because him-to he safe-and-
 bhañ ā-gayō. ' Wō rōs whai-gayō, ar mūñ-nai kō-gayō-nai. ĩ-sũ
sound came. ' He angry became, and within went-not. This-for

ũ-kō bāp bārā-nai āyō, ar ũ-nai manāyō. Wō
his father outside came, and him-to persuaded. He
 juwāb dēr āp-kā bāp-nai khai-'k, 'dēkh, yā at'rā bar'sū-
answer giving his-own father-to said-that, 'behold, these so-many years-
 sū māi thārī thail karū-ehhū, ar thārō khaibō kadē-i kō-nākhyō-
from I thy service am-doing, and thy order ever broke-
 nai; tau-bī tū mū-nai tō ēk bak'rā-kō baohohyō bhī kadē
not; yet thou me-to indeed a goat-^{qf} young-one even ever
 kō-dinū-nai-'k māi mhārā sātī-bhāy'ḷā-nai lēr kusī
gavest-not-that I my companions-and-friends having-taken merriment
 kar'tō; paṇ thārā ī bētā-nai ātā-ī, jō thārō dhan
might-make; but thy this son-to on-coming-immediately, who thy wealth
 rūḍā-māi urā-dinū tū ũ-kai-tāi jiman karyō.' Wō ũ-nai
harlots-among wasted thou him-for a-feast made.' He him-to
 khai, 'bētā, tū sadā mhārī sāth ohhai; jyō-kyū mhārī-kanai
said, 'son, thou always me with art; whatever me-near
 ohhai sō thārō-i ohhai. Kusī kar'bō ar rājī whaibō
is that thine-alone is. Merriment to-make and pleased to-be
 whaitī bāt-ī chhī; kyōk yō thārō bhāi mar-gayō-
becoming (proper-)thing-veryly was; because this thy brother dead-
 chhō, sū phēr jīy-āyō; ar gum-gayō chhō, sō lādy-āyō chhai.'
was, he again is-alive; and lost was, he found is.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक राजा छो । अर जँ-कै दो वेटा छः । भगवान-की असी मरजी हुईस वो राजा वेटा बाळक छः जिदी मर-गयो । मरती भगत आप-का छोटा भाई-नै बुलार आप-का दोन्यू बाळका-की अर आप-की राँणी-की सरम ज-नै घाल गयो अर या खै-गयो अक ये दोन्यू काम-काज-में नै समजै जितै काम-काज राज-को तू करवो करजे । अर ये स्थाना समजणा जै-जाय जिद याँ-को राज-पाट याँ-नै समझा-दीजे । सो राजा-नै मर्खा पाछे यो-ई काम-काज करे अर सारा राजपाट-को कुलाकुल यो-ई मालिक जै-गो । थोड़ा-सा दिनाँ पाछे यो आप-का मन-में विचारी-अस ये दोन्यू भतीजा बड़ा जै-जायला तो राज-पाट आपणा हात-मूँ खुस-जायलो । जै जै तो याँ-नै पैली-ई मरा-नंखावा-को उपाय कराँ । सो वो या बात विचारर घर-का नाई-नै बुलायो अर जँ-नै लालच देर या खई-अस, तू याँ दोन्यू छोराँ-नै मार-नाख । नाई हॉमक तो भर-लीनी पण मन-में घणू-ईँ पिस्तावै । अर जँ काका-का कौवा-सूँ भौर-का राख करार वाँ दोन्याँ-की सँवार करवा-नै रणवास-में गयो । वै दोन्यू भाई सँवार करावा-नै आया । जिद नाई राख पेटी-में-सूँ काड़र मेळ्या अर रोवा लाग गयो जिद राँणी खई अरे भाई खवास तू क्यों रोवै-छै । राजा-जी मर-गया तो पड़ा मर-जावो । नाराण करी तो थोड़ा-सा दिनाँ-में ये बी राजा जै-जायला । नेवगी बोल्यो म्हराज मैं ईँ बात-सूँ कोनै रोजँ । मैं श्रीरी बात-सूँ रोजँ-छूँ । राँणी पूछी-स वा काँई बात छै जी-सूँ तू रोवै-छै । नेवगी खई अक म्हराज याँ काँवरो-का काका-जी मूँ-नै याँ दोन्याँ-नै मारवा-कै-ताँईँ भौर-का राख दीना-छै । अर या खई छै-क तू याँ दोन्याँ-नै मार-नाख । सो म्हराज मूँ-सूँ तो माग्या को-जाय-नै । म्हरै तो ये-ई राजा छै । सो मैं ईँ बात-सूँ रोजँ-छूँ । राँणी खवास-नै तो पाँच म्होर देर विदा-कर-दीयो अर आप विचारी-अस अब ऐंडे रैवा-को धरम कोनै । जै जै तो याँ दोन्याँ-नै लेर कौड़ी-नै चळी चालूँ ॥

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk rājā ohhō. Ar ũ-kai dō bēṭā chhā. Bhag^owān-kī asī
 One king was. And him-to two sons were. God-of such
 mar^ojī hui^o's wō rājā bēṭā bālak chhā jidī mar-gayō. Mar^otī
 will became-to-him that king sons children were then he-died. Dying
 bhagat āp-kā chhōṭā bhāi-nai bulār āp-kā dōnyū bāl^okā-kī
 time his-own younger brother-to having-called his-own both children-of
 ar āp-kī rānī-kī saram ũ-nai ghāl-gayō, ar yā khai-gayō
 and his-own queen-of protection him-to he-entrusted, and this said
 ak, 'yē dōnyū kām-kāj-māī nai sam^ojai jittai kām-kāj
 that, 'these both works-duties-in not understand till-then works-duties
 rāj-kō tū kar^obō-kar^ojē. Ar yē syānā samāj^onā whai-jāy,
 kingdom-of thou continue-to-do. And these of-age understanding may-become,
 jid yā-kō rāj-pāt yā-nai sam^olā-dijē.' Sō rājā-nai maryā pāchhai
 then them-of throne them-to make-over.' So the-king-to dying after
 yō-i kām-kāj karai, ar sārā rāj-pāt-kō kulākul yō-i mālik
 he-alone works-duties does, and entire throne-of complete he-alone master
 whai-gō. Thōrā-sā dinā pāchhai yō āp-kā man-māī bichārī-as,
 became. Very-few days after by-him his-own mind-in it-was-thought-by-him,
 'yē dōnyū bhatijā barā whai-jāy-lā, tō rāj-pāt āp^onā hāt-sū
 'these two nephews big will-become, then the-throne our hand-from
 khus-jāy-lō. Jai whai, tō yā-nai pailī-i marā-nākhābā-kō
 will-be-taken-away. If it-may-be, then them-to first-even killing-causing-to-be-thrown-for
 upāy karā.' Sō wō yā bāt bichārar ghar-kā nāi-nai
 device let-us-make.' So by-him this thing having-considered house-of barber-to
 bulāyō, ar ũ-nai lālach dēr yā khai-as,
 it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
 'rū yā dōnyū chhōṛā-nai mār-nākh.' Nāi hāmāl tō bhar-linī,
 'thou these two boys-to kill-cast.' By-the-barber assent indeed was-given,
 pan man-māī ghanū-ī pistāwai. Ar ũ kākā-kā kaibā-sū jhair-kā
 but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of

rāchh karār wā dōnyā-kī sūwār karābā-nai raṇwās-maī
implements having-got-made them both-of hair-cutting doing-for female-apartments-in
 gayō Wai dōnyū bhāi sūwār karābā-nai āyā. Jid
went. Those two brothers hair-cutting getting-done-for came. When
 nāi rāchh pēṭi-maī-sū kārār mēlyā ar
by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and
 rōbā lāg-gayō, jid rāṇī khāi, 'arai bhāi Khawās,¹ tū
to-weep he-began, then the-queen-by it-was-said, 'O brother Barber, thou
 kyō rōwai-chhai? Rājā-jī mar-gayā, tō paryā-mar-jāwō. Nārāṇ kari,
why dost-weep? The-King is-dead, then let-him-be-dead. (If)-by-God it-is-done,
 tō thōrā-sū dinā-maī yē bi rājā whai-jāy-lā.' Nēw'gī bōlyō,
then a-very-few days-in these also king will-become.' The-servant spoke,
 'Mhārāj, maī ī bāt-sū kō-nai rōū. Maī aur-ī bāt-sū
'Your-Majesty, I this thing-from not weep. I another-indeed thing-from
 rōū-chhū.' Rāṇī pūchhī's, 'wū kāī bāt chhai jī-sū
am-weeping.' By-the-Queen it-was-asked-by-her, 'that what thing is which-from
 tū rōwai-chhai?' Nēw'gī khāi ak, 'Mhārāj, yā
thou dost-weep?' By-the-servant it-was-said that, 'Your-Majesty, these
 kāwarā-kā kākā-jī mū-nai yā dōnyā-nai mār'bā-kai-tū jhār-kā rāchh
princes-of by-the-uncle me-to these two-for killing-for poison-of implements
 dinā-chhai, ar yā khāi-chhai-'k, "tū yā dōnyā-nai mār-nākh."
have-been-given, and this has-been-said-that, "thou these two-to kill-cast."
 Sō, Mhārāj, mū-sū tō māryā kō-jāy-naī. Mhārāi tō yē-ī
So, Your-Majesty, me-by indeed killed (they)-do-not-go. To-me indeed these-very
 rājā chhai. Sō maī ī bāt-sū rōū-chhū.' Rāṇī khawās-nai tō
king are. So I this thing-from am-weeping.' By-the-queen the-barber-to then
 pāch mḥaur dēr bidā-kar-diyō, ar āp bichārī-
five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-
 as, 'ab aīdai raibā-kō dharam kō-nai. Jai whai, tō yā
by-her, 'now here living-of propriety (is)-not. If it-may-be, then these
 dōnyā-nai lēr kaurī-nai chālī-chālū.
two having-taken somewhere-to let-me-depart.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so ordained that he died while they were yet children. On his deathbed he called to him his younger brother and entrusted to him the care of his two children and of his queen. He said to him, 'as long as these children are too young to understand the business of the state, you must rule the kingdom, but as soon as they have reached years of discretion, you must make over the throne to them.' So after the king's death the brother performed all the duties of the state and became complete master of the throne. After a short while he thought to himself that in course of time his nephews would grow up and take the

¹ The word *Khawās* or *Lhawās* (خواس), a confidential servant, is employed in Jaipuri to mean 'barber.'

kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, 'that is not why I am weeping. I am weeping for something altogether different.' 'And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes.' But, Your Majesty, I *can't* do it. 'To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)

JAIPURĪ (TĒRĀWĀṬĪ).

The hilly district in the north of Jaipur state is known as Tōrāwāṭī, the ancient home of the Tōmar or Tuar Rājputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwāṭī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwāṭī. To its west and north-west lies the Shēkhāwāṭī district of the state of Jaipur, the language of which is Shēkhāwāṭī. The number of its speakers is estimated at 312,554.

As might be expected, Tōrāwāṭī differs from Standard Jaipurī in being mixed with Shēkhāwāṭī and Mēwāṭī. It represents Jaipurī shading off into these two dialects. We note the typical Jaipurī disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *k* and *g* are interchangeable as in the root *thāk* or *thāg*, to be weary. This is a very old peculiarity, dating from at least the 12th century.

The genitives singular of the first and second personal pronouns are *mērō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thārō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *au*, or *yō*, this, plural *ai*. Its singular oblique base is *aī* or *aū*. Its plural oblique base is *ā*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā*, or *baī*. The obl. sing. is *bai*, *baī*, or *bī*, and the oblique plural is *bā*.

The relative pronoun is *jakō*, who, obl. sg., *jakā*, *jaī*, or *jī*; nom. pl. and obl. pl. *jakā*.

The interrogative pronoun *kun*, who? has an obl. sg. *kaī*. *Kē*, obl. sg. *kyā*, is 'what'? *Kōi* or *kayō* is 'any,' with an obl. sg. *kaī*.

Janā is 'then.'

In the conjugation of the verb, the noun of agency ends in *tī*, as in *mār-tī*, one who strikes. The future takes *gō*, as in *mār-tī-gō*, I will strike. We may note the irregular causal verb, *pāy-bō*, to cause to drink.

The negative is *kōnyai*.

In other respects the grammar follows that of Standard Jaipurī, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*.

The following specimen of Tōrāwāṭī is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TĪRĀWĀTĪ).

JAIPUR STATE.

Rev. G. Macalister, M.A., 1899.)

फूलजी भाटी को सिंदी-को राजा । सो सिंदी-का राज-में मेड़ता-का पिंडतां मे वांदियो । जद सात बरस तांणी में कोन्ये बरस्यो जको देस छुतळ फुतळ न्है-गयो । काळ पड़ गयो । जद कैवाळा कह-अस थाँ-कै तो सिंदी-का राज-में मेड़ता-का पिंडतां मे वांदियो-अस । हिरणां-की डार छै जीं-में किसतूखो हिरण छै । वीं-कै सींगड़ी-के मे वांदियो । जको वीं हिरण-नै मारो जद थारा राज-में मे बरसै । सो राजा हज्जारूं घोड़ो लेर हिरणां-की गैल दिया-छै । सो घोड़ा थागता गया । जे घोड़ा रैता-गया अर हिरण वी रैता-गया । सो ओर तो रै-गया अर वो किसतूखो हिरण अर राजा कोई सैकड़ी कोस चक्या-गया । सो हिरण याकर जवो रै-गयो । जणां राजा हिरण-नै मार-गयो । सो सात बरस-को आसूरो को सो मूसळ धार मे आर पड़ो । सो राजा मे को माखो घोड़ा-का हाना कै चिप-गयो । धाक्योड़ो तो छो-न्द्र राजा । सो राजा नै सुरत नई अर घोड़ा-नै सुरत । जो कोई उजाड़ बगान-कै माँई एक हीर-की टांणी छी । सो मिनखां-की बोली सुणर घोड़ी वीं हीर-की टांणी कनै आर खड़ो रछो अर हींसो । जणां हीर कही रै घोड़ो सो काँई हींसो । वारां-नै देखां । कंवाड़ खोकर देखो । सो दो प्यार जणां आर देखै तो घोड़ा-का हाना-कै एक मानवी चिप-रछो-छै । सो वीं-नै उतार माँई-नै ले-गया । घोड़ा-नै घास दाणू दे-दियो । वीं-ने सुवाण दियो । रूई में छपटर सुवाण दियो । सो आदेक रात-को वीं-कै निवाँच वापयो । सो वीं खावा-नै मांग्यो । सो जाट-की बेटी आप-की मा-कनै-सूँ दूद ल्यार पायो अर पार सुवाण दियो । फेर सुँवार हुयोर वो जखो-ई । जणां तम्मा हम्मा सबी पूछो । 'तू कुण छै । खटे को छै । खटे आयो छै । जणां वीं खयो-सिंदी-को तो मैं राजा छूँ । फूलजी भाटी मेरो नाँव छै ॥

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TĪRĀWĀḲĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Phul-jī Bhāṭī chhō Sindī-kō rājā. Sō Sindī-kā rāj-māī Mēṛ'tā-kā
Phul-jī Bhati was Sindh-of king. So Sindh-of kingdom-in Merita-of
 pīṇḍatā mē bāḍiyō. Jad sāt baras tāṇī mē kōnyai bar'syō,
by-pandits rain was-tied-up. Then seven years during rain not rained,
 jakō dēs hutaḷ-phutaḷ whai-gayō, kāl paṛ-gayō. Tad
so-that the-land ruined became, a-famine fell. Then
 kaibālā kahī-as, 'thā-kai tō Sindī-kā rāj-māī
by-those-who-say it-was-said-by-them, 'you-of verily Sindh-of kingdom-in
 Mēṛ'tā-kā pīṇḍatā mē bāḍiyō-as. Hir'ṇā-kī dār chhai,
Merita-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,
 jī-māī kis'tūryō 'hiraṇ chhai. Bī-kai sīg'ṛī-kai mē bāḍiyō. Jakō bī
which-in musk deer is. It-of horn-to rain was-tied. So that
 hiraṇ-nai mārō. Jad thārā rāj-māī mē bar'sai.' Sō rājā
deer kill. Then your kingdom-in rain may-rain.' So ly-the-king
 hajjāi ghōṛō lēr hir'ṇā-kī gail diyā-chhai. Sō ghōṛā
thousands horse having-taken the-deers-of pursuit was-given. So the-horses
 thāg'tā-gayā, jē ghōṛā raitā-gayā ar hiraṇ bi
became-tired, so-that the-horses remained(-behind) and the-deers also
 raitā-gayā. Sō ōr tō rai-gayā, ar bō kis'tūryō hiraṇ
remained(-behind). So others verily remained(-behind), and that musk deer
 ar rājā kōī saik'ṛī kōs chalyā-gayā. Sō hiraṇ thākar ūbō
and the-king some hundreds kos went-away. So the-deer being-weary standing-still
 rai-gayō. Janā rājā hiraṇ-nai mār-gēryō. Sō
remained. Then by-the-king the-deer-to having-killed-it-was-caused-to-fall. So
 sāt baras-kō āsūdō chhō, sō mūsāl dhār mē ūr paṛyō.
seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.
 Sō rājā mē-kō mār'yō ghōṛā-kā hūnā-kai chip-gayō. Thākyō-rō tō
So the king rain-of was-struck horse-of pommel-to clung. Fearied indeed

chhō-i rājā. Sō rājā-nai surat naī, ar ghōrā-nai
was-veryly the-king. So the-king-to consciousness was-not, and the-horse-to
 surat. Jō-kōi ujār-bēgūn-kai māī ēk hīr-kī dhānī chhī. Sō
consciousness. A-certain wild-jungle-of icithin an Ahir-of hamlet was. So
 min^{khā}-kī bōlī suṇar ghōrō bī hīr-kī dhānī kannai ār
men-of voice having-heard the-horse that Ahir-of hamlet near having-come
 kharō rahyō ar hīsyō. Janā hīr kahī, 'rai, ghōrō
standing remained and neighed. Then by-the-Ahir it-was-said, 'O, horse
 sō kāī hīsyō? bārā-nai dēklā Kāwār khōlar dēkhō.
that what neighed? outside-to let-us-see. The-door having-opened see.'
 Sō dō ohyār janā ār dēkhāi, tō ghōrā-kā hānā-kai ēk
So two four persons having-come see, verily a-horse-of pommel-to a
 mān^{bi} ohip-rah-yō-ohhai. Sō bī-nai utār māī-nī lē-gayā.
man clinging-is. So him having-taken-down icithin-to they-brought.
 Ghōrā-nai ghās dānū dē-diyō. Bī-nai suwān-diyō. Rūi-māī
The-horse-to grass grain was-given. Him-to it-was-put-to-sleep. Cotton-in
 dāp^{tar} suwān-diyō. Sō ādēk rāt-kō bī-kai niwāch bāp^{ryō}.
having-rolled he-was-put-to-sleep. So about-half night-of him-to scarmth arrived.
 Sō bī khābā-nai māgyō. Sō jāt-kī bēṭī āp-kī
So by-him food-for it-was-asked. So a-Jat-of by-daughter her-own
 mā-kanai-sū dūd ly-ār pāyō, ar pār
mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink
 suwān-diyō. Phēr sūwār huyō-r bō uthyō-i. Janā
he-was-put-to-sleep. Again morning came-and he arose-immediately. Then
 tammā-hammā sab-i pūchhyō, 'tū kun chhai? Khaṭē-kō chhai?
'you-we' by-all-even it-was-asked, 'thou who art? Where-of art-thou?
 Khaṭē āyō-chhai?' Janā bī khayō, 'Sindī-kō tō māī
Whence come-art-thou?' Then by-him it-was-said, 'Sindh-of indeed I
 rājā chhī. Phul-ji Bhātī mērō nāw ohhai.
king am. Phul-ji Bhati my name is.'

FREE TRANSLATION OF THE FOREGOING.

Phul-ji Bhati was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellers said, 'In your kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.' So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them. 'Who art thou?' they asked, 'and whence art thou come?' He replied that he was the King of Sindh, and that his name was Phul Bhati.

(The rest of this interesting folktale will be found in Mr. Macalister's *Specimens*, pp. 17 and ff.)

JAIPURĪ (KĀṬHAIRĀ).

The dialect of that portion of the Jaipur state which lies to the south of the Sambhar lake and to the north-east of the Kishangarh state, is known as Kāṭhairā, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipurī, with a few very minor variations. I give as an example a folktale contributed by Mr. Macalister. In Kāṭhairā *kñ* may be used as the sign of the accusative-dative and *syñ* as that of the ablative. The agent case of the second personal pronoun is *tañ*, the nominative being *tñ*. The oblique form is also *tañ*. The proximate demonstrative pronoun is *añ* or *ō* (fem. *ā*), this; obl. sg. *ñ*; nom. pl. *ai*, obl. pl. *yā*. The remote demonstrative pronoun is *wañ* or *bō* (fem. *bā*), obl. sg. *wañ* or *bñ*; nom. pl. *bai* or *wai*, obl. pl. *wā*.

All pronouns, except those of the first and second persons, form the agent by adding the postposition *nai*. This is not used with substantives. Thus, *bāñyñ* (not *bāñyñ-nai*, which would mean 'to the shopkeeper'), by the shopkeeper; *mañ*, by me; *tañ*, by thee; *ñ-nai*, by this; *wañ-nai*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become; *haitñ-ñ*, immediately on becoming; *haitbālō*, one who becomes; *kañ* (not *khañ*) is 'he said'; *kiyō* is 'a thing said.' *Jājyō* or *jājē* is 'be good enough to go.' *Jāññ* is translated 'you know.' 'Gone' is *giyō*, *gayō* and *gyō*.

In other respects Kāṭhairā is the same as Standard Jaipurī. We may note the change of *i* to *a* in forms like *bakai-lī*, it will be sold; *bachārī*, considered; *pañd* for *piñd* in *pañd chhūṭabō*, to be rid off; and *jad* for *jīd*, then. There is the usual disaspiration in *ādī*, half, *bañ* for *bañh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *āp-kai ghar-kai bārai*, lit., in the outside of the house of herself, i.e., outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipurī, though it probably occurs in that dialect, as I have met it in the Dāng dialects still further to the east. I allude to the Gujarātī way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in *gender* with the object. Thus, *bāñyñ āp-kī lugāñ-nai jagāñ* (not *jagāyō*), by-the-shop-keeper his-own wife-as-to she-was-wakened. Strictly speaking the impersonal construction requires the verb to be in the neuter or (when that gender does not occur) in the masculine. Here, however, *jagāñ* is put in the feminine to agree with *lugāñ*. This is the regular idiom of Gujarātī.

Further examples of Kāṭhairā will be found in Mr. Macalister's *Specimens*.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP



RĀJASTHĀNĪ.

JAIPURĪ (KĀTHAIRĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक बाँण्छूँ छी । रात-की भगत दोनूँ लोग लुगाई घर-में सूता छी । आदी रात गियाँ एक चोर आर घर-में बड़-गयो । जँ भगत-में बाँण्छाँ-नै नींद-सँ चेत हो-ग्यो । बाँण्छाँ-नै चोर-को ठीक पड़-ग्यो । जद बाँण्छूँ आप-की लुगाई-नै जगाई । जद लुगाई-नै कई आज सेठाँ-के दसावराँ-सँ चीख्यो लागी छै । सो 'राई' भोत मैंगी हो-ली । तड़कै रिप्याँ बराबर बकै-ली । राई-का पाताँ-नै नीकाँ जावता-सँ मेळ-दे । जद लुगाई कई राई-का पाता वारळी तवारी-का खूँण्छाँ-में पड़ा-छै । तड़कै-ई नीकाँ मेळ-देख्युँ । चोर आ बात सुणर मन-में वचारी राई पाताँ-में-सँ बाँदर ले-चालो । ओर चीज-सँ काँई काम छै । जद वो चोर राई-का पाताँ-की पोट बाँदर ले-गियो । बाँण्छूँ देखी ओर माल-सँ बच्यो । राई ले-ग्यो । माल-सँ पंड-छूयो । जद दन जग्याँ-ई वो चोर राई-की भोळी भरर बेचबा-नै बजार-में ल्यायो । तो बजार-का पीसा-की टाई सेर-का भाव-सँ मांगी । जद चोर मन-में समझी बाँण्छूँ चालाकी करर आप-का घर-को धन बचा-लियो । पण वीं बाँण्छाँ-की तो फेर वीं चालर चोरी करणी । मीनूँ बीस दन बीच-में देर फेरुँ बीं-ई बाँण्छाँ-की चोरी करवा चळ्यो-गियो । रात-की बगत फेर बाँण्छूँ जाग्यो । चोर बाँण्छाँ-को धन माल सारो एक गाँठड़ी-में बाँदर हों-नै कर लियो । जद बाँण्छूँ देखी अक हेळो करख्युँ तो न जाणाँ चोर म-नै मार नाखसी । अर हेळो नै कखो तो धन ले-जासी । जद बाँण्छूँ आप-की लुगाई-नै जगाई । चोर एक बखारी-पर जार चड-गयो । बखारी-में जा बैठ्यो । जद बाँण्छूँ दीवो जोयो अर लुगाई-नै कई में तो गंगा-जी जाख्युँ । एक छोटी-सी गाँठ-में कपड़ा लत्ता बाँदर त्थार हुयो । जद लुगाई बोली ओ बगत गंगा-जी जावा-की काँई । दन्नूग्याँ-ई चळ्या-जान्यो । ऐ समाचार चोर बैठ्यो सुणे । जद वा लुगाई आप-के घर-के वारै आर आड़ोसी पाड़ोस्याँ-नै जगाया । म्हारो घर-को धणी गंगा-जी जाय-छै बार ई भगत सो थे चालर समझा-यो के दन्नूग्याँ-ई चळ्यो-जाजे । जद दस बीस आदमी बाँण्छाँ-का घर-में भेळा हो-ग्या अर सारा जणाँ वीं बाँण्छाँ-नै समझायो बार तो रात छै । दन्नूग्याँ-ई थारी खुसी छै तो चळ्यो-जाजे । जद वो बाँण्छूँ कई थे जानूँ में तो थाँ-की कियो मान जाख्युँ । पण ओ चोर गाँठ बाँध्याँ बैठ्यो । म्हारा सगळा घर-की ओ कियो रै-लो । असी चालाकी बाँण्छूँ करर चोर-नै पकड़ा-दियो ॥

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIṚĀ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.*

Ek bānyū chhō. Rāt-kī bhagat dōnyū lōg lugāi ghar-maī
A shopkeeper was. Night-of time both husband wife house-in
 sūtā-ohhā. Ādī rāt giyā ēk chōr ār ghar-maī
asleep-were. Half night on-having-gone a thief having-come house-in
 bar-gayō. ' Ū bhagat-maī bānyā-nai nīd-sū chēt hō-gyō.
entered. That time-in the-shopkeeper-to sleep-from awakening became.

Bānyā-nai chōr-kō thik par-gyō. Jad bānyū
The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper
 āp-kī lugāi-nai jagāi. Jad lugāi-nai kai, 'āj
his-own wife(-to) was-awakened. Then the-wife-to it-was-said, 'to-day
 sēthā-kai dasāwarā-sū chīthyā lāgi-ohhai, sō rāi bhōt
merchants-to foreign-countries-from letters have-arrived, that mustard very
 māgi hō-lī, tar-kai ripyā barābar bakai-lī. Rāi-kā
dear will-be, to-morrow to-rupees equal it-will-be-sold. Mustard-of

pātā-nai nīkā jābtā-sū mēl-dē. Jad 'lugāi kai, 'rāi-kā
vessels well safety-with keep.' Then by-the-wife it-was-said, 'mustard-of
 pātā bārī tabārī-kā khūnā-maī paryā-chhai. Tar-kai-ī nīkā
vessels outer verandah-of corners-in lying-are. To-morrow-even well
 mēl-dēsyū. Ohōr ā bāt sunar man-maī bachārī,
I-will-arrange.' By-the-thief this thing havinn-heard mind-in it-was-thought,

'rāi pātā-maī-sū bādar lē-chālō; ōr chīj-sū kāi
'mustard vessels-in-from having-packed-up take-away; other thing-from what

kām chhai?' Jad hō chōr rāi-kā pātā-kī pōt
business is?' Then that thief mustard-of vessels-of package

bādar lē-giyō. Bānyū dēkhī, 'ōr māl-sū
having-tied-up took-away. By-the-shopkeeper it-was-seen, 'other goods-from
 bachyō; rāi lē-gyō, māl-sū pand-chhūtyō.
he-escaped; mustard he-took-away, goods-from he-was-rid.'

Jad dan ūgyā-ī hō chōr rāi-kī jhōlī bharar
Then day on-being-risen that thief mustard-of bag having-filled
 bēch-bā-nai bajār-maī ly-āyō. Tō bajār-kā pīsā-kī dhāi
selling-for bazaar-in brought. Then bazaar-of pice-of two-and-a-half

sēr-kā bhāw-sū māgi. Jad chōr man-maī sam'jhī,
seers-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,
 'bānyū chālākī karar āp-kā ghar-kō dhan bachā-liyō.
'by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.
 Pan bī bānyā-kai tō phēr bi chālar chōrī kar'ni.
But that shopkeeper-in-of verily again also having-gone theft I-will-do.'
 Mīnū his dan bīch-maī dēr phēr-ū bī-ī
A-month twenty days interval-in having-given again-also that-very
 bānyā-kai chōrī kar'bā chalyō-giyō. Rāt-kī bagat phēr
shopkeeper-in-of theft to-do he-went-away. Night-of time again
 bānyū jāgyō. Chōr bānyā-kō dhan māl sārō ēk
the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a
 gāth-rī-maī bādar hā-nai kar-liyō. Jad bānyū
bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper
 dēkhi ak, 'hēlō kar'syū, tō na jānā chōr ma-nai
was-seen that, 'noise I-will-make, then not we-know the-thief me
 mār-nākh'sī, ar hēlō nai karyō, tō dhan lē-jāsī.
will-murder, and noise not was-made, then wealth he-will-take-away.'
 Jad bānyū āp-kī lugāi-nai jagāi. Chōr ēk
Then 'by-the-shopkeeper his-own wife(-to) was-wakened. The-thief a
 bakhārī-par jār chaḍ-gyō, bakhārī-maī jā-baiṭhyō. Jad
storehouse-on having-gone ascended, the-store-house-in went-sat. Then
 bānyū diwō jōyō, ar lugāi-nai kai, 'maī
by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, 'I
 tō Gaṅgā-jī jāsyū.' Ek chhōṭī-sī gāth-maī kap'rā-lattā bādar
verily Ganges will-go.' A very-little bundle-in clothes having-tied-up
 tyār huyō. Jad lugāi bōli, 'ō bagat Gaṅgā-jī jābā-kō
ready he-became. Then the-wife said, 'this time Ganges going-of
 kāī? Dannūgyāī chalyā-jāyō.' Ai samāchār chōr baiṭhyō-baiṭhyō
what? At-daybreak please-depart.' These words the-thief seated-seated
 sunai. Jad bā lugāi āp-kai ghar-kai bārai ar
hears. Then by-that wife her-own house-of in-outside having-come
 ārōsī-pārōsyā-nai jagāyā. 'Mhārō ghar-kō dhanī Gaṅgā-jī jāy-chhai,
the-neighbours were-awakened. 'My house-of lord Ganges is-going,
 bār ī bhagat. Sō thē chālar sam'jhā-dyō kai, "dannūgyāī
now at-this time. So you having-come remonstrate that, "at-daybreak
 chalyō-jājē." Jad das bis ād'mī bānyā-kā ghar-maī bhēlā
please-depart." Then ten twenty men the-shopkeeper-of house-in assembled
 hō-gyā, ar sārā jānā bī bānyā-nai sam'jhāyō, 'bār,
became, and by-all people that shopkeeper-to it-was-remonstrated, 'now,
 tō, rāt chhai, dannūgyāī thārī khusi chhai tō chalyō-jājē.
indeed, night is, at-daybreak thy wish is then please-depart.'

Jad , bō bānyū kái, 'thē jāñū maī tō thā-kō kiyō
Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said
mān-jāsyū; paṇ ō ohōr gāṭh bādyā bāṭhyō, mhārā sag'lā
will-heed; but this thief bundle on-being-tied is-seated, my entire
ghar-kī ō kīyā rai-lō? ' Aśī chālākī bānyū karar
house-of he how will-remain? ' Such trick by-the-shopkeeper having-done
ohōr-nai pak'rā-diyō.
the-thief(-to) was-caused-to-be-caught.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.' So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?' So by this trick the shopkeeper got the thief captured.

JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāthairā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people :—

In Jaipur Territory	.	.	.	.	.	.	.	.	.	.	98,773
In Lawa Territory	.	.	.	.	.	.	.	.	.	.	3,860
In Tonk Territory	.	.	.	.	.	.	.	.	.	.	80,000
TOTAL										.	182,133

Chaurāsī differs hardly at all from Standard Jaipurī.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tĩ*, not *tū*, and that the interrogative pronoun *kun*, who? has an oblique form *kunī*. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

दल्ली देखवा गियो जाट घोड़ी पर चडर । कोई दनां-में कोस तीनेक उड़े पूँछो । रात पड़-गी । उड़े-ईं रै-ग्यो । भाग-फाटीर ऊँच्यो दल्ली-के गैले लाग-ग्यो । कोसेक री टल्ली अर उड़ो-सूँ दल्ली केनी-सूँ बाँण्यूँ मऊ-ग्यो । सो बाँण्यो-को या पणवरत सो कोई बोल-ले दन्नूग्याँ पैली तो ऊँ-के वैम पड़-जाय । सो कोई-सूँ बोलै कोने । ऊँ वगत-का सो यो जाट चालतो-ईं माजन-नै कियो के राम राम । जद ईं गाऊ काडी । जद जाट जूता-की दीनी । जद कोस ताईं जाट तो घोड़ी-सूँ उतरर जूतां-सूँ कूटतो गियो अर यो गाऊ कायाँ गियो । जद दल्ली-के टरूजे जातों जातों दन त्राँय ग्यो । उड़े' सपाईं बोल्यो क्यों लड़ो-छो रै । जद बाँण्यूँ बोल्यो मा-लै जूत्यां-की पड़ी । जत्ती खां-जी थां-के पड़े तो का-जाणां काईं व्है । जद मीयाँ बोल्यो म्हारै क्यों पड़े । थारै-ईं पड़े । जद मीयाँ बोल्यो ये लड़ता नड़ता अब कडे जास्यो । जद बाँण्यूँ बोल्यो मारा कोटवाळी-में ले-जास्यूँ । जद मीयाँ बोल्यो कोटवाळी-में तो मत जावो । अर वा भय्यारी छे जीं-के तो जाट-नै के-टे तूँ जा अर तूँ थारै घराँ चक्क्यो-जा अर दन्नूग्याँईं भय्यारी-का-सूँ जाट-नै पकड़ ल्याजे । अर ऊँ वगत-का-ईं कोटवाळी-में ले-जाजे सो न्याव हो-जासी । अर अवार ये कोटवाळी-में जास्यो तो दोन्यां-नै-ईं बैठा-देसी अर न्याव दन्नूग्याँ होसी । जद जाट तो भय्यारी-के चक्क्यो-गियो अर बाँण्यूँ बाँण्यो-के घराँ चक्क्यो-गियो । भय्यारी रात-की वगत जाट-नै रोच्यां चीखी खुवाई । रात-की रात तो रोच्यां खार सो-गियो । दन ऊँच्यो अर बाँण्यूँ आयो घराँ-सूँ । चाल ऊँ कोटवाळी-में चाला

जद की रोटी खार चालस्यो । बैठ-ग्यो बाँखू । ई रोटी खा-ली दारू पी-लियो । नसो घसू हो गियो । भव्यारी-नै बुलाई । थारा दो बगत रोटी-का काँई दाम हुया । भव्यारी बोली कै असी चीज दरावो जंमर ताँई याद राखू । जद जाट देखी जंमर याद रैवा जसी काँई था । जद जाट पचास रुपया काडर दीना । पछा पटक-दिया भव्यारी । मूँ-नै तो असी चीज दो जंमर-ई याद राखू । जद रीस आई जाट-नै पकड़ा ई-नै भव्यारी-नै नाक काट लियो ॥

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

TRANSLITERATION AND TRANSLATION.

(Rev. G. Macalister, M.A., 1899.)

Dallī dēkh^hbā giyō Jāt ghōrī-par chadar. Kōi danā-
Delhi for-seeing went a-Jāt mare-on having-mounted. Some days-
 maī kōs tinēk udai pūchhyō. Rāt par-gī udai-ī rai-gyō.
in kōs about-three there arrived. Night fell there-veryly he-stopped.
 Bhāg-phāṭir ūthyō Dallī-kai gailai lāg-gyō. Kōsēk ri
At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained
 Dallī ar ud-ī-sū Dallī kēnī-sū bānyū maḷ-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).
 Sō bānyā-kai yā paṇ-barat sō kōi bōl-lē
Then the-shopkeeper-to this now-(was) (that-)if any-one should-speak(-to-him)
 dannūgyā paili tō ū-kai baim par-jāy. Sō kōi-sū
daybreak before then him-to doubt would-befall. Therefore any-one-with
 bōlai kōnai. Ū bagat-kā sō yō Jāt chāl^ttō-ī mājan-nai
he-speaks not. (At-)that time then by-this Jāt going-even the-merchant-to
 kiyō kai, 'Rām Rām.' Jad ī gūl kāḍī. Jad Jāt
it-was-said that, 'Rām Rām.' Then by-him abuse was-made. Then by-the-Jāt
 jūtā-kī dīnī. Jad kōs tāī Jāt tō ghōrī-sū
shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from
 utarar jūtā-sū kū^ttō giyō, ar yō gūl kāḍyā
having-descended shoes-with beating went, and he(-the-other) abuse giving
 giyō. Jad Dallī-kai darūjai jātā jātā dan āth-gyō. Uḍai sapāi
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys
 bōlyā, 'kyō laṛō-ehhō rai?' Jad bānyū bōlyō, 'mā-lai jūtyū-
said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-
 kī parī; jattī, Khā-jī, thā-kai parai, tō
of(-beating) have-fallen; if-so-many(shoes), O-Khan-jī, to-you were-to-fall, then
 kā-jāṇā kāī whai.' Jad mīyā bōlyō, 'mhārai kyō
who-knows what would-happen.' Then the-Musalmān said, 'to-me why
 parai; thārai-ī parai.' Jad mīyā bōlyō, 'thē
should-they-fall; to-you-only they-fall.' Then the-Musalmān said, 'you

laṛ'tā laṛ'tā ab kaḍai jāsyō ? ' Jad bānyū bōlyō, 'mārā,
quarrelling quarrelling now where will-go ? Then the-shopkeeper said, 'maharāj,
 kōṭ'wālī-maī lē-jāsyū.' Jad mīyū bōlyō, 'kōṭ'wālī-maī
police-court-into I-shall-take-(him). Then the-Musalman said, 'police-court-into
 tō mat jāwō, ar wā bhatyārī chhai. Jī-kai tō Jāt-nai
indeed do-not go, and that innkeeper is. Her-on-of verily the-Jāt-to
 kai-dē, "tū jā," ar tū thārai gharā chalyō-jā; ar dannūgyā-ī
tell, "thou go," and thou thy to-house go; and at-day-break-even
 bhatyārī-kā-sū Jāt-nai pakar-lyājū. Ar ū-bagat-kū-ī
the-innkeeper's(-house)-from the-Jāt do-you-seize-and-bring. And at-that-time-even
 kōṭ'wālī-maī lē-jājē, sū nyāw ho-jāsī. Ar abār the
police-court-into take-away, then justice will-be-done. And now you
 kōṭ'wālī-maī . jāsyō tō dōnyā-nai-ī baiṭhā-dēsī, ar nyāw
police-court-into will-go then you-both-even will-be-imprisoned, and justice
 dannūgyā hōsī.' Jad Jāt tō bhatyārī-kai chalyō-giyō;
at-day-break will-be-done.' Then the-Jāt on-his-part the-innkeeper-to went;
 ar bānyū bānyā-kai gharā chalyō-giyō. Bhatyārī
and the-shopkeeper the-shopkeeper's in-house went. The-innkeeper
 rāt-kī bagat Jāt-nai rōṭyā chōkhī khuwāi. Rāt-kī-rāt tō
night-of at-time the-Jāt-to bread good caused-to-eat. At-night then
 rōṭyā khār sū-giyō. Dan ūgyō ar bānyū
bread having-eaten he-slept. The-day broke and the-shopkeeper
 āyō gharā-sū, 'chāl ūṭh kōṭ'wālī-maī chālā.' Jad kī,
came house-from, 'come get-up police-court-into let-us-go.' Then it-was-said,
 'rōṭī khār chāl'syā.' Baiṭh-gyō bānyū. Ī rōṭī
'bread having-eaten' we-will-go.' Sat-down the-shopkeeper. By-him bread
 khā-lī, dārū pī-liyō; nasō ghaṇū hō-giyō. Bhatyārī-nai
was-eaten, liquor was-drunk; intoxication great became. The-innkeeper-to
 bulāi, 'thārā dō bagat rōṭī-kā kāī dām huyā ?' Bhatyārī
it-was-called, 'thy two times bread-of what cost is ?' The-innkeeper
 bōli kai, 'asī chīj darāwō ūmar-tāī yād rākhū.'
said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep.'
 Jad Jāt dēkhi, 'ūmar yād raibā jāsi
Then by-the-Jāt it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing
 kāī dyā ?' Jad Jāt pachās rapyā kūdar
what shall-we-give ?' Then by-the-Jāt fifty rupees having-taken-out
 dīnā. Pāchhā paṭak-diyā bhatyārī. 'Mū-nai tō
were-given. Afterwards they-were-flung-down by-the-innkeeper. 'He-to indeed
 asī chīj dyō ūmar-ī yād rākhū.' Jad rīs āī
such a-thing give for-lifetime-verily memory I-may-keep.' Then anger came
 Jāt-nai, pakar ī-nai bhatyārī-nai nāk kūt-liyō.
the-Jāt-to, laying-hold her-to to-the-innkeeper nose was-cut-off.

FREE TRANSLATION OF THE FOREGOING.

A Jāt got on his mare and started off to see Delhi. After going on for some days, he came to within three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one. As the Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had eaten as many blows as I have, who knows what would have happened.' The Musalmān soldier said to him, 'why should they fall on me? It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalmān, 'don't do that. Here is this innkeeper here. Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jāt went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jāt ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jāt considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jāt got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp. 142 and ff. of Mr. Macalister's *Specimens*.)

JAIPURĪ (KISHANGARHĪ).

The state of Kishangarh lies between the state of Jaipur and the British district of Ajmere. Immediately to its east lie those parts of Jaipur in which the Kāṭhairā and Chaurāsī forms of Jaipurī are spoken. A very similar form of Jaipurī is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangarhī, and this name will also apply to the Jaipurī of Ajmere.

It is estimated to be spoken by the following number of people :—

Kishangarh	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	93,000
Ajmere	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	23,700
TOTAL																		116,700

Kishangarhī is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mārwarī, and, in the south, where it adjoins Mewar, Mēwārī.

The following are the only peculiarities of Kishangarhī which I have noticed. The nominative singular of the pronoun of the first person is *hū*, and its genitive is *mārō*. 'Thou' is *tū*. 'These' is *a*. The demonstrative pronoun *bō* has its oblique form *ū* or *ūn*, and *jō*, that or which, has its oblique form *jīn*. Both these forms are singular.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

एक राजा-की बेटी-में भूत आतो-छो । ओर एक आदमी राज खातो-छो । राजा बारी बाँध-दी-छी । बारी-सँ लोग जाता-छा । एक दिन एक खुमार-का बेटा-की बारी छी । अरु ऊँ-का घर-में ऊँ दिन एक पावणी आयो । अ सारा रोवा लाग्या । जद ओ पूछी छे क्यूँ रोवो-छो । खुमारी बोली मारै एक-ही बेटो छै । ओर ई राजा-की बार्द-में भूत आवै-छै । सो रीजीना एक आदमी खावै-छै । सो आज सारा बेटा-की बारी छै । सो ओ ऊठै जासी । जद ओ खई तूँ रोवे मत । थारा बेटा-की बदली हूँ जाऊँ-लो । रात होतौ-ई वो गयो । ओर आग-पर एक दवाई रखता-ई भूत भागो । तडकै-ई जद भंगण मुआरवा-नै गई तो बार्द-नै चोखी तरह-सँ देखी । भंगण जार राजा-नै खई । राजा हरकारो भेज खुमार-नै पकड़ा बुलायो । राजा खई रात-नै थारा बेटा-की बारी छी । सो काँई करो । खुमार खई माराज मारै एक पावणी आयो-छै । जीण-नै खनायो-छो । राजा ऊण-नै बुलायो और सारी हगीगत पूछी । ओर बार्द-नै ऊँ-नै परणा-दी ओर आघो राज दे-दियो ॥

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERĒ.

TRANSLITERATION AND TRANSLATION.

Ēk rājā-ki bēṭi-māi bhūt ātō-chhō. Or ēk ād'mī
A-certain king-of daughter-in evil-spirit used-to-come. And one man
 rōj khātō-chhō. Rājā bārī bādḥ-dī-chhī. Bārī-sū
daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to
 lōg jātā-chhā. Ēk din ēk khumār-kā bēṭā-kī bārī chhī. Ar ũ-kā
people used-to-go. One day one potter-of son-of turn was. And his
 ghar-māi ũ din ek pāw'ṇō āyō. A sārā rōbā lāgyā, Jad
house-in that day one guest had-come. These all to-cry began. When
 ō pūchhī, 'thē kyū rōwō-chhō?' Khumārī bōlī, 'mārai
by-him it-was-asked, 'you why crying-are?' The-potteress said, 'to-me
 ēk-hī bēṭō chhai; or ī rājā-ki bāi-māi bhūt āwai-chhai,
one-only son is; and this king-of daughter-in evil-spirit has-entered,
 sō rōjīnā ēk ād'mī khāwai-chhai. Sō āj mārā bēṭā-kī bārī
and every-day one man he-eats. And to-day my son-of turn
 chhai, sō ō ũṭhai jāsī.' Jad ō khai, 'tū rōwō
is, therefore he there will-go.' Then by-him it-was-said, 'thou cry
 mat. Thārā bēṭā-kī bad'li hū jāū-lō.' Rāt hōṭā-ī bō
do-not. Thy son of instead I will-go.' Night as-soon-as-became he
 gayō. Or āg-par ēk dawāi rakḥ'tā-ī bhūt bhāgō.
went. And fire-on a-certain medicine on-putting-just the-devil ran-away.
 'Ad'kai-ī jad bhaṅgaṇ bhuār'bā-nai gai tō bāi-nai
Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to
 chōkhī tarah-sū dēkhī. Bhaṅgaṇ jār rājā-nai
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to
 khai. Rājā har'kārō bhōj khumār-nai pak'rā
it-was-said. By-the-king a-messenger having-sent the-potter-to having-ought
 bulāyō. Rājā khai, 'rūt-nai thārā bēṭā-kī bārī chhī.
he-was-sent-for. By-the-king it-was-said, 'last-night thy son-of turn was.
 Sō kūi karō?' Khumār khai, 'mārāj, mārai ēk pāw'ṇō
By-him what was-done?' By-the-potter it-was-said, 'sire, to-me one guest
 āyō-chhai, jīṇ-nai khanāyō-chhō.' Rājā ũṇ-nai bulāyō or sārī
come-has, whom-as-to sent-he-was.' By-the-king him-as-to he-was-sent-for and all

haḡigat pūohli. Or bāi-nai ū-nai par'ṇā di, or ādhō
history was-asked. And daughter-as-to him-to in-marriage she-was-given. and half
 rāj dē-diyō.
kingdom was-given.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry, as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

JAIPURĪ (NĀGARCHĀL).

The Nāgarchāl variety of Jaipurī is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur	53,575
Tonk	18,000
	<hr/>
TOTAL	71,575
	<hr/>

It differs very slightly from Standard Jaipurī. The pronoun of the first person is *mhū̃*, as well as *maĩ* and the pronoun of the second person is *taĩ*, as well as *tū̃*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jē*, not *jō*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr. Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक कागको छो अर एक हरण छो । धां दोन्धां-के भायैकाचारो छो । दन-में तो आप-कै चावै जठै चेजो कयाबो करै अर रात-नै दोन्धूँ सांमल हो-जावै । कागको तो जपर रोंखड़ा-पर बैठ जावै अर हरण रोंखड़ा-कै नीचै बैठ जावै । यां दोन्धां-कै ज्यास अस्यो घणू जो केई दन वदीत हो-गीया । एक दन स्याक-कै अर हरण-कै मकाप कठै-ई हुयो । जद स्याक या वच्चारर बोल्हो-अस यो हरण मोटो छै । ई-सूँ भायैकाचारो करर कठै-न-कठै ई-नै फंद-में फसार मरा-नखावा । जद ई-नै बोल्हो-अस आ-रै हरण आपां भी भायैका मंड-जावां । जद हरण बोल्हो के कागको अर मै' भायैको मंड-रयो-छूँ । अर तू कैऐ-छै आपां मंड-जावां । तो म्हूँ तो म्हारा भायैका कागका-नै पूछां वना तै-सूँ भायैको नै मंड । जद स्याक बोल्हो-अस तू थारा भायैका-नै काल बूजजे । मै थारै गोडै आर्ज-छूँ । आपां भायैका मंडा-ला । जद हरण आंथण-का ऊ-ई रोंखड़ा नीचै कागका-नै बूजी की रै भायैका म्हां-नै आज स्याक मक्खो छो । जो ऊं या की-स आपां भायैका मंड-जावां । जो तू कै तो मंडां अर तू कै तो नै मंडां । जद कागको बोल्हो-अस म्हारो कैबो मांनै-छै तो तू स्याक-सूँ भायैको मत मंडै । कोई दन स्याक त-नै कठै-न-कठै दगो करर फंद-में फसा दे-गो । जद फेर दूसरै दन ऊ स्याकर हरण मक्खो । तो कै आज तो तू थारा भायैका-नै बूझायो । अब आपां दोन्धूँ भायैका मंडां । जद हरण बोल्हो अरै भाई स्याक म्हारो भायैको तो नट-ग्यो-अस तू भायैको मत मंडै । जद स्याक बोल्हो-अस आपां तो मंडस्यां । जद स्याक यी आंथण-का ऊं-की लार-लार ऊं-ई रोंखड़ा नीचै गीयो जठै कागको-र हरण बैठे-छा । जद हरण कागका-नै फेर बूजी के यो तो मांनै कोनै । भायैको मंडवा बै-ई आ-ग्यो । जद कागको बोल्हो तू म्हारी मांनै-छै तो ई-सूँ भायैको मत मंडै । स्याक-की जात दगावाज छै । दगो करर त-नै कोई दन मरा घलासी ॥

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJĀSTHĀNĪ.

JAIPURĪ (NĀGAROHĀL).

JAIPUR STATE.

(Rev. G. Macallister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk kāg'lō chhō, ar ēk haraṇ chhō. Yā dōnyā-kai
A crow there-was, and a deer there-was. These two-in-of
 bhāyailāchārō chhō. Dan-maī tō āp-kai chāwai
friendship there-was. The-day-during verily themselves-of in-the-wish
 jaṭhai chējō kary-ābō-karai, ar rāt-nai dōnyū sāmāi
there picking-up-of-food doing-they-do, and night-at the-both together
 hō-jāwai. Kāg'lō tō ūpar rōkh'rā-par baiṭh-jāwai, ar
used-to-become. The-crow then above tree-on would-sit, and
 haraṇ rōkh'rā-kai nīchai baiṭh-jāwai. Yā dōnyā-kai jyās āsyō
the-deer tree-of beneath would-sit. These two-to love so
 ghaṇū jō kēi dan badit-hō-giyā Ēk dan syāl-kai ar
much(-was) that several days passed. One day a-jackal-to and
 haraṇ-kai malāp kaṭhai-ī huyō; jad syāl yā
the-deer-to meeting in-some-place-even took-place; then the-jackal this
 bāhyārār bōlyō-as, 'yō haraṇ mōṭō chhai; ī-sū bhāyailāchārō karar
thinking said-about-him, 'this deer fat is; him-with friendship making
 kaṭhai-n-kaṭhai ī-nai phād-maī phasār marā-nakhāwā.
in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed.'
 Jad ī-nai bōlyō-as, 'ā-rai haraṇ, āpā bhī bhāyailā
Then him-to he-said-to-him, 'come-O deer, (let-)us also friends
 māḍ-jāwā. Jad haraṇ bōlyō kai, 'kāg'lō ar maī
begin (i.e. become) Then the-deer said that, 'a-crow and I
 bhāyailō māḍ-rayō-chhū, ar tū kaini-chhai, "āpā māḍ-jāwā."
friends are-already-become, and thou sayest, "(let-)us become(-friends)."
 Tō mhū tō mhārā bhāyailā kāg'lā-nai pūchhyā banā tai-sū
Then I indeed my friend the-crow-to asking without thee-with
 bhāyailō nai māḍū. Jad syāl bōlyō-as, 'tū thārā
friend not may-become. Then the-jackal said-to-him, 'thou thy
 bhāyailā-nai kāl būj'jē; maī thārāi gōḍai āū-chhū, āpā bhāyailā
friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends

mādā-lā.' Jad haraṇ āthar-kā ū-i rōkh-rā niohai
shall-become.' Then by-the-deer sunset-at the-same tree under
 kāg-lā-nai būji kī, 'rai bhāyailā, mādā-nai āj syāl
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal
 maḷyō-ohhō; jō ũ yā kī's, "āpā bhāyailā mād-jāwā."
met-was; so by-him this was-said-by-him, "let-us friends become."
 Jō tū kai, tō mādā; ar tū kai, tō nai
If thou would-say, then we-will-become; and (if)-thou say, then not
 mādā.' Jad kāg-lō bōlyō-as, 'mhārō kaibō mānai-ohhai,
we-will-become.' Then the-crow said-to-him, 'my saying (if)-thou-obey,
 tō tū syāl-sū bhāyailō mat māḍai. Kōi dan syāl
then thou the-jackal-with friend do-not become. Some day the-jackal
 ta-nai kaṭhai-n-kaṭhai dagō karar phād-māi phasy-ā-dē-gō.'
thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.'
 Jad phēr dūs-rai dan ū syāl-ar haraṇ maḷyō. Tō kai,
Then again on-next day that jackal-and the-deer met. Then he-says,
 'āj tō tū thārā bhāyailā-nai būjy-āyō? Ab āpā
'to-day then thou thy friend-to must-have-asked? Now let-us
 dōnyū bhāyailā mādā.' Jad haraṇ bōlyō, 'a-rai bhāi syāl,
both friends become.' Then the-deer said, 'O brother jackal,
 mhārō bhāyailō tō naṭ-gyō-as, "tū bhāyailō mat māḍai."
my friend indeed refused-to-it, "thou friend do-not become."
 Jad syāl bōlyō-as, 'āpā tō mād-syā.' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then
 syāl bī āthar-kā ũ-kī lār-lār ũ-i rōkh-rā niohai
the-jackal also the-evening-in him-of with the-same tree underneath
 giyō jaṭhai kāg-lō-r haraṇ baiṭhai-ohhā. Jad haraṇ kūg-lā-nai
went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to
 phēr būji kai, 'yō-tō mānai kōnai; bhāyailō mād-bā bai-i
again asked that, 'this-inded yields not; friend becoming for
 ā-gyō.' Jad kāg-lō bōlyō, 'tū mhārī mānai-ohhai tō ī-sū
has-come.' Then the-crow said, '(if)-thou me obey-dost then him-with
 bhāyailō mat māḍai. Syāl-kī jāt dagābāj chhai. Dagō
friend do-not become. Jackal-of kind deceitful is. Deception
 karar ta-nai kōi dan marā-ghalāsi.'
practising thee-to some day he-will-cause-to-be-killed.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even-tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. These jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff. of Mr. Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)

JAIPURĪ (RĀJĀWĀṬĪ).

To the north-east of the area in which Nāgarchāl Jaipurī is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Ohaurāsī area, in the heart of the Jaipur territory, we find Rājāwāṭī Jaipurī spoken. Towards the north it is more mixed with Standard Jaipurī. The number of its speakers is estimated to be—

Pure Rājāwāṭī	.	.	.	.	.	.	.	.	.	.	.	133,939
Mixed dialect	.	.	.	.	.	.	.	.	.	.	.	39,510
TOTAL											.	<u>173,449</u>

Rājāwāṭī has immediately to its east the Dāṅg dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haiḃō* (Jaipurī *waḃaiḃō*), to become. Its principal parts are as follows:—

Infinitive, *haiḃō* or *haiñū*, to become. Present participle, *haitō*. Past participle, *hāyō*, obl. masc. *hiyā*, fem. *hī*. Conjunctive participle, *hair*. Adverbial participle, *haiḃāñ*. Noun of agency, *haiḃālō*.

Present tense:—

<i>Sing.</i>	<i>Plural.</i>
1. <i>hū</i>	<i>hāñ</i>
2. <i>hai</i>	<i>hō</i>
3. <i>hai</i>	<i>hai</i>

The future is *hūñ-lō*, etc., or *haisyāñ*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarātī form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *charī bachchāñ-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *charī charāñ-nai kīyō*, the hen-sparrow said to the cook; but *rājā kī*, the king said, in which *kī* agrees with the feminine *vāt* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and ff. of whose grammar reference may be made for further information regarding the dialect.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀTĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक तो चढ़ो को अर एक चढ़ी छी । वां दोन्याँ-को घुसाको राजा-का सैल-कै में-ने को । तो चढ़ी-कै तरकोकी-नाथ-का परताव-सूँ बच्चा हीया । तो वां वच्चाँ-की वां चढ़ा-की अर चढ़ी-की परीत देखर राँणी भीत खुसी छी । वा राँणी चढ़ा-चढ़ी-की वीली समझै-छी । चढ़ी चढ़ा-नै कीयो अक मैँ मर-जाऊँ तो म्हारा बच्चा दुख नै पावै । चढ़ो वील्यो काँड़िँ वामतै तो तू मरै-छै । अर काँड़िँ वासतै धारा बच्चा दुख पावै । तैँ जसी चढ़ी फेर म-नै मऊँ वी तो कोनै अर जो कदात तू मर-जावै तो यो-ईँ म्हारो धरम छे अक मैँ नै, परणू अर वच्चाँ-नै परवसता कर लेखूँ । ये वाताँ वां दोन्याँ-कै करार हीया जो राँणी सुण-री । दस पाँच दन तो नकळ्या अर चढ़ी मर गई । अब चढ़ो खुराय अर अब राँणी छै सो देख-री चढ़ा-नै अर वच्चाँ-नै । चार दन-कै पाछे-ईँ चढ़ो छै सो दूसरी चढ़ी लीयायो । वा चढ़ी ऊँ चढ़ा-का वच्चाँ-नै देख्या । देखताँ-ईँ चढ़ी-कै तो तन-वदन-में आग लाग-गी अक ये तो सौक-का छोरा छै । सो चढ़ो तो वाँ-कै वासतै चुगो ल्यावै सो आछो ल्यावै । अर वा चढ़ी छै सो वाड़-कै में-नै-सूँ गल्या काँटा चूँच-में ल्यावै । सो वाँ-नै वै काँटा ल्यार दे वां वच्चाँ-नै । दन दो एक-कै में-नै वै बच्चा मर गीया । अब ऊँ राँणी-कै ख्याल आयो अक अस्थाँ ज्यो तू मर-जावै तो राजा वी दूसरो वीयाव कर-ले अर धारा वच्चाँ-नै वा अस्थाँ-ईँ मार-नाखै । जनावराँ-ईँ-कै में-नै यो ईँरखो छै तो राँण्याँ-में तो पूरो ईँरखो हैतो-ईँ आयो-छै । वां चढ़ी-का वच्चाँ-को अर चढ़ी-को राँणी-कै वढ़ो एक सोच छा-रयो । जद एक दन राजा पूछी राँणी-नै अक राँणी धारै अत्तो सोच काँड़िँ-को छै । नै न्हीवो नै बैठवो नै डीऊँ-कै ऊपराँ-नै खुसी । अस्थी काँड़िँ सोच छै धारै । सो म-नै खै । राँणी कीयो-क म्हारान म-नै तो काँड़िँ-ईँ बात-को सोच कोनै । राजा की तो अत्ती उदासी काँड़िँ-की छै धारै । जद राँणी की म्हारान म्हारै एक कँवर छै । बरस पाँचक-की ऊमर छै । ऊँ-को म्हारै पूरो सोच छै ॥

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk tō charō chhō, ar .ēk charī ohhī. Wā
A verily cock-sparrow was, and a hen-sparrow was. Those
 dōnyā-kō ghusālō rājā-kā mail-kai maī-nai ohhō. Tō
both-of a-nest a-king-of palace-in-of within was. Then
 charī-kai Tar'lōki-nāth-kā par'tāb-sū bachchā hiyā. Tō
the-hen-sparrow-to Tarlokinath-of favour-by young-ones became. Then
 wā bachchā-kī wā charā-kī ar charī-kī parit
those young-ones-of that cock-sparrow-of and hen-sparrow-of love
 dēkhar rāṇī bhōt khusi hī. Wā rāṇī
having-seen the-queen very-much pleased became. That queen
 charā-charī-kī bōlī sam'jai-chhī.
the-cock-sparrow (and-) the-hen-sparrow-of language understands.
 Charī charā-nai kiyo ak, 'maī mar-jāū,
By-the-hen-sparrow the-cock-sparrow-to it-was-said that, ' (if) I die,
 tō mhārā bachchā dukh nai pāwai.' Charō bēlyō,
then (let-)my young-ones pain not suffer.' The-cock-sparrow said,
 'kāī wās'tai tō tū marai-chhai, ar kāī wās'tai thārā
' (for-)what reason then thou shouldst-die, and (for-)what reason thy
 bachchā dukh pāwai? Taī jasi charī phēr ma-nai
young-ones pain should-suffer? Thee like hen-sparrow again me-to
 malai bi tō kōnai; ar jō kadāt tū mar-jāwai
will-be-obtained also indeed not; and if peradventure thou die
 tō yō-i mhārō dharam ohhai ak maī nai par'ṇū, ar
then this-alone my vow is that I not (am-)to-be-married, and
 bachchā-nai par'bas'tā kar-lēsyū.' Yē bātā wā dōnyā-kai
the-young-ones-to support will-make.' These things these both-to
 karār hiyā, jō rāṇī sun-rī. Das pāch dan tō
agreements became, that the-queen hearing-remained. Ten five days thus
 nak'lyā, ar charī mar-gai. Ab charō
passed-away, and the-hen-sparrow died. Now the-cock-sparrow
 khurāb, ar ab rāṇī ohhai, sō dēkh-rī
in-a-bad-way (was), and now the-queen (that-)is, she watching-remained

charā-nai ar bachohā-nai. Chyār dan-kai pāchhai-ī
the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even
 charō ohhai, sō dūs'rī charī līy-āyō. Wā charī
the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow
 ū charā-kā bachohā-nai dēkhyā; dēkh'tā-ī
that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them
 charī-kai tō tan-badan-māī āg lāg-gī, ak yē tō
the-hen-sparrow-of indeed body-in fire burned, that these surely
 sauk-kā chhōrā chhai. Sō charō tō wā-kai
co-wife-of children are. Therefore the-cock-sparrow on-the-one-hand them-of
 wāstai chugō ly-āwai sō āchhyō ly-āwai, ar wā charī
for picked-up(-food) brings that good brings, and that hen-sparrow
 chhai sō bār-kai māī-nai-sū galyā kātā chūch-māī ly-āwai, sō
is that fence-in-of within-from rotten thorns beak-in brings, and
 wā-nai wai kātā ly-ār dē wā bachohā-nai. Dan dō ēk-kai
them-to these thorns bringing gives these young-ones-to. Days two one-of
 māī-nai wai bachohā mar-gīyā. Ab ū rāñī-kai khyāl āyō ak,
within those young-ones died. Now that queen-to (this)-thought came that,
 'asyā jyō tū mar-jāwai, tō rājā bī dūs'rō biyāw kar-lē,
'in-this-way if thou die, then the-king also another marriage will-make,
 ar thārā bachohā-nai wā asyā-ī mār-nākhai. Janāwarā-ī-kai
and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of
 māī-nai yō ir'khō chhai, tō rāñyā-māī tō pūrō ir'khō
among this ill-will is, then queens-among indeed complete ill-will
 haitō-ī āyō-chhai.' Wā charī-kā bachohā-kō ar charī-kō
becoming-veryly come-is.' That hen-sparrow-of young-ones-of and hen-sparrow-of
 rāñī-kai barō ēk sōch ohhā-rayō. Jad ēk dan rājā
the-queen-to great an anxiety overshadowed. Then one day by-the-king
 pūchhī rāñī-nai ak, 'Rāñī, thārai attō sōch kāī-kō
it-was-asked the-queen-to that, 'O-queen, to-thee so-much anxiety what-of
 chhai? Nai nhābō, nai baiṭh'bō, nai dīl-kai ūp'rā-nai khusī.
is? No bathing, no sitting, nor body-in-of on happiness-(is).
 Asyō kāī sōch chhai thārai? Sō ma-nai khai.' Rāñī
Such what anxiety is to-thee? That me-to tell.' By-the-queen
 kiyō-k, 'Mhārāj, ma-nai tō kāī-ī bāt-kō sōch kōnai.'
it-was-said-that, 'Oh-mahārāj, me-to indeed any thing-of anxiety is-not.'
 Rājā ki, 'tō attī udāsi kāī-kī chhai thārai?'
By-the-king it-was-said, 'then so-much sadness what-of is to-thee?'
 Jad rāñī ki, 'Mhārāj, mhārai ēk kāwar chhai; baras
Then by-the-queen it-was-said, 'Oh-mahārāj, to-me one son is; years
 pāchēk-kī ūmar chhai; ū-kō mhārai pūrō sōch chhai.'
about-five-of age is; him-of to-me complete anxiety is.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new mate. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. 'For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. 'You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp. 112 and ff. of Mr. Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral!) the king and his new queen lived happy ever after.)

AJMERI.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhi variety of Jaipuri already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Mārwarī, and to its south Mewar, of which the language is Mēwarī. All three dialects are spoken in Ajmere. In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhi, and is locally known as Dhuṇḍārī, one of the names of Jaipuri. In the west of the district the language is a form of Mārwarī. In the south it is Mēwarī. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipuri. It is known as Ajmērī. In the city of Ajmere the Musalmāns speak ordinary Hindōstānī. We thus get the following figures for the languages spoken in Ajmere :—

Ajmērī	111,500
Jaipuri (Kishangarhi)	23,700
Mārwarī	208,700
Mēwarī	24,100
Hindōstānī	41,000
Other languages	13,359
TOTAL	422,359

It will suffice to give as a specimen of Ajmērī the first half of a version of the Parable of the Prodigal Son. The following are the only points in which the language differs from Standard Jaipuri. *Mha-nai* is 'to me.' Besides the standard forms the pronoun of the third person takes the forms *wai* and *wa* both in the nominative and in the oblique cases. The negative is *kōna*, instead of *kōnai*.

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMERI.

DISTRICT AJMERE.

कस्या आदमी-के दो बेटा छ। वां दोयाँ-माँ छोटी छी वो बाप-नै कियो बाप न्हारै पाँती आवै जो धन न्ह-नै दे-दे । ओर आप-को धन वाँ-नै बाँट-दियो । अर घणा दन कोन हुया की छोटी बेटो सब धन भेकी कर दूर देस चक्यो-गयो । ओर उँडै दाम-दाम लुचापणा-मै खो-दियो । अर जद वै सगको खरच कर-चुक्यो व सुल्क-मै जंगी काक पड़ो अर वै मुंगतो होवा लाग्यो । पर वठै-का रहबाका-सूँ मक्यो अर जँ जँ-को खेत-मै शूर चरावा भेज्यो । अर जँ शूर खाता-छा जी छोडा-सूँ पेट भरवा-को त्यार छी । पण कोई जँ-नै दीना नहीं । अर जद जँ-ने चेत हुयो व कछो न्हारा बाप-कै कत्ताक चाकरो-कै रोटी धणी छ अर मै तो भूकाँ मरूँ-छूँ । मै जँठर न्हारा बाप कने जाक-लो अर जँ-नै कहस्युँ बाप मै राम-जी-को अर थारो दोन्या-कै आगै पाप कखी-छै अर थारो बेटो कहबा जिस्यो नहीं रह्यो । न्ह-नै थारा नोकरा

ज्यान एक नोकर राख-लै । अर वै जंजो आर बाप कोड़े आयो । वो दूर-ही छो कै जं-को बाप जं-नै देख-लियो अर जं-पर दिया आ-गई । अर दोड़र जं-की गळा-सूं मळ्यो अर बाचो लियो । अर वेटो बाप-नै कछो मै परमेसर अर थारी आंखो-मै गुणो काखो-छै अर थारी वेटो कइवा जिखो नही रछो । पण बाप आप-का नोकराँ-नै हुकम कियो कै आछाहुं आछा कपड़ा ल्याओ आर ई-नै पैरा-द्यो अर हाथ-मै छलो पैरा-द्यो अर ई-का पग-मै पगरखी । आपणो खाओ अर मजा करो । क्योंकि वै म्हारो वेटो मर-गयो छो अर पाछो जी-गयो-छै । जं गम-गयो-छो अर पाछो लादायो । अर वै खुशी करवा लाग्यो ॥

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMERI DIALECT.

DISTRICT' AJMERE.

TRANSLITERATION AND TRANSLATION.

Kasyā ād'mī-kai dō bēṭā ohhā. Wā dōyā-māi chhōṭō
A-certain man-to two sons were. Those two-among the-younger
 chhō wō bāp-nai kiyō, 'bāp, mhārai pāṭi āwai jō dhan
was by-him father-to it-was-said, 'father, to-me share comes that, wealth
 mha-nai dē-dē.' Ōr āp-kō dhan wā-nai bhīt-diyō. Ar ghaṇā dan
me-to give.' And his-own wealth them-to was-divided. 'And many days
 kōna huyā kai chhōṭō bēṭō sab dhan bhēḷō kar dūr
not became that the-younger son all wealth together having-made a-far
 dēs chaḷyō-gayō. Ōr ūḍai dām-dām luohchāpaṇā-māi khō-diyō.
country went-away. And there every-furthing debauchery-in was-squandered.
 Ar jad wai sag'ḷō kharach kar-chukyō wa mulk-māi jaṅgī kāl
And when he all expense had-done that country-in a-great famine
 paṛyō, ar wai mūg'tō hōbā lāgyō; par waṭhai-kā rah'bālā-sū
fell, and he a-beggar to-be began; but that-place-of an-inhabitant-with
 maḷyō. Ar ū ū-kō khēt-māi sūr charābā bhējyō. Ar ū
he-joined. And by-him his field-in swine to-feed he-was-sent. And he
 sūr khātā-chhā jī chhōḍā-sū pēt bhar'bā-kō tyār chhō. Paṇ
swine eating-were those husks-with belly filling-of ready was. But
 kōi ū-nai dīnā nahī. Ar jad ū-nai chōt huyō
by-anybody him-to was-given not. And when him-to consciousness became
 wa kahyō, 'mhārā bāp-kai kattā-'k chāk'rā-kai
by-him it-was-said, 'my father-out-of-the-house how-many servants-to

rōṭī ghanī chhai; ar maĩ tō bhūkṣ̃ marṩ-ohhṩ. Maĩ ũṭhar
bread much is; and I indeed of-hunger die. I having-arisen
 mhārā bāp-kanē jāṩ-lō ar ũ-nai kahasyṩ, “bāp, maĩ Rām-ji-kō
my father-to will-go and him-to will-say “father, by-me God-of
 ar thārō dōnyā-kai āgai pāp karyō-chhai; ar thārō bēṭō kah*bā
and thy both-of before sin done-is; and thy son to-be-called
 jisyo nahṩ rahyo; mha-nai thārā nōk*rā jyān ēk nōkar
worthy-of not (I-)remained; me-to thy servant like one servant
 rākh-lai.” Ar wai ũṭhyō ar bāp kōrē āyō. Wō dūr-hī
keep.” And he arose and father near came. He at-a-distance-even
 ohhō kai ũ-kō bāp ũ-nai dēkh-liyō, ar ũ-par diyā ā-gāi.
was that his by-father him-as-to he-was-seen, and him-upon pity came.
 Ar daurār ũ-kī galā-sṩ malyō ar bāchyō liyō. Ar
And having-run his on-the-neck was-joined and kiss was-taken. And
 bēṭō bāp-nai kahyo, ‘maĩ Par*mēsār ar thārī ākhyā-maĩ
by-the-son father-to it-was-said, ‘by-me God and thy sight-in
 guṇō karyō-chhai. Ar thārō bēṭō kah*bā jisyo nahṩ rahyo.’
sin done-is. And thy son to-be-called worthy-of not (I-)remained.’
 Paṇ bāp āp-kā nōk*rā-nai hukam kiyō kai, ‘āchhā-hṩ
But by-the-father his-oun servants-to order was-made that, ‘good-than
 āchhā kap*rā lyāō ar ũ-nai pairā-dyō, ar hāth-maĩ chhallō
good clothes bring and this-to cause-to-wear, and hand-in a-ring
 pairā-dyō, ar ũ-kā pag-maĩ pagar*kbī. Āp*ṇō khāō ar majū
put, and this-of feet-in shoes-put. Let-us eat and merriment
 karō. Kyā-kai wai mhārō bēṭō mar-gayō-chhō, ar pāchhō jī-gayō-chhai;
make. Because he my son dead-was, and again alive-is;
 ũ gam-gayō-chhō, ar pāchhō lādy-āyō.’ Ar wai khuṩi kar*bā
he lost-was, and again is-found.’ And they pleasure to-do
 lāgyā.
began.

HÄRAUTĪ.

Hārāuṭī is the language spoken in the states of Bundi and Kota, which are mainly inhabited by Hārā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundi in 1891 was 359,321. Of these 330,000 were estimated to speak Hārauṭī. Of the remainder, 24,000 speak the Khairārī form of Māwarī employed by the Mīnās of the Khairār or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows :—

[illegible]

Mālvi is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar State were transferred to Kota, and the above figures allow for the change.

In Gwalior, Hārautī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shiopurī or Siparī) in the Shiopur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Mālvi, but along the Kota frontier we meet Hārautī.

In the Jhallawar State, as now constituted, Hārāuṭī is spoken in the Patan Pargana in the north of the state, which has Hārāuṭī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hārautī :—

Bundi (including the Chiefship of Shahpura)	330,000
Kota	553,395
Gwalior	17,000
Gwalior (Shiampur)	48,000
Tonk (Chabra)	17,000
Jhallawar	25,706

TOTAL . 991,101

As a dialect, Hārauṭī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipurī as the standard. It has to its east and south the Bundelī dialect of Western Hindī and the Mālvi dialect of Rājasthānī, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundi and Kota and of the north of Jhallawar as being the standard form of Hārāuṭī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *ē* is often preferred to *ai*. Thus, where Jaipurī has *kai*, to, Hārautī has *kē*. The letter *w* is preferred in infinitives like *hōwō*, to become, and in other words, such as *as^wwāb* for *asbāb*, property.

The influence of Bundēli is most marked in the case of the agent, which regularly takes the postposition *nā*, while in Jaipurī the agent never takes this suffix. Thus we

have *chhōṭī kyā-nē kahī*, the younger son said. *Nē* is, however, also used as a sign of the dative-accusative, like the *nai* of Jaipurī, as in *kōi ā-nē kãñi nhai dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'k mhan'tyā-hē rōṭi mīlē-chhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvi of Bhopal (pp. 258 and 263). Sometimes *kū* is the sign of the dative-accusative, as in *ēk-kū gōḍē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *nai* of the person addressed, as in Jaipurī, but take the ablative with *sū*, as in Western Hindī. Thus, *bāp-sū kahī*, he said to the father.

The pronouns show greater divergence from Jaipurī. All the Jaipurī forms occur, but we have also *mhū* or *mū*, I; *mhā*, we; *mūi*, *mhāi*, or *mēi*, to me; *ma-nē*, by me (agent); *mhā-kō*, of me; *tēi*, to thee; *wāi* or *ūi*, to him; *wāi*, to them. For 'this' (besides *yō*, feminine *yā*) we have *ē* used in the nominative as well as in the oblique form; similarly, *ā* is both nominative and oblique for 'he,' 'that.'

The genitive of the reflexive pronoun is both *āp-nō* and *āp-kō*, but *āp-nō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hārāuṭi does not otherwise differ (if we allow for the frequent preference of *ē* to *ai*) from Standard Jaipurī.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kōtā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwarī alphabet takes in Eastern Rajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahājani script, which is really the vernacular character of Mārwarī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōḍhē* for *gōḍē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

STATE KOTA.

SPECIMEN I.

રેકુઆલામા કુ દો પેવા દાપુમકુ દોલકુ
 નપાપદુકુરિ-દાલા મ્હારી પાતા કોમન
 ગોમકુ પુગદ મન દેખાડોનો કુનઆપણો
 ધન ગારીપાદ દીખ્યો મળાદીન નહો પાપારી
 છ કે દોલકુ કો પેવા નારીમાલમનપાપ-
 કારક દુવ દેખા નંભોગરો અરકુલકુકુ
 લાવકુ-આપકોનારી મન-પાગાડુના
 જો-જાગીલ કારીપીનુદી-અરકુલ
 કાષીપુને નોમળી નાદાર દીગીરો રે
 ગાહા-કુદેન કા અકુઆ લામીગીરો
 રાપાઠાગો-કુનકુહીઆપણા જેનામધુનનવપા
 પેરીમેલો અરકુન ગાહાનોઠાકીનુપેટનરુપો

પન્નારી કેજીરી સુવ વ્યાપી ઉવ છાગ્ગર ડોરી
 ઉન ડાઈન દેનો - જર ઉન રૂ. ૬ પંડી - નો
 પન્નારી કે. માસા પાપ કા કે ના ઉમ્મન ના - રૂ. ૧૦
 રીને દી મા ઇછી કે પાડ વ્યાપા પાદ મી પન્ના
 હ છ અમુમુ વ્યામુલુ અપમાના પાપ ગોડળી
 જાડિંગો અવ ઉમુ ઉરુગો કે હે દા - નામન
 પન્નારી ઉલ્લમુલ અવ આપ કે મુડા આપ
 પાપ કીદ - રી કાગા આપ કે પે વો પાગ જો
 ગળુ છુ - પન્ના અપમે હા આપ કે રે ઉમ્મન ના
 સુનાવ ડો - જા પ ઉ ઉવ આપ કા પાપ ગોડળ
 ગીચુ અવ દુર હીછો કે ઉકા પાનાન ઉહ
 દેવ દી રૂ કી - અવ માગા ઉકા ગલે જા
 ઠાગો અવ નુપી - ઠાગાન ઉ. ને રૂ હી કે
 હે રાના - પન્નારી કે વનમુલ અવ આપ કે મુ

૭૦ આગમન મારો પાપ કરો અર મુઆપ કરો પે
 દો પાગ જાગ નુદુ - નો રેર પાગ ન આપ ગા
 વાણ રાધુ કરો કરો - આગા માની પદ કરી પી વાળ
 વ્યાહન ઉ રી રાપી અવ ઉ કરી હાગમ મુદ કરી
 અર પગામ જુગા રાપી - મુ. ના માગા અવ
 આગ દ કરાગા - કુ કરુ વ્યુ) મારી પેલો મરુગી
 રુ) છો રેર ના રુ) દ - અરંગ મગી રુ) છો રેર
 પા કરુ દ - જ દ પુ કરુ કરા કરા કરા - ઉ કરી
 પડો પેલો માહમ છો અવ જ દ ઉ આતી પગા
 જાગ ગોડ પીનો નો પાજો અવ નામ જુગો
 અર ઉ ન આપ કરા વા કરા કરુ - રે કરુ ગા દ પુઠા
 પુદો ઉ કરુ કરી હોનો દ - ઉ ન ઉ કરુ કરી વ્યુ) કરી
 આ કરી મારી આ કરુ દ ના કરી આ કરી પાપ ન
 ગોદ કરા દ - કરી ઉ પાન આપ કરી પેલો ની પુ

ની-જાગનો પાકો છ - પૂન ઉનવો મહનો અનમ
 લા ઊન જા પો છાકો - જદુ ઉઝો - પાપ ઉહમા
 રમના પાલગો ની ઉન પાપ ઉઝ હી કે દેખો મુમ
 નરા પવના મુ ના કી ને પા કુર ની કુ હુ અરથા કી
 કાખ્યો મન કદી નહા લો રે રના થાન મા કી કેક
 ઉર લો મી ની દી ખ્યો કે મુ મુ મા મા કી લાલ
 ગોલો દે નો - પવન ખ્યો થા કી પેલો જો નગ ના
 ગોલુ હુ - આ પ કો લારો મન પગાડના પો
 ઉઝ નારુ થાન વમો કી કુની - જાશ પાપ પો લો કે
 અવ પેલો ની માર ગોડ બ દી પુરી કો દર અવ
 જો કુમ માર ગોડ બંધો મારો દી જાગા - પૂન
 કુમી કુર પો અવ લા હો પો જીંગ દ - કાલો ખ્યો
 મારો માવી મવ ગી કો છો નો રે દુલ કો દ -
 અવ ગં મગી કો છો નો રે દુપા કો દ -

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP:

RĀJASTHĀNĪ.

HĀRAUTĪ.

STATE KOTA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek āsāmī-kē dō bēṭā chhē. Wā-mē-sū chhōṭ'kyā-nō bāp-sū
A person-to two sons were. Them-in-from the-younger-by the-father-to
 kahī, 'dājī, mihārī pāṭi-kō dhān jō mūī pugai-chhai mā-nai
it-was-said, 'father, my share-of wealth which to-me falls me-to
 dē-khādō.' Sō ū-nē āp'nō dhān wāī bāṭ-diyō. Ghaṇā din nō
give-away.' So him-by his-own wealth to-them was-divided. Many days not
 hōwā pāyā-chhā, kē chhōṭ'kyō bēṭō sārō māl-as'wāb s'hōrar'
to-become got-were, that the-younger son all property having-collected
 dūr-dēsā chalo-giyō, ar uṭhō kuchalaṇ rahar āp-kō sārō
in-a-far-country went-away, and there evil-conduct having-lived his-own all
 dhān bigār-nākhō. Jab gōḍē kāī bī na rhiyō, ar uṭhē
wealth was-casted-away. When nearly anything even not remained, and there
 kāl bī paḍyō; tō ghaṇō nādār hō-giyō. Phēr wāhā ū
a-famine also fell: then very destitute he-became. Again there that
 dēs-kā ek āsāmī gōḍō rhaiwā lāgyō. Ū-nē ūhi āp'nā
country-of a person near to-remain he-began. Him-by him his-own
 khētū-mē sūr charāwā-wēi mēlyō. Ar ū-nē wāhā nōlāī-sū pēt
fields-in swine feeding-for he-was-appointed. And him-by there husks-with belly
 bhar'wō bachāryō kē jāī sūr khāwā-karē-chhā; ar
to-fill it-was-thought that which the-swine eating-continually-were; and
 kōī ū-nē kāī nhai dētō. Jad ū-nē yād paṛī tō
anyone him-to anything not used-to-give. When him-to memory fell then
 bachārī kē, 'm(h)ārā bāp-kā . kētā-'k mhan'tyā-hō it'rī
it-was-considered that, 'my father-of how-many servants-to so-much
 rōṭī milē-chhē kē wā-kū khāwā pāchhē bhī bach rahai-chhai;
bread is-got that them-to eating after even over-and-above remains;
 ar mūī bhūkā marū-chhū. Ab m(h)ārā bāp gōḍē-hī jāūgō,
and I in-hunger am-dying. Now my father near-even I-will-go,
 ar ū-sū kalū-gō kē, "hō dājī, mā-nē Par'mēsūr-kō san'mukh ar
and him-to I-will-say that, "O father, me-by God-of before and

¹ &h represents an aspirated h (ह), and is written with an apostrophe to distinguish it from the ordinary h. This sound is also found in the Gujarātī of Kathiawar, *vide post*, pp. 426 and ff.

āp-kē mūdā āgē pāp karyō-chhai. Ī kārāṇ āp-kō bēṭō bāg'wā
you-of face before sin done-is. For-this reason you-of son to-be-called
 jōg nhai ohhū. Parantu ab mēi āp-kō ēk mhan'tyā jū rākh-lō."'
worthy not I-am. But now me you-of a servant like keep."
 Jab ũ ũṭhar āp-kā bāp gōḍē giyō. Ar dūr-hi chhō
Then he having-arisen his-own father near went. And distant-even he-was
 kē ũkā pitā-nē ũi dēkhar diyā karī, ar bhāgar
that him-of father-by to-him having-seen compassion was-made, and having-run
 ũ-kā galē jā lāgyō, ar chūmō. Lad'kā-nē ũ-sē kahī
him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said
 kē, 'hē dāji, Par'mēsūr-kē san'mukh ar āp-kō mūdā āgē ma-nē
that, 'O father, God-of before and thee-of face before me-by
 ghaṇō pāp karyō, ar mū āp-kō bēṭō bāg'wā jōg nhai chhū.'
great sin was-done, and I you-of son to-be-called worthy not am.'
 Tō phār pitā-nē āp'nā chāk'rā-sū kahī kē, 'ghaṇā bhārī
Then again the-father-by his-own servants-to it-was-said that, 'very heavy
 bad'kī pōsākhi khādar ũi phērāwō; ar ũ-kā hāt-mē mūd'rī
costly robe having-taken-out him clothe; and him-of hand-in a-ring
 ar pagā-mē jūtyā phērāwō. Mhā jīmāgā ar āṇand karāgā;
and feet-on shoes put-on. We will-feast and rejoicing will-make;
 kyū-kē yō m(h)ārō bēṭō mar-giyō-ohhō, phērū jiyō-chhai; ar gam-giyō-
because this my son dead-gone-was, again alive-is; and lost-gone-
 chhō, phērū pāyō-chhai.' Jad wē khusi kar'wā lāgyā.
was, again found-is.' Then they happiness to-make began.

Ū-kō baḍō bēṭō māl-mē chhō. Ar jad ũ āti bagat jāg
Him-of the-elder son field-in was. And when he coming time house
 gōḍē pōchyō, tō bājō ar nāch sunyō. Ar ũ-nē āp-kā
near arrived, then music and dancing was-heard. And him-by his-own
 chāk'rā-mē-sū ēk-kū gōḍē bulār pūchhyō kē, 'yō kāi
servants-in-of one near having-called it-was-asked that, 'this what
 hō-rhyō-chhai?' Ū-nē ũ-sū kiyō kē, 'thā-kō bhāi āyō-chhai,
happening-is?' Him-by him-to it-was-said that, 'thee-of brother come-is,
 jī-kī thā-kā bāp-nē gōth karī-chhai; kyū-kē wā-nē āp-kō bēṭō
wherefore thee-of the-father-by feast made-is; because him-by his-own son
 jīw'tō-jāg'tō pāyō-chhai.' Parantu ũ-nē rōs karyō, ar mēh'lādī nāi
living-waking found-is.' But him-by anger was-made, and inside not
 jāwō ohāyō. Jad ũ-kō bāp ũi ar mānāwā lāgyō.
to-go wished. Then him-of the-father to-him having-come to-entreat began.
 Tō ũ-nē bāp-sū kahī kē, 'dēkhō, mū at'rā bar'sā-sū
Then him-by the-father-to it-was-said that, 'see, I so-many years-from
 thā-kī sēwā kar-rhiyō-chhū; ar thā-kō kiyō mā-nē kadī
thee-of service doing-am; and thee-of that-which-it-said me-by ever

nai tālyō. Phēr bhī thā-nē m(h)āĩ ēk ur^anō bhī nhī
 not was-disobeyed. Again also thee-by to-me one kid even not
 diyō kē mhũ mhārā bhāĩũ-nē gōth tō dētō.
 was-given that I my friends-to feast indeed might-have-given.
 Parantu yō thā-kō bētō jō bhag^atañā gōdē rahar
 But this thee-of son by-whom harlots near having-remained
 āp-kō sārō dhan bagāḍ-nākhō ũ-kū ātā-hĩ thā-nē
 you-of all wealth was-squandered him-of immediately-on-coming thee-by
 rasōĩ karī.' Jīn-pē hāp bōlyō kē, ' arē bēṭā, tū-tō
 dinner was-made.' This-on the-father said that, ' O son, thou-veryly
 m(h)ārē gōdē sadīw rhiyō-chhai, ar jō-kuchh m(h)ārē gōdē chhai
 ' me near always remained, and whatever me near is
 sō thāro-ī jān. Parantu kusī kar^awō ar rājī hōwō
 that thine-even know. But rejoicing to-make and happy to-become
 jōg chhai, kāran yō thārō bhāĩ mar-giyō-chhō, sō phērũ
 proper is, because this thy brother dead-gone-was, he again
 jiyō-chhai; ar gam-giyō-chhō, sō phērũ pāyō-chhai.'
 alive-is; and lost-gone-was, he again found-is.'

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUTĪ.

KOTA STATE.

SPECIMEN II.

एक सहर-में दुरयऊ वरामण छी । वो रोजीना कण भिग-ग्या कर-के आप-का उदर-पुरण करे-छो । एक गाँव-में जावे तो-भी तीन सेर बेकरड़ी आवे । दो गाँव जावे जव-भी वो-ही आवे । ओर जँ वरामण-के एक लड़की कुंवारी छी । जव वरामण-की अखी-ने कही के न्हाराज आपणो भाग तो ईँ सुजव छै ओर ईँ कय्या-का पेका हात काँई-सँ करांगा । जव वरामण बोल्थो अव मूँ काँई करूँ । एक गाँव जाजँ तो-भी तीन सेर बेकरड़ी मिठे ओर दो गाँव जाजँ तो-भी वो-ही मिठे । न्हारा सारा-की काँई बात छे । वरामण-की अखी बोली न्हाराज याँ-मूँ काँई भी उहम न होवे । ओर उपाइ करणो चाहिये । न्हनत करो जव सब कुछ हो । रगर न्हनत कुछ नही हो । भोत भगड़ो मचो । भोत दंगो कय्यो । जव वरामण-के-ताँई गुस्को आयो । वरामण घर-सँ नीकक-कर परदेस-में चाल्यो । बीस कोस-पर जार वचारी के कठी चालाँ । पाछे गेळा-में वरड आई । बाहाँ एक सुन्दर वगीचो ओर वावरी देखी । बाहाँ एक जोगी-राज तपस्या कर-न्हिया का । अर वा-ने समाद चड़ा-रखी-छी । वरामण-ने वचारी के अव कठी चालाँ । अव तो संत-जन मिळ-गिया । थाँ-की सेवा करांगा । भगवान खावाई भी देगो । जव या वचारी वरामण असतान बुद्धार-कर सादू-की सेवा-में बैठ-गियो । जव सेवा करता भोत रोज हो-गिया जव सादु-जी-की पळक जगड़ी । जव वरामण-सँ कही के वरामण तू माँग । न्ह-की सेवा करता तेई घणा टन हो-गिया । जव वरामण-ने कही न्हाराज काँई माँगूँ । न्हारे एक कुंवारी लड़की छै अठारा बीस बरस-की जीँ-का पेका हात नही हुवा । सो न्हारी घरहाकी-के ओर न्हारे लड़ाई हो-गई । जव न्हूँ चक्की आयो । कूँकी न्हारे पास काँई भी सरतन ने छो । जव संत-जन-ने फरमाई के ये चुंथी कागद-की तू ले-जा ओर सहर-में जार बेच-दीजे । जादा लोभ तो करजे मती । अर कय्या-का पेका हात हो-जावे उतना-सा रुपया ले-काडजे । अर जँ चुंथी-में या बात लिखी छी के

होत-की वेण कु-होत-को भाई ।

पीर बैठी नार पराई ॥

जागे सो नर जीवे ।

सोवे सो नर भरे ॥

गम राखे सो आनंद करे ॥

जव यो चुंथी लेर वरामण सहर-में गियो । एक साहुकार-का लड़का-सँ जार कही के ये चुंथी आप ले-खाड़ी ओर मेई दो सो रुपया दे-खाड़ी । सो साहुकार-का कुंवर-ने ज चुंथी-में सीख-की बातों मंडी देखर दो सो रुपया तुरत दे-खाड़ा । ओर चुंथी ले-खाड़ी । ओर वरामण रुपया लेर कय्या-को ब्याव बाँ रुपया-से कर-दीनी ॥

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk sahar-mē dur^abaḷ Barāmaṇ chhō. Wō rōjīnā kaṇ bhig^aśyā
A-certain city-in a-poor Brahman was. He daily grain begging
 kar-kē āp^akā udar-pur^anā karē-chhō. Ēk gāw-mē jāwō tō-bhī
having-done his-own belly-filling used-to-do. One village-in he-may-go still
 tīn sēr bēkar^arī āwē; dō gāw jāwē jab-bhī wō-hī
three seers grain-doles may-come; two villages he-may-go then-even that-much
 āwē. Ōr ū Barāmaṇ-kē ēk laṛ^akī kūwārī chhī. Jab
may-come. And that Brahman-to one daughter unmarried was. Then
 barāmaṇ-kī astrī-nē kahī kē, 'Mhārāj, āp^anō bhāg tō ī
the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this
 mujab chhai, ōr ī kannyā-kā pēlā hāt¹ kūī-sū karāgā?' Jab
sort is, and this daughter-of yellow hands what-with we-shall-do?' Then
 Barāmaṇ bōlyō, 'ab mū kūī karū. Ēk gāw jāū tō-bhī tīn
the-Brahman said, 'now I what can-do. One village if-I-go still three
 sēr bēkar^arī milē, ōr dō gāw jāū tō-bhī wō-hī
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
 milē. Mhārā sārā-kī kūī hāt chhai?' Barāmaṇ-kī astrī
is-obtained. My power-of-(in) any thing is-there?' The-Brahman-of wife
 bōlī, 'Mhārāj, thā-sū kūī-bhī uddam na hōwē. Ōr upāi kar^anō
said, 'Sir, you-by any-even profession not becomes. And remedy to-do
 chāhiyē. Mhanat karō, jab sab-kuohh hō. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes. Without exertion
 kuohh nhī hō.' Bhōt jhag^arō machū; bhōt daṅgō karyō.
anything not becomes.' Much quarrelling took-place; much dispute was-made.
 Jab Barāmaṇ-kē-tāī gussō āyō. Barāmaṇ ghar-sū nīkaḷ-kar
Then the-Brahman-of-to anger came. The-Brahman house-from started-having
 par-dēs-mē chālyō. Bīs kōs-par jār baohāī
another-country-into went. Twenty kōs-distance having-gone it-was-thought
 kē, 'kaṭhī chālā?' Pāchhō gēlā-mē barad āī. Wāhā ēk
that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one
 sundar bagīohī ōr bāw^aīī dēkhī. Wāhā ēk jōgī-rāj tapasyā
beautiful garden and a-well was-seen. There one saint-king austerities

¹ This is a colloquial phrase meaning to marry; from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage.

kar-rhiyā-*chhā*, ar wā-nē samād *chārū-rakhi-*chhī**. Barāman-nē
practising-was, and him-by absorption undergone-being-was. The-Brahman-by
bachārī kē, 'ab *kaṭhī chālā?* Ab tō sant-jan mil-
it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-
giyā. Yā-kī sēwā karāgā. Bhag'wān khābāi bhī 'dēgō. Jab
found. These-of service I-will-do. God food even will-give.' Then
yā bachārī, Barāman as'tān buhār-kar sādū-kī sēwā-mē
this was-thought, the-Brahman the-place swept-having the-saint-of service-in
bēth-giyō. Jab sēwā kar'tā bhōt rōj hō-giyā.
sat-down (i.e. employed-himself). Then service in-doing many days passed.
Jab sādū-jī-kī palak ūg'ri. Jab barāman-sū kahī kē,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,
'Barāman, tū māg. Mhū-kī sēwā kar'tā tēī ghanā dan
'Brahman, thou ask-(for-a-boon). My service in-doing to-thee many days
hō-giyā.' Jab Barāman-nē kahī, 'Mhārāj, *kāī māgū.*
have-passed.' Then the-Brahman-by *it-was-said, 'Sir, what should-I-ask.*
Mhārē ēk kūwārī lar'kī chhai athārā bis baras-kī, jī-kā pēlā
To-me one unmarried daughter is eighteen twenty years-of, whose yellow
hāt nhī huwā; sō mhārī ghar'hūlī-kē or mhārē lar'ī hō-gai.
hands not are-become; and my wife-to and to-me quarrel took-place.
Jab mhū chalyō-āyō; kū-kī mhārē pās kāī-bhī sar'tan nē chhō.'
Then I came-away; because me-of near any-even money not was.'
Jab sant-jan-nē phar'māī kē, 'yē chunthī kāgad-kī tū
Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou
lē-jū, or sahar-mē jūr bēch-dijē. Jādā lōbh-tō kar'jē matī;
take, and a-city-in having-gone sell. Great avarice-veryly make not;
ar kannyā-kā pēlā hāt hō-jāwē ut'nū-sū rupyā lē-kū'jē.' Ar
and the-daughter-of yellow hands may-become that-much money accept.' And
*ū chunthī-mē yā bāt likhī-*chhī* kē,*
that piece-in this thing written-was that,

'Hōt-kī bēn, ku-hōt-kō bhāī.
 '(well)-being-of a-sister, evil-being-of a-brother.

Pir bēti nār parāī.
 Father's-house daughter woman not-one's-own.

Jāgē sō nar jīwē.
 Wakes that man lives.

Sōwē sō nar marē.
 Sleeps that man dies.

Gam rākhē sō ānand karē '
 Passions controls he happiness does.'

Jab yō chunthī lēr Barāman sahar-mē giyō. Ēk sākukār-
 Then this piece having-taken the-Brahman a-city-in went. One merchant-
 kā lar'kā-sū jār kahī kē, 'yē chunthī āp lē-khāṛō, or
 of son-to having-gone it-was-said that, 'this piece you accept, and

mēī dō sō rupyā dē-khārō.' Sō sāhukār-kā kūwar-nē ũ
to-me two hundred rupees give.' Then the-merchant-of son-by that
 chunthī-mē chōkhī sikh-kī bātā maṇḍī dēkhar dō sō
piece-in good teaching-of principles arranged having-seen two hundred
 rupyā turat dē-khārō, ōr chunthī lē-khārī. Ōr Barāmaṇ
rupees immediately were-given, and the-piece was-accepted. And the-Brahman
 rupyā lēr kannyā-kō byāw wā rupyā-sē kar-dinō.
rupees having-taken daughter-of marriage those rupees-by was-performed.

FREE TRANSLATION OF THE FOREGOING.

In a certain city there was a poor Brahman who lived on daily grain doles; but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity.

As he had a daughter to be married his wife said to him 'Mahārāj; such is this fate of ours! How shall we be able to marry this daughter?' On this the Brahman said 'What can I do? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity. I can do nothing more.'

Then the wife of the Brahman said 'Cannot you follow some other calling? You must do something else. Work hard and everything will come all right. Nothing can be done without hard work.'

A long dispute and quarrel took place between them. The Brahman thereupon lost his temper, and he left his home on a journey to a distant country.

After having travelled a distance of some twenty *kōs*, he began to consider to what direction he should turn his steps.

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions.

The Brahman thought, I shall not go any further now that I have found a sage. I will serve him and God is sure to support me.

Having thus made up his mind he dusted the place and sat down to wait upon the holy man.

Many days he passed in the service of the saint. At length the saint opened his eyes and said to the Brahman, 'As thou hast served me for so many days ask a boon.'

Then the Brahman said, 'What boon can I ask? I have a grown up daughter of eighteen or twenty years. There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage.'

On this the saint spoke, 'Take this piece of paper and sell it in a city. Do not covet much, but accept only so much money as may suffice for thy daughter's marriage.'

On the paper was written, 'A sister only loves her brother in prosperity, but a brother loves him even in adversity. A wife away at her father's house is beyond the control of her husband. He is living who is wide-awake, and a man asleep is practically dead. Happy is he who controls his passions'

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs. 200. The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded.

The Brahman returned home with the money and performed the marriage of his daughter.

HĀRAUṬĪ (SIPĀRĪ).

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Mālvi, mixed with the Hārauṭi and Bundēli spoken in its neighbourhood. A little further south of Shahabad lies the Ohabra pargana of Tonk, in which the dialect is also Mālvi, mixed with the Hārauṭi of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hārauṭi itself.

The Shahabad country is mostly mountainous, and the mixed Mālvi there spoken is hence locally known as Dangihaī or Dhandērī.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārauṭi, but is mixed with the neighbouring Bundēli and Dāngī. The Gwalior people call this form of Hārauṭi Shiopurī, while the Kota people call it Sipārī, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipārī or Shiopurī dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hārauṭi. Instances of borrowing from Bundēli are the use of *hō*, as well as *chhō*, for 'was,' or *hū*, as well as *chhū*, for 'I am.' In *bachchān-kū*, to the children, we have an oblique plural and postposition borrowed from Dāngī.

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ (SIPĀRĪ).

STATE GWALIOR.

एक सुआड़ो और एक सुआड़ी एक ठोर रहबो करैहा । एक दिन बाँ-कू ध्यास लागी । जद सुआड़ी-ने सुआड़ा-सूँ कही पाणी पीवा चाला । तू कहाणा भी जाणै-हे । वहाँ एक नाहर-की आँदर है । तू कोई कहाणी जानतो-होवे तो आपण पाणी पिया । हूँ घ्यासी मरूँ-छूँ । या कहर वे पाणी-की ठोर पै गया । वहाँ जार सुआड़ी-ने पूछी तू कोई कहाणी जाणै-हे । ज्यूँ-ही वे पास आया नाहर-ने बाँ-कू देखि-लिया । जद सुआड़ा-ने कहो हूँ तो सारी बातों भूल-गयो । सुआड़ी-ने कही ऐ सुआळ्या यहाँ लभो क्यूँ रह-गियो । पाणी पीर लायक काका-कू सलाम कर । सुआड़ो भट पाणी पीवा-लाग्यो अर जद पाणी पीर धाय-गियो जँ-ने नाहर-कू सलाम करी । पीर सुआड़ी-की आड़ी देखर जँ-ने जँ-सूँ कही कि तू कइ भाँकै-हे । तू भी पाणी पीर आपणा काका-कू सलाम कर । जद सुआड़ी पाणी पी-सुकी जँ-ने नाहर-सूँ कही के म्हाँ-की जाग-ने चाली । वहाँ म्हारे दो बचाँ है । यी सुआड़ो तो कहै-हे ये म्हारा-हे । अर मै कइँ-हूँ ये म्हारा है । जी-सूँ ये चाल-कर बाँ-की दो पोती पाड़-दो । जद नाहर-ने आप-का मन-में बचारी कै हूँ याँ चाराँ-ने खा-जाजंगी । अब वे वहाँ-सूँ उलटा वावड़ा अर घर-ने आया । तो

सुआड़ी-ने आप-का सुआड़ा-सूं कही कि तू भीतर जार दोनूं बखान-कूं वारे ले-आ । नाहर पांती पाड़-देगो । सुआड़ो डर-की मारी वारे नहीं कइयो । मैंने-ही रियो । जद सुआड़ी बोली मैं बखान-कूं लाऊँ-हूँ । या कहर वा-भी जा-बुसी । वारे अकेलो नाहर ही जमो रहवो कखो । पाछे सुआड़ो-ने आप-की नाड़ अंदर-में-सूं वारे काडर नाहर-सूं बोली बाबा म्हाँ-को राजी-नामो हो-गियो । एक बच्ची तो सुआड़ा-ने ले-लीनो और एक म-ने । नाहर उलटो डाँग-में चळो-गयो । ई तरह वे बच-गिया । और नाहर-कूं बातों-में लगार वां-ने पाणी पी-लियो ॥

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

. RĀJASTHĀNĪ.

HĀRAUTĪ (SIPĀRĪ).

STATE GWALIOR.

TRANSLITERATION AND TRANSLATION.

Ek suāryō aur ek suārī ek ṭhōr rah'bo karai-hā.
A jackal and a she-jackal one in-a-place living doing-were.
 Ek din wā-kū pyās lāgī. Jad suārī-nē suāryā-sū
One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to
 kahī, 'pānī pibā chālā. Tū kahānyā bhī jānai-hai?
it-was-said, 'water to-drink let-us-go. Thou stories too knowest?
 Wahā ek nāhar-kī ādar hai. Tū kōi kahānī jān'tō-hōwē
There one tiger-of a-den is. Thou any story if-thou-know
 tō āpan pānī piyā; hū pyāsi marū-ohhū.' Yā kahar
then we water may-drink; I thirsty dying-am.' This having-said
 wē pānī-kī ṭhaur-pai gayā. Wahā jār suārī-nē
they water-of place-near went. There having-gone the-she-jackal-by
 pūohhī, 'tū kōi kahānī jānai-hai?' Jyū-hī wē pās āyā
it-was-asked, 'thou any story knowest?' When-just they near came
 nāhar-nē wā-kū dēkhi-liyā. Jad suāryā-nē kahī, 'hū tō sārī
the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all
 bātē bhūl-gayō.' Suārī-nē kahī, 'ai suālyā, yahā ūbhō kyū rah-giyō?
things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?
 Pānī pīr lāyak kākā-kū salām kar.' Suāryō jhaṭ pānī
Water having-drunk the-worthy uncle-to obeisance do.' The-jackal at-once water
 pibā-lāgyō, ar jad pānī pīr dhāy-giyō ū-nē nāhar-kū
to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to
 salām karī. Phēr suārī-kī āpī dēkhar ū-nē ū-sū
obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to
 kahī ki, 'tū kaī jhūkai-hai? Tū-bhī pānī pīr āp'nā
it-was-said that, 'thou what peeping-art? Thou-too water having-drunk our
 kākā-kū salām kar.' Jad suārī pānī pi-chuki ū-nē nāhar-sū
uncle-to obeisance do.' When the-she-jackal water drank by-her the-tiger-to
 kahī kē, 'mhā-kī jāg-nē chālō; wahā mhārē dō bachohā hai; yō
it-was-said that, 'my to-house come; there my two young-ones are; this
 suāryō tō kahai-hai, "yē mhārē hai," ar maī kahū-hū, "yē
jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they

mhārā hai." Jī-sū thē chāl-kar wā-kī dō pāti pār-dō.' Jad nāhar-nē
mine are. So thou having-come them-of two shares make.' Then the-tiger-by
 āp-kā man-mē bachārī kai, 'hū jā chārā-nē khā-jāūgō.'
his-own mind-in it-was-thought that, 'I these four-to will-eat-up.'

Ab wē wahā-sū ul'ā bāw'ryā ar ghar-nē āyā. Tō
Now they there-from back returned and the-house-to came. Then
 suārī-nē āp-kā suāryā-sū kabī ki, 'tū bhitar jār
the-she-jackal-by her-own jackal-to it-was-said that, 'thou inside having-gone
 dōnū bachohān-kū bārē lē-ā. Nāhar pāti pār-dēgō.' Suāryō
both the-young-ones-to out bring. The-tiger shares will-make.' The-jackal
 dar-ki mārī bārē nahī karyō; mañnē-hī riyō. Jad suārī
fear-of through out not came-out; within he-remained. Then the-she-jackal
 bōlī, 'mañ bachohān-kū lāū-hū.' Yā kahar wā bhī
said, 'I the-young-ones-to bringing-am.' This having-said she also
 jā-ghusī. Bārē akēlō nāhar hī ūbhō rah'bō-karyō.
entered. Outside alone the-tiger only standing remained.

Pāchhai suārī-nē āp-kī nār ādar-mē-sū bārē kādar
Afterwards the-she-jackal her-own neck the-cave-in-from out projecting
 nāhar-sū bōlī, 'bābā, mhā-kō rājīnāmō hō-giyō. Ēk bachchō tō
the-tiger-to said, 'Sir, our reconciliation has-become. One offspring indeed
 suāryā-nē lē-līnō, aur ēk ma-nē.' Nāhar ul'tō dāng-mē
the-jackal-by was-taken, and one by-me.' The-tiger back jungle-in
 chālō-gayō. Ī tarah wē bach-giyā, aur nāhar-kū bātā-mē
went-away. This in-manner they were-saved, and the-tiger-to stories-in
 lagār wā-nē pānī pī-liyō.
having-engaged them-by water was-drunk.

FREE TRANSLATION OF THE FOREGOING.

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water-place, when the jackaless said, 'Jackal, do you know any story or not.' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, 'Uncle, good-morning.' Then turning to the jackaless he said, 'Jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling; there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are

two and there are two cubs. I will devour all four simultaneously.' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, 'Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, 'I myself will bring the cubs.' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, 'Worthy uncle, we are reconciled. He has taken one and given me the other.' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk.

MEWĀTĪ.

Two specimens of Mēwātī are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Both come from Kot Kāsam of Jaipur, and have been provided by the Rev. G. Macalister.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

SPECIMEN I.

-(Rev. G. Macalister, M.A., 1899.)

कहीं आदमी-के दो बेटा ह्यो । उन-में-तैं छोटा-नै अपणा बाप-तैं कही बाबा धन-में-तैं मेरा बट-को आवै सो मूँ-नै बाँट-दे । वैह-नै अपणू धन उन-नै बाँट-दीयो । घणा दिन नाँह हुया जब छोटी बेटो सब धन ले-कर पर-देस-में चळ्यो-गयो । अर उत जा-कर सब धन कुगेलै चळ-कर बिगाड़-दीयो । जब वैह-नै सारो धन बिगाड़-दीयो जब वैह देस-में भीत भाख्यो काळ पड़्यो अर वो कंगाल हो-गयो । वो गयो अर वैह देस-का रहण-वाळा था उन-में-तैं एक-कै रह्यो । वो वैह-नै अपणा खेतों-में सूर चरावण-नै खँदायो । जो बरखा सूर खाय-हा उन-तैं वो अपणू पेट भरण-नै राजी थो । कोई आदमी वैह-नै किमें बी नाँय देतो । जब वैह-नै सुरत आई उन कहीं मेरा बाप-का नौकरों-नै रोटी घणी अर मैं भूको मरूँ-हँ । मैं उठंगो अपणा बाप-के कनै जाऊंगो अर वैह-नै कहूंगो बाबा मैं ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँय । तेरा नौकरों-में मूँ-नै बी राख-ले । वो उळ्यो अर अपणा बाप कनै आयो । वैह-को बाप वैह-नै दूर-ही-तैं आवतो देख्यो । जब वैह-नै दया आई । जब दौड़-कर गळे लगायो अर वैह-नै चूमण चाटण लाग्यो । बेटे वैह-नै कही बाबा मैं ईसुर-को पाप कखो अर तेरो पाप कखो अर तेरो बेटो कहण लायक नाँय । पर बाप नौकरों-तैं कही आख्या-तैं आख्या कपड़ा ल्यावो अर वैह-नै पहरावो । वैह-का हाताँ-में गूँठी पहरावो अर पागाँ-में जोड़ी पहरावो । हम खाँ पोवाँ अर खुसी करों । क्यूँ थो मेरो बेटो मर-गयो थो जो फिर-कै जीयायो है । जातो-रह्यो थो सो पा-गयो । अर वै खुसी करण लाग्यो ॥

वैह-को बडो बेटो खेत-में हो । वो आयो अर घर-के नीड़े आयो जब वो गावणू बजा-वणू और नाचणू सुण्युँ । वैह नौकरों-में-तैं एक बुलायो अर वैह-नै पूछो थो के बात हो-रही है । उन वैह-तैं कह्यो तेरो भाई आयो है अर तेरे बाप-नै जाफत दर्द-है क्यूँ वो वह-नै राजी-खुसी आँण मिळ्यो । वोह छोय हो-गयो । अर भीतर नाँह गयो । जब वैह-को बाप बाहर आयो अर वोह मनायो । उन जुवाव कह-कर अपणा बाप-नै कह्यो देख इतना बरसों-तैं

मैं तेरी सेवा करूँ-हूँ कबै मैं तेरो कहणू नाँह गेयो । तौ-वी तैं मूँ-नै कबै एक चकरी-को बच्चो बी ना दियो अक मैं अपना भायकाँ-की साथ खुसी करतो । पर तैं तेरो यो बेटो आव-तैं-हीं जहैं तेरो घन राँडों-मैं उछा-दियो वैँह-नै जाफत दई । वोह वैँह-नै कही बिटा तू सदा मेरै सामै-है । जो किमैं मेरे कनै है सो तेरो-ही है । राजी होणू अर खुसी करणू आछी बात है । क्यूँ यो तेरो भाई मर-गयो थी सो फिर-कौं जीयायो है । जातो रझो धो सो पा-गयो है ॥

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ DIALECT.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macallister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Kahī ād'mī-kai dō bēṭā hā. Un-māi-taī ohhōṭā-nai
A-certain man-to two sons were. Them-among-from the-younger-by
 ap'nā bāp-taī kahī, 'bābā, dhan-māi-taī mērā baṭ-kō āwai
his-own father-to it-was-said, 'father, wealth-among-from my portion-to comes
 sō mū-nai bāṭ-dē.' Wāiḥ-nai ap'nū dhan un-nai bāṭ-dīyō.
that me-to dividing-give.' Him-by his-own wealth them-to dividing-was-given.
 Ghaṇā din nāḥ huyā jab ohhōṭō bēṭō sab dhan lē-kar
Many days not became then the-younger son all wealth taken-having
 par-dēs-māi chalyō-gayō. Ar ut jā-kar sab dhan
foreign-country-in went-away. And there gone-having all wealth
 kuggailai chaḷ-kar bigār-dīyō. Jab wāiḥ-nai sārō dhan
in-riotous-way gone-having was-squandered. When him-by all wealth
 bigār-dīyō, jab wāiḥ dēs-māi bhaut bhāryō kāl paṛyō ;
was-squandered-away, then that country-in a-very mighty famine fell ;
 ar wō kaṅgāl hō-gayō. Wō gayō ar wāiḥ dēs-kā rahan-wālā
and he a-beggar became. He went and that country-of inhabitants
 thā, un-māi-taī ēk-kai rahyō. Wō wāiḥ-nai ap'nā khētā-māi
were, them-among-from one-in-of remained. By-him him-to his-own fields-in
 sūr charāwan-nai khādāyō. Jō bar'chhā sūr khāy-hā un-taī wō
swine feeding-for it-was-sent. What larks swine eating-were them-from he
 ap'nū pēṭ bharan-nai rāji thō. Kōi ād'mī wāiḥ-nai kimaī bī nāyā
his-own belly filling-for ready was. Any man him-to anything even not
 dētō. Jab wāiḥ-nai surat āi un kahī, 'mērā bāp-kā
used-to-give. Then him-to senses came by-him it-was-said, 'my father-of
 nauk'rā-nai rōṭī ghaṇī, ar māi bhūkō marū-hū. Māi ūṭhūgō
servants-to bread much (-is), and I hungry dying-am. I will-arise
 ap'nā bāp-kai kanai jāūgō, ar wāiḥ-nai kahūgō, "bābā, māi
my-own father-in-of near will-go, and him-to will-say, "father, by-me

Isur-kō pāp karyō, ar tērō pāp karyō; ar tērō bēṭō kahan
God-of sin was-done, and thy sin was-done; and thy son to-be-called
 lāyak nāyā. Tērā nauk'rā-maī mū-nai bī rākḥ-lē." ' Wō
fit I-am-not. Thy servants-among me-to also keep." ' He
 ūṭhyō ar ap'nā bāp-kanai āyō. Wāḥ-kō bāp wāḥ-nai
arose and his-own father-near came. His by-father him-to
 dūr-hī-taī āw'tō dēkhyō. Jab wāḥ-nai dayā āi;
distance-even-from coming he-was-seen. Then him-to compassion came;
 jab daṛ-kar galai lagāyō, ar wāḥ-nai chūman-chaṭaṇ lāgyō.
then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.

Bētai wāḥ-nai kahī, 'bābā, maī Isur-kō pāp karyō ar
By-the-son him-to it-was-said, 'father, by-me God-of sin was-done and
 tērō pāp karyō. Ar tērō bēṭō kahan lāyak nāyā.' Par
thy sin was-done. And thy son to-be-called fit I-am-not.' But
 bāp nauk'rā-taī kahī, 'āchhyā-taī āchhyā kap'rā lyāwō ar
by-the-father servants-to it-was-said, 'good-than good clothes bring and
 wāḥ-nai pah'rāwō; wāḥ-kā hātā-maī gūṭhī pah'rāwō, ar pāgū-maī jōṛī
him-to put-on; his hands-on a-ring put, and feet-on shoes
 pah'rāwō. Ham khē piwā ar khusī karā. Kyū yō mērō bēṭō
put. Let-us eat drink and pleasure make. Because this my son
 mar-gayō-thō, jō phir-kai jiy-āyō-hai; jātō-rah-yō-thō, sō pā-gayō.
dead-gone-was, he again has-become-alive; lost-remained-was, he is-found.'
 Ar wai khusī karan lāgyā.
And they pleasure to-do began.

Wāḥ-kō baḍō bēṭō khēt-maī hō. Wō āyō ar ghar-kai nīrai āyō,
His elder son field-in was. He came and house-to near came,
 jab wō gāw'nū bajāw'nū aur nāch'nū sunyū. Wāḥ nauk'rā-
then by-him singing music and dancing was-heard. By-him servants-
 maī-taī ēk bulāyō ar wāḥ-nai pūchhī, 'yō kē bāt hō-rahī
from-among one was-called and him-to it-was-asked, 'this what thing going-on
 hai?' Un wāḥ-taī kahyō, 'tērō bhāī āyō hai; ar tērai bāp-nai
is?' By-him him-to it-was-said, 'thy brother come is; and thy father-by
 jāphat dai-hai; kyū wō wāḥ-nai rāji-khusī āṇ milyō.'
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.'
 Wōh ohhōy hō-gayō; ar bhitar nāḥ gayō. Jab wāḥ-kō bāp bāhar āyō
He angry became; and in not went. Then his father out came
 ar wōh manāyō. Un jubāb kah-kar ap'nā
and by-him (he)-was-persuaded. By-him reply said-having his-own
 bāp-nai kahyō, 'dēkh, it'nā bar'sā-taī maī tēri sēwā karū-hū;
father-to it-was-said, 'lo, so-many years-from I thy service doing-am;
 kabai maī tērō kah'nū nāḥ gēryō; taubī taī mū-nai kabai ēk
ever by-me thy command not was-broken; still by-thee me-to ever one

bak^{ri}-kō bachchō bī nā diyō, ak maĩ ap^{nā} bhāy^{lā}-kī
she-goat-of a-young-one even not was-given, that I my-own friends-of
 sāth khusī kar^{tō}. Par taĩ tērō yō bēṭō āw^{taĩ}-hī
with merriment might-have-made. But by-thee thy this son on-coming-just
 jhaĩ tērō dhan rāṇḍā^{maĩ} udā-diyō waĩh-nai jāphat dai.
by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'

Wōh waĩh-nai kahī, 'bēṭā, tū sadā mērai sājhai hai, jō-kimaĩ
By-him him-to it-was-said, 'son, thou always me with art, whatever
 mērai kanai hai sō tērō-hī hai. Rājī hōṇū ar khusī kar^{nū}
to-me near is that thine-alone is. Pleased to-become and merriment to-make
 āohī bāt hai; kyū yō tērō bhāi mar^{gayō}-thō, sō phir^{kai} jiy^{āyō}
good thing is; because this thy brother dead-gone-was, he again alive
 hai; jāṭō-rah^{yō}-thō, sō pā^{gayō} hai.
is; lost-remained-was, he found is.'

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर हो अर एक कागको अर एक नाहार अर एक चौपो ये चारुं अंध कूवा-में पड़ा-
था । एक राजा सिकार खेलतो डोके-थो । वैह-ने लाग्याई पिस । वैहीं कूवा-पर आयो ।
कूवा-में देखो तो चार जानवर पड़ा-हैं । फेर कागको बोखो कै तू मूं-ने काढ-ले तो तेरे मांय
भीड़ पड़ेगी जब मैं तेरे काम आजंगो । जब राजा-ने वो काढ-लीयो । जब कागको बोखो अक
सब-ने काढीयो । हीर-ने मत काढीयो । कागका-ने काढ-लीयो जब चौपो बोखो कै मूं-ने वो
काढ-ले । मैं तेरे भीड़ पड़ा-में काम आजंगो । वैह-ने वो काढ-मीयो । वो बोखो हीर-ने मत
काढीयो । नाहार-ने काढ-ले । जब वो वो काढ-लीयो । चौपो वो काढ-लीयो । फेर नाहार
बोखो मूं-ने वो काढ-ले । कै मैं तो तू-ने ना काढूं । तू तो मूं-ने खा-जा । फेर बोखो
नाहार अक मैं तू-ने ना खाऊं । तू मूं-ने काढ-ले । तू-में भीड़ पड़ेगी जब मैं तेरे काम
आजंगो । जब तेरे मांय भीड़ पड़े जब तू मेरे कने आ-जैयो । जब राजा-ने वो काढ-लीयो ।
जब नाहार बोखो अक हीर-ने मत काढीयो । जब हीर वो बोखो कै मूं-ने वो काढ-ले ।
जब राजा-ने दया आ-गई । वो वो काढ-लीयो । हीर बोखो अक भीड़ पड़े जब मेरे कने
आ-जैयो तू । चारुं अपणा अपणा घर-ने चक्या-गया । राजा सिकार खेलर अपणे घर आयो ॥

कोईक दिन राजा-ने हो-गया । जब राजा-में भीड़ पड़ी । तो राजा नाहार कने
गयो । नाहार पा-गयो वैह-ने । जब वैह-ने कड़ूला तागड़ी चांदी-का छोरा सोना-का
सुरकी सोना-की दई । माल भौत-सो दियो । जब वैह-ने पोठ बांध दई नाहार-ने । फेर
राजा बोखो सुज-में तो यो बोभ नाह चकै । नाहार बोखो मेरे ऊपर पोठ धर-ले । तू वो
चढ-ले । थारे गांव पौहचा-यूंगो । फेर पोठ धी धर-लई नाहार ऊपर । अर राजा वो
चढ-लीयो । फेर उन-का गांव-में ल्या उतायो । जब राजा पोठ अपणा घर-ने लीयायो अर
नाहार जंगल-में गयो ॥

फेर दूसरे दिन राजा कागका कने गयो । जब कागको बोखो बैठ-जा । मैं तेरे आटे
किमें ल्याऊं-हूं । राजा बैठ-गयो । कागको गांव-में उड-गयो । एक बैरवानी-ने नय काढ-
कर अर बोरको सोना-को धर राखा-या । वो उन-ने ले-कर उडियायो । फेर राजा-ने
दे-दई । राजा-घर लीयायो ॥

दूसरे दिन राजा हीर-के गयो । हीर-ने बैठा-लीयो । वैह गांव-में रोजीना आदमी-
की बक लीयो-करतो भैंयो घर गेल । जेह दिन वैह-ही-को ओसरो थो हीर-को बक-को ।
राजा-ने रसोई जिमाई अर किवाड़ा भीतर कोठा-में सूद-दीयो अर साकक लगा-दई । फेर

हीर गाँव-में गयो कै जलदी चालो म्हारै एक आदमी आ-गयो-है बक-में द्योगा । जब सब आ-गया । भैयाँ-पर जोत कर-दर्द । कढायँ लीयाया अर वैह राजा-नै बी पकड़ ल्याया । हात पाँव बाँध-कर पटक-दीयो अर भाटा-कै कुरी पैनाँवण लाग-गया ॥

जो वो कागको वैह-को भायको थो वो उड-रछो-थो । वैह-नै देख्यो तो उड-कर नाहार कनै गयो । नाहार-नै बोल्हो कै राजा तो हीर कनै चक्यो-गयो । वैह-नै तो भैयाँ-की बक-में द्रेंगा । त्यारी हो-रई है । जलदी चाल अर चौपा-नै बी ले-चाल । फेर चक-दीया अर चौपा-नै साथ ले-लीयो । तो तीनू मनसूबो करण लाग्या कै कागका तू के करागो । कै मैं भैयाँ-की जोत-का-मॉयँ-तैं बाती ले-कर गाँव-में पूर दूंगो । सगळा आदमी गाँव-में भाग-जायँगा । कोई पान चार डटेंगा । कागको नाहार-नै बोल्हो तू के करागो । कै पान चार रहेंगा उन-नै मैं खा-लूंगो । मैं बी भूको मरूँ-हूँ । फेर नाहार-चौपा-नै बोल्हो तू के करागो । कै मेरै ऊपर तम चढा-दीयो । मैं ले-कर भाग-जाऊँगा । कनै-हीं जा पौहच्या । जब राजा-की नाड़-पर कुरी धरी अर कागको बाती ले-कर गाँव-में पूर दर्द । जब गाँव-में आदमी भाज-गा आग-नै देख-कर । तीन आदमी रछा । जिन-नै नाहार खा-गयो । चौपा-पर चढा-दीयो । चौपो ले-कर भाग्यायो । फेर नाहार अर कागको बी भाग्याया । राजा-नै राजा-कै घर घाल्यो । वै अपणै घर गया ॥

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk hīr hō, ar ēk kāg'ḷō, ar ēk nāhār, ar ēk chaupō,
An Ahīr was, and a crow, and a tiger, and an ass,
yē chyārū andh kūwā-māī paṛyā-thā. Ēk rājā sikār khēl'tō
these the-four a-blind well-in fallen-were. A king hunt playing
dōḷai-thō. Wāīh-nai lāgy-āī pis. Wāī-hī kūwā-par
a-wandering-was. Him-to was-applied thirst. That-very well-on
āyō. Kūwā-māī dēkhyō tō chyār jān'war paṛyā-hāī.
he-came. The-well-in it-was-seen then four animals fallen-are.
Phēr kāg'ḷō bōlyō kai, 'tū mū-nai kāḍh-lē, tō tērai-māyā
Then the-crow said that, 'thou me take-out, then thee-on
bhīr paraigī, jab māī tērai kām āūgō.' Jab rājā-nai
difficulty will-fall, then I to-thee of-use will-come.' Then the-king-by
wō kāḍh-liyō. Jab kāg'ḷō bōlyō ak, 'sab-nai kāḍhīyō.
he was-taken-out. Then the-crow said that, 'all please-take-out.
Hīr-nai mat kāḍhīyō.' Kāg'ḷā-nai kāḍh-liyō, jab chaupō
The-Ahīr not please-take-out.' The-crow-for it-was-taken-out, then the-ass
bōlyō kai, 'mū-nai bī kāḍh-lē. Māī tērai bhīr paṛyā-māī
said that, 'me also take-out. I to-thee difficulty falling-on
kām āūgō.' Wāīh-nai bī kāḍh-liyō. Wō bōlyō, 'hīr-nai
of-use will-come.' Him-for also it-was-taken-out. He said, 'the-Ahīr
mat kāḍhīyō. Nāhār-nai kāḍh-lē.' Jab wō bī kāḍh-liyō.
not please-take-out. The-tiger take-out.' Then he also was-taken-out.
Chaupō bī kāḍh-liyō. Phēr nāhār bōlyō, 'mū-nai bī
The-ass also was-taken-out. Then the-tiger said, 'me also
kāḍh-lē.' Kai, 'māī tō tū-nai nā kāḍhī.
take-out.' (He-answered-) that, 'I indeed thee not will-take-out.
Tū tō mū-nai khā-jā.' Phēr bōlyō nāhār ak, 'māī
Thou indeed me will-eat-up.' Then said the-tiger that, 'I

tū-nai nā khāñ. Tū mñ-nai kādñ-lē. Tū-mañ bhīṛ paraigī,
thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,
jab mañ tērai kām āñgō. Jab tērai-māyā bhīṛ parai,
then I to-thee of-use will-come. When thee-in difficulty falls,
jab tū mērai kanai ā-jaiyō.' Jab rājā-nai wō kāñh-liyō.
then thou to-me near please-come.' Then the-king-by he was-taken-out.
Jab nāhār bōlyō ak, 'hīr-nai mat kāñhliyō.' Jab hīr
Then the-tiger said that, 'the-Ahīr not please-take-out.' Then the-Ahīr
bī bōlyō kai, 'mñ-nai bī kādñ-lē.' Jab rājā-nai dayā ā-gai.
also said that, 'me also take-out.' Then the-king-to pity came.
Wō bī kāñh-liyō. Hīr bōlyō ak, 'bhīṛ parai, jab
He also was-taken-out. The-Ahīr said that, 'difficulty may-fall, then
mērai kanai ā-jaiyō tū.' Chyārñ ap'nā ap'nā ghar-nai
to-me near please-come thou.' The-four their-own their-own house-to
chalyā-gayā. Rājā sikār khēlar ap'nai ghar āyō.
went-away. The-king hunting having-played to-his-own house came.

Kōi-k din rājā-nai hō-gayā. Jab rājā-mañ bhīṛ paṛi.
Some days the-king-to passed. Then the-king-in difficulty fell.
Tō rājā nāhār kanai gayō. Nāhār pā-gayō wāñh-nai.¹ Jab
Then the-king the-tiger near went. The-tiger was-found him-by. Then
wāñh-nai kaṛulā tāg'ri chāñdi-kā, ḍorā sōnā-kā, mur'kī
him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring
sōnā-kī dai. Māl bhaut-sō diyō. Jab wāñh-nai pōṭ
gold-of were-given. Goods much-very were-given. Then him-for a-bundle
bāñh dai nāhār-nai. Phēr rājā bōlyō, 'muj-saī tō
having-tied was-given the-tiger-by. Then the-king said, 'me-by indeed
yō bōjh nāñ chajai.' Nāhār bōlyō, 'mērai ūpar pōṭ dhar-lē.
this load not goes-on.' The-tiger said, 'to-me on the-bundle place.
Tū bī chañh-lē Thārai gāw pañh'chā-dyūñgō.' Phēr
Thou also mount. Thee (to-)the-village I-will-cause-to-arrive.' Then
pōṭ bī dhar-lai nāhār ūpar. Ar' rājā bī chañh-liyō.
the-bundle also was-placed the-tiger on. And the-king also was-mounted.
Phēr un-kā gāw-mañ ly-ā utāryō. Jab rājā
Then him-of village-in having-brought he-was-deposited. Then the-king
pōṭ ap'nā ghar-nai liy-āyō, ar nāhār jañgal-mañ gayō.
the-bundle his-own house-in brought, and the-tiger the-forest-in went.

Phēr dūs'rai din rājā kāñ'lā kanai gayō. Jab kāñ'lō
Again on-another day the-king the-crow near went. Then the-crow
bōlyō, 'bañh-jā; mañ tērai ātai kimañ ly-āñ-hñ.' Rājā
said, 'sit-down; I thee for something bringing-am.' The-king

¹ Note the subject of a neuter verb. in the agent-case.

baith-gāyo. Kāg'lō gāw-māi uḍ-gayō. Ēk bair'bāni-nai nath
sat-down. The-crow the-village-in flew-away. A woman-by nose-ring
 kādh-kar ar bōr'lō sōnā-kō dhar rūkhyā-thā. Wō un-nai
taken-off-having and anklet gold-of having-put placed-were. He them
 lē-kar uḍiy-āyō. Phēr rājā-nai dē-dai. Rājū ghar
taken-having flew-and-came. Again the-king-to it-was-given. The-king home
 liy-āyō.
brought (them).

Dūs'rai din rājā hīr-kai gayō. Hīr-nai baithū-
On-another day the-king the-Ahīr-to went. The-Ahīr-by he-was-caused-
 liyō. Wāih gāw-māi rōjinā ād'mī-ki baḷ liyū-kar'tō bhaīyō
to-sit. That village-in daily a-man-of sacrifice used-to-take the-earth
 ghar gail. Jāih din wāih-hī-kō ōs'rō thō hīr-kō
house according. On-that day that-even-of turn was the-Ahīr-of
 bal-kō. Rājā-nai rasōi jīmāi, ar kīwārā bhitar kōthā-
the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-
 māi mūd-diyō, ar sākaḷ lagā-dai. Phēr hīr gāw-
in it-was-closed, and the-door-chain was-applied. Then the-Ahīr the-village-
 māi gayō kai, 'jal'di chālō, mhārai ēk ād'mī ā-gayō-hai,
in went (saying-)that, 'quickly come, to-me a man come-is,
 baḷ-māi dyāgā.' Jab sab ā-gayā. Bhaīyā-par jōt
sacrifice-in we-will-give.' Then all came. The-earth-on a-sacrificial-lamp
 kar-dai. Kadhāyā liy-āyā, ar wāih rājā-nai bī pakar
was-arranged. Sweetmeats they-brought, and that king also having-seized
 ly-āyā. Hāt pāw bādh-kar paṭak-diyō ar bhātā-
they-brought. Hands feet bound-having he-was-thrown-down, and whetstone-
 kai chhuri paināwan lāg-gayā.
to a-knife to-whet they-became-engaged.

Jō wō kāg'lō wāih-kō bhāy'lō thō, wō uḍ-rabyō-thō. Wāih-
Who that crow him-of friend was, he flying-was. Him-
 nai dēkhyō, tō uḍ-kar nāhār kanai gayō. Nāhār-nai
by it-was-seen, so flown-having the-tiger near he-went. The-tiger-to
 bōlyō kai, 'rājā tō hīr kannai chalyō-gayō. Wāih-nai
he-said that, 'the-king indeed the-Ahīr near went. Him
 tō bhaīyā-ki baḷ-māi dēgā. Tyāri hō-rai-hai. Jal'di
indeed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly
 chāl, ar ohaupā-nai bī lē-chāl.' Phēr ohaḷ-diyā, ar ohaupā-nai
come, and the-ass also take.' Then they-went, and the-ass-to
 sāth lē-liyō. Tō tinū man'sūbō karaṇ lāgyā kai, 'kāg'lā,
with it-was-taken. Then the-three consultation to-make began that, 'O-crow,
 tū kē karāgō?' Kai, 'māi bhaīyā-ki jōt-kā-māyā-tai
thou what wilt-do?' (He-said-)that, 'I the-earth-of lamp-of-in-from

bātī lē-kar gāw-māī pūr dyūgō. Sag'la ād'mī gāw-māī
wick taken-having village-in conflagration will-give. All men village-in
 bhāg-jāyāgā. Kōī pān chyār dataīgū.' Kāg'lo nāhār-nai
will-run-away. Some five four will-remain-behind.' The-crow the-tiger-to
 bōlyō, 'tū kō karāgō?' Kai, 'pān chyār rahaīgā,
said, 'thou what wilt-do?' (He-said-)that, 'five four will-remain,
 un-nai māī khā-lyūgō. Māī bī bhūkō marū-hū.' Phēr nāhār
them I will-eat-up. I also hungry dying-am.' Again the-tiger
 chaupā-nai bōlyō, 'tū kē karāgō?' Kai, 'mērai ūpar
the-ass-to said, 'thou what wilt-do?' (He-said-)that, 'me-on above
 tam chadhā-diyō. Māī lē-kar bhāg-jāyāgō.' Kanai-hī jā
you cause-to-mount. I taken-having will-run-away.' Near-even' having-gone
 paūh'chyā. Jab rājā-kī nār-par chhuri dharī, ar kūg'lo
they-arrived. Then the-king-of throat-on knife was-put, and by-the-crow
 bātī lē-kar gāw-māī pūr daī. Jab gāw-
the-wick taken-having the-village-in conflagration was-given. Then the-
 māī ād'mī bhāj-gā āg-nai dēkh-kar. Tin ād'mī rahyā.
village-in the-men ran-away the-fire seen-having. Three men remained.
 Jin-nai nāhār khā-gayō. Chaupā-par chadhū-diyō. Chaupō
Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass
 lē-kar bhāgy-āyō. Phēr nāhār ar kūg'lo bī bhāgy-āyā.
taken-having ran-away. Again the-tiger and the-crow also ran-away.
 Rājā-nai rājā-kai ghar ghālyō. Wai ap'nai ghar gayā.
The-king-to in-the-king-of house was-put. They in-their-own house went.

FREE TRANSLATION OF THE FOREGOING.

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It chanced that a king was hunting in the neighbourhood, and came to the well to quench his thirst. There he saw the four animals. The crow said to him, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So he took the crow out. Then the crow said to him, 'take all the others out, except the Ahir.' When the donkey saw that the crow had got out, he said, 'if you take me out, I'll be of use to you if ever you fall into trouble.' So the king took him out. Then said the donkey, 'don't take out the Ahir, but take out the tiger.' When the tiger saw that the donkey had been taken out, he said, 'take me also out.' The king said he could not do that, as he was afraid of the tiger eating him up. The tiger replied, 'I won't eat you up. If you take me out, I'll be of use to you if ever you fall into trouble. If ever you fall into trouble, come straight to me.' So the king took him out. Then said the tiger, 'don't take out the Ahir.' Then the Ahir also said, 'take me out too,' and the king, moved by pity, took him out. Then said the Ahir, 'if ever you fall into trouble, come to me.' Then the four went each to his own house, and the king finished his hunting and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahir. The Ahir told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahir to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahir's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahir, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

AHIRWĀṬĪ.

I give two specimens of AHIRWĀṬĪ. One is in the Dēva-nāgarī character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHIRWĀṬĪ.

DISTRICT GURGAON.

एक सकस-की दी बेटा था। उन-मँह-तैँ छोटनो बाप-तैँ बोल्यो अक बाबा-जी माल-की बट जो मँ-नेँ दीण् होय सो दे-दो। जब ऊ-नेँ वो माल-की बट जिस तरह कछो-थो उसी तरह बाँट-दियो। थोड़ा दिन पीछे छोटो बेटो सगळो माल जमा कर-के पर-देसाँ-नेँ चको-गयो अर वठै अपणू धन बद-चकनी-में खो-दियो। जब सब खरच कर-बुक्क्यो और वँह देस-में बड़ो काक पड़-गयो अर वोह कांगाल हो-गयो तो वठै-ही वँहों देस-का भागवान जिमीदार-के जा लग्यो। उन वोह अपणा खेत-में सूर चरावण-नेँ भेजो। अर उन चाही के उन छोळकाँ-तैँ जो सूर खाय-था उन-तैँ अपणो पेट भरै। क्यूँके वँह-नेँ कोई किमैँ नाह दे-थो। जब सुरत संभार-के कही अक म्हारे घरी कितनाँ-ही मिहिनतियाँ-नेँ रोटी सै अर मैँ भूखो मरतो डोळूँ-सूँ। सैँ उठ-के अपणा बाबा-जी कनेँ जाऊँगो अर उन-तेँ कहूँगो कि म-नेँ धणी-को और तुम्हारो अलबत खोट कखो-सैँ अर इब मैँ इसो ना रह्यो कि फिर तेरो बेटो कहाऊँ। अर इब तू मँ-नेँ अपणा मिहिनतियाँ-की तरह-ही राख-ले। जब उठ्या-तैँ अपणा बाप पाहने चळ-दियो। और वो अभी दूर थो अक देखताँ-ही वँह-का बाप-नेँ महर आ-गई और भाज-के अपणे गले लगा-लियो और बोहत प्यार कियो। बेटा-नेँ कही अक बाबा-जी हसीं धणी-को और तेरो अलबत खोट कखो-सैँ। इब मैँ तेरो बेटो कहावण लायक ना रह्यो। वँह-को बाप अपणा मिहिनतियाँ-नेँ बोल्यो अक अच्छा-तैँ अच्छा कपड़ा अँह-नेँ पहराय-दो। अर अँह-का हाथ-में गूँठी और पावाँ-में जोड़ी पहराय-दो। अर हम खँह अर खुसी कराँगा। क्यूँके मेरे लेखे मेरे बेटा-नेँ फिर-के जन्म लियो-सैँ। खूयो पायो-सैँ। जब वो चाव-चोचळा करण लग्यो॥

वँह-को बड़ो बेटो खेत-में थो। जब घर-के नीड़े आयो गाजा-वाजा-नेँ सुण-के अपणा एक मिहिनती-नेँ बोल्यो कि, यो के सैँ। उन कही के तेरो भाई आयो-सैँ और तेरा बाबा-जी-नेँ बड़ी खातर-दारी करो-सैँ न्यूँ-अक वँह-तैँ राजो-खुसी आ-मिळ्यो। वोह कोह हो-कर भीतर नाह गयो। वह-का बाप-नेँ वो बाहर आ-कर-के मनायो। उन अपणा बाप-तैँ कही अक देख मैँ इतना बरस-तैँ तेरी टहल करूँ-सूँ अर कदी तेरो कछो ना गेखो-सैँ मल तैँ कदो मँ-नेँ एक बकरी-को बच्चो ना दियो जँह-तैँ मैँ भी अपणा पिआरा ढब्बियाँ-की खातर करतो। इब जब-तैँ तेरो यो बेटो आयो अर इन तेरो सगळो धन किसबणाँ-नेँ खुवा-बुटा-दियो तम्ही-नेँ वँह-की बोहत खातर करी। उन वह-नेँ कही बेटा तू सदा-तैँ मेरे धीरे सा। किमैँ मेरो तेरो दो नाही सैँ। तू-नेँ बी चाव करणो थो अक तेरा इन भाई-नेँ फिर-के जन्म लियो-सैँ। अक खूयो और फिर मिळ्यो-सैँ-गे॥

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

AHIRWATI.

DISTRICT GURGAON.

TRANSLITERATION AND TRANSLATION.

Ek sakas-kē dō bēṭā thā. Un-māh-tai chhōṭ'nō bāp-taī
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 bōlyō ak, 'bābā-jī, māl-kō bat jō mū-nē diṇū hōy,
said that, 'father, the-property-of share which me-to to-be-given may-be,
sō dē-dō.' Jab ū-nē wō māl-kō bat jis tarah kahyō-thō,
that give.' Then him-by that property-of share which way said-it-was,
 us-i tarah bāt diyō. Thōrā dīn pīchhē chhōtō
in-that-very way having-divided it-was-given. A-few days after the-younger
 bēṭō sag'lō māl jamā-kar-kē par-dēsā-nē chaḷō-gayō; ar
son all property collected-made-having foreign-countries-to went-away; and
 wathai ap'nū dhan bad-chal'nī-mē khō-diyō. Jab sab kharach kar-
there his-own fortune evil-behaviour-in wasted. When all expenditure was-
 chukyō, aur wāh dēs-mē barō kāl par-gayō, ar wōh kaṅgāl
made-completely, and that country-in a-great famine fell, and he indigent
 hō-gayō, tau wathai-hī wāhī dēs-kā bhāg-wān jīmīdār-kē jā
became, then there-even that-very country-of a-rich landlord-to going
 lagyō. Un wōh ap'nā khēt-mē sūr charāwan-nē bhējō.
he-engaged-himself. By-him he his-own fields-in swine feeding-for was-sent.
 Ar un ohāhī kē un chhōl'kā-taī, jō sūr khāy-thā,
And by-him it-was-wished that those husks-by, which swine an-eating-were,
 un-taī ap'nō pēt bharai; kyū-kē wāh-nē kōi kimaī
them-by his-own belly he-may-fill; because him-to anybody anything
 nāh dē-thō. Jab surat sābhār-kē kahī ak, 'mhārē
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
 gharī kit'nā-hī mihin'tiyā-nē rōṭī sai, ar maī bhūkhō mar'tō
on-house how-many-even labourers-to bread is, and I hungry dying
 dōlū-sū. Maī uṭh-kē ap'nā bābā-jī kanai jāṅgō ar un-taī
wandering-am. I arisen-having my-own father near will-go and him-to
 kahūgō ki, 'ma-nē Dhanī-kō aur tumhārō al'bat khōṭ karyō-sai;
I-will-say that, 'me-by God-of and your surely evil-deed done-is;
 ar ib maī isō nā rahyō ki phir tērō bēṭō kabāū. Ar
and now I such not remained that again thy son I-may-be-called. And

ib tū mū-nē ap'nā mihin'tiyā-kī tarah-hī rākḥ-lē''' Jab uṭhyā-tāī
now thou me thy-own labourers-of like-even keep.''' Then arisen-having
 ap'nā bāp pāl-nē chaḥ-diyō. Aur wō abhī dūr thō ak dekh'tā-
his-own father near he-started. And he yet far was that on-seeing-
 hī wāl-kā bāp-nē mahar ā-gai, aur bhāj-kē ap'nē galē lagā-
even him-of father-to pity came, and run-having on-his-own on-neck he-was-
 liyō, aur bōhat pyār kiyō. Bēṭā-nē kahī ak 'bābā-jī,
attached, and much caress was-made. The-son-by it-was-said that 'father,
 hamī Dhanī-kō aur tērō al'bat khōṭ karyō-sai. Ib maī tērō bēṭō kahāwan
I God-of and thy surely evil have-done. Now I thy son to-be-called
 lāyak nā rahyō.' Wāl-kō bāp ap'nā mihin'tiyā-nē bōlyō ak, 'achohā-
worthy not remained.' Him-of father his-own labourers-to spoke that, 'good-
 taī-achchhā kap'rā āh-nē pah'rāy-dō; ar āh-kā hāth-mē gūṭhī, aur
than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and
 pāwā-mē jōṛī pah'rāy-dō; ar ham khāḥ ar khusī karūgā;
feet-on (in) shoes put; and we may-eat and merriment shall-make;
 kyū-kē mērē lēkhē mērō bēṭā-nē phir-kō janm liyō-sai; khūyō, pāyō-sai.
because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.
 Jab wō chāw-chōch'lā karan lagyō.
Then he rejoicing to-make began.

Wāl-kō barō bēṭō khēt-mē thō. Jab ghar-kō nīṛō āyō
Him-of elder son field-in was. When the-house-of near he-came
 gājā-bājā-nē sun-kē ap'nā ōk mihin'ti-nē bōlyō ki,
music-etc.(obj.) heard-having his-own, one labourer-to he-spoke that,
 'yō kē sai?' Un kahī kē, 'tērō bhāī āyō-sai;
'this what is?' By-him it-was-said that, 'thy brother come-is;
 aur tērā bābā-jī-nē barī khātar-dārī karī-sai; nyū-ak wāl-tāī
and thy father-by a-great feast done-is; because-that him-by
 rāji-khusī ā-milyō.' Wōh ohhōh hō-kar bhītar
safe-and-sound having-come-he-was-met.' He angry become-having inside
 nāh gayō. Wāl-kā bāp-nē wō bāhar ā-kar-kō manāyō.
not went. Him-of the-father-by he outside come-having he-was-appeased.
 Un ap'nā bāp-tāī kahī ak, 'dēkh, maī it'nā baras-tāī
By-him his-own father-to it-was-said that, 'see, I so-many years-since
 tērī tahal karū-sū; ar kadī tērō kahyō nā gūryō-sai; mal
thy service doing-am; and ever thy sayings not disobeyed-is; but
 tāī kadī mū-nē ōk bak'rī-kō barchhō nā diyō jāh-tāī maī
thou ever me-to one she-goat-of young-one not was-given which-with I
 bhī ap'nā piārā dhabbiyā-kī khātar kar'tō. Ib jab-tāī
also my-own dear companions-of feasting might-have-done. Now since
 tērō yō bēṭō āyō ar in tērō sag'lō dhan kis'banhī-nē
thy this son came and by-this-one thy all fortune harlots-to

khuwā-luṭā-diyō tamhī-nē wāh-kī bōhat khātar karī.' Un
was-squandered-away thee-even-by him-of great feasting was-done.' *By-him*
 wāh-nē kahī, 'bēṭā, tū sadā-tāī mērē dhōrē sā; kimaī
him-to it-was-said, 'son, thou ever-from me-of near art; whatever
 mērō tērō dō nāhī sai. Tū-nē bī chāw karṇō thō,
mine thine two not is. Thee-to also merry-making to-be-done was,
 ak tērā in bhāī-nē phir-kē janm liyō-sai; ak khūyō, aur
that thy this brother-by again birth taken-is; that lost-was, and
 phir milīyō-sai-gō.
again (he) found-is.

The other specimen of Ahīrwāṭī comes from the Jhajjar *Taḥsīl* in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahīr (or as they are often locally called Hīr) caste. An Ahīr promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahīrwāṭī of this district. The first sentence, *ēk Ahīr dukhālō paṛō thō*, is good Ahīrwāṭī, and the second, *us-kā jamāi bēṛē-nai āyā*, is equally good Bāṅgarū. So throughout the whole specimen Bāṅgarū and Ahīrwāṭī forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō*, for the Ahīrwāṭī *bōlyō*, and sometimes words like the Bāṅgarū *bōlā*. The only local peculiarity is the dropping of the *y* in the past participle (*bōlō* for *bōlyō*) which is general over the whole of the Rohtak district. In one place the oblique form *aīh* is used for the nominative *yō*, this.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT ROHTAK.

ایک اہیر دوکھالو پڑو تھو۔ اوس کا جمای بیرے نے آیا۔ جس دن وہ
 آیا۔ اہیرے ماری ماری اوت ہو رہی تھی۔ ہیر اپنے بھائی سے بولو۔ کہ
 اینہ لال پگڑی والو کون بیٹھو سے۔ وہ بولو۔ تیرو مہمان سے۔ کہ کونسو سے۔
 یو سے جیکلی کے گھر والو۔ وہ ہیر بولا۔ کہ تو جیکلی کے گھر والو سے۔ کہ
 ہان جی تو بیرا میرے آج اوت ہوئی سے۔ تو کچھہ مانگ۔ ہیر کا جمای
 بولو۔ کہ بیرا تو جی کو کڑو سے۔ میں مانگوں گا۔ سونا دیگو۔ وہ بولا کہ ناہے
 طرح دونگو۔ میرے مرتے کے مونہہ تین نکل گئی۔ ہیر کے جمای نے کہا۔
 کہ جی تم دو۔ تو میں نے وہ چوسبگ جیلی لٹک رہی وہ دیدو۔ ہیر بولا۔ کہ
 نو پڑوسہنو۔ کہ یا جیلی تین تین چند کے پوری گیل۔ اور جینہنے اکیس ۲۱
 برس دھرے دھرے ہوگیو۔ میرے کا حکملا کے ہاتھہ کی۔ میرے کالجے
 کی کور۔ جینہہ پر تین تین بیاہ بگڑان سے۔ تین نے کی طرح دیدون۔

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀTĪ.

DISTRICT ROHTAK.

Ek ahīr dukhālō parō thō. Us-kā jamāi bēre-nai āyā.
An Ahīr sick fallen was. Him-of the-son-in-law enquiry-for came.

Jis din woh āyā, ahīr-kai māī-māī ōt hō rahī-thī. Hīr
On-what day he came, the-Ahīr-to gradually recovery occurring-was The-Ahīr
 ap'nē bhāī-sē bōlō ki, 'āīh lāl-pag'ī-wālō kaun baiṭhō sai?' Woh
his-own brother-to said that, 'this red-turban-person who seated is?' He
 bōlō, 'tērō mehmān sai.' Ki, 'kaun-sō sai?' 'Yō sai Jai-kālī-
said, 'thy guest is.' (He-replied-) that, 'Who is?' 'This is Jai-kālī-
 kai ghar-wālō.' Woh hīr bōlā ki, 'tū Jai-kālī-kai ghar-wālō sai?'
to husband.' That Ahīr said that, 'thou Jai-kālī-to husband art?,

Ki, 'hā-jī.' 'Tō, bīrā, mērai āj ōt hūī-sai.
(He-replied-) that, 'yes-Sir.' 'Then, brother, to-me to-day recovery become-is.

Tū kuchh māṅg.' Hīr-kā jamāi bōlō ki, 'bīrā, tū
Thou something ask-for.' The-Ahīr-of son-in-law said that, 'brother, thou
 jī-kō kar'ō sai. Māī māṅgūgā, sō nā dēgō.' Woh bōlā
soul-of narrow art. I will-ask-for, that not wilt-thou-give.' He said
 ki, 'nāh kai-ṭarah dūgō? Mērē mar'tē-kē mūh-tāī nikaḷ-gai.'
that, 'not how I-shall-give? Me dying-of mouth-from (the-word-)issued.'

Hīr-kē jamāi-nai kahā ki, 'jī tam dō, tō māī-nai woh
The-Ahīr-of son-in-law-by it-was-said that, 'if you give, then me-to that
 chausang jēlī laṭak-rahī woh dē-dō.' Hīr bōlā ki, 'tū
four-pronged corn-rake hanging-was that give-away.' The-Ahīr said that 'thou
 baṛo sohanṇō; ki yā jēlī tīn tīn chand-kai pōrī gail, aur
very beautiful; that this corn-rake three three ring-to piece with, and
 jāīh-nai ikīs baras dbarē-dharē hō-gayō, mērē lākā Hukam'lā-kē hāth-kī.
which twenty-one years keeping became, my uncle Hukamlō-of hand-of.
 Mērē kāl'jē-kī kōr. Jāīh-par tīn tīn biyāh big'ṛā-sai. Tāī-nai
My liver-of piece. Which-on three three weddings spoiled-are. Thee-to
 kai-ṭarah dē-dū?'
how I-give-away?'

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahīr, who had fallen sick. His son-in-law came to visit him. It happened that that day he was a little better. He asked his brother who the young

fellow with the red turban was. 'A guest,' said he. 'Who is he?' 'Its Jai-kālī's husband.' Said the Ahir, 'are you Jai-kālī's husband?' 'Yes, sir.' 'Then, brother, to-day I feel better. Ask me for a present.' 'Sir,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it.' 'Why should I not give it? What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.' 'That,' said the Ahir, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Hukamlō used to work with. It's a regular bit of my liver. I have broken off three marriages for each (joint) rather than part with it. How on earth *can* I give it you?'

MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāṅgrī, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rāṅgrī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-मे-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी म्ह-के म्हारो धन-को हिस्सा दै-लाख । ओर ओ-ने उन-मे अपना माल-ताल-को बाँटो कर-दियो । फिर थोड़ा-ई दिन-में ऊ छोटी छोरी सब अपनी माल-मत्ता एकट्ठी करी-ने कोई एक दूर देस-में चक्को-गयो । ओर वाँ चेन-में रै-ने ओ-ने सब अपनी धन उडै-दियो । सब खरच हुआ-पर उना देस-में भीत बड़ी काळ पड़ो ओर ओ-के खावा पीवा-की भीत अबचन पड़वा लागी । जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सूडला चरावा-के अपना खेत-में मेज्जा करे । ओर सूडला जो कोई फीतरा खाता-था ओ-के उपर-ऊ ऊ खुसी-से रतो । पन ऊ-वी ओ-के कोई-ने दियो नी । जदे ऊ सूद-में आयो तो केन लख्यो म्हारा बाप-के घरे तो सुकता-ऊ मेनत मजूरी करवा-वाका-के बी पेट भरी-ने बचे इतरी खावा-के मिके । ओर हूँ याँ भूक-से मरूँ । अब याँ-से हूँ उठी-ने बाप-के वाँ जै-ने कूँगा के दाय-जी हूँ तमारो ओर भगवान-को गुनागार हूँ ओर ए-के उपरांत हूँ थारो छोरो केवावा-के लायक नी रियो । म्हारी गिनती तू अपना नोकर-में कर । फिर ऊ वाँ-से उठी-ने अपना बाप-के पास आयो । ओ-का बाप-ने ऊ दूर छेटीपे होते-ऊ ओ-के देखी ओर ओ-के दया आई ओर भाग्यो ओर ओ-के गळा-से चोटाई-लियो ओर ओ-के मट्ठी दी । फिर उना छोरा-ने ओ-का बाप-से कियो के दाय-जी हूँ भगवान-को ओर तमारो गुनागार हूँ ओर हूँ तमारो छोरो केवावा-के लायक नी हूँ । पन बाप-ने ओ-का नोकर-होन-से कियो के एक भीत अच्छो अंगो लाव ओर ए-के पेरार ओर ए-का हात-में अँगूठी पेरार ओर पग-में जूतो पेरार । ओर आज जीमी-चूठी-ने बड़ी हरक अपन मनावंगा । क्योंकि म्हारो यो मयो हुआ छोरो आज जीवतो हुआ । यो खोबई-गयो-थो पन फिर मिक्यो । जदे बी बड़ी हरक मनाव लाग्या ॥

अब ओ-को बड़ी छोरी खेत-में थो । ओर जदे ऊ चक्को ओर घर-के पास आयो ओ-के नाचवा-को ओर गावा-को आवाज सुनानो । फिर ओ-ने नोकर-होन-मे-से एक-के बुलै-ने पूछो इन बात-को अरथ केँ हे । फिर ओ-ने कियो के थारो भाई आयो-हे ओर थारा बाप-से ऊ खुसी-मजा-में मिक्यो जे-से ओ-ने सेल दीवी-हे । फिर ओ-के सुस्सो आयो ओर घर-में जावे नी ।

जे-से ओ-को बाप बाहेर ऐ-ने ओ-के समजावा लाग्यो । पन ओ-ने ओ-का बाप-से कियो के देख
 हूँ थारी इतरा बरस-से सेवा करूँ-हूँ ओर थारो म-ने केनो कदी-वी उलाँग्यो नी । ऐसो होत
 बी थ-ने म्ह-के म्हारा मितर बरोबर चेन करवा-के वास्ते कदी बी बकरी-को बच्चो दियो नी ।
 ओर जे-ने थारो माल रामजनी-के साथ उडै-दियो उना छोरा-के वास्ते सेल दीवी । फिर ओ-ने
 ओ-से कियो के वेटा तूँ हमेशा म्हारे-ज पास रे-हे । ओर जो कई म्हारे पास हेऊ सब
 थारो-ज हे । यो थारो भाई मयो थो ओर पावो जीवतो हुओ । खोबाई-गयो-थो ओर
 पोछो पायो । ए-के वास्ते अपन-ने हरक बतानो यो जोग हे ।

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kē dō chhōrā thā. Un-mē-sē chhōtā chhōrā-nē
A-certain man-to two sons were. Them-in-from 'ie-younger son-by
 ō-kā bāp-sē kiyō kē, 'dāy-jī, mha-kē mhārō dhan-kō
him-of father-to it-was-said that, 'father-sir, me-to my wealth-of
 'hisō dai-lākh.' Ōr ō-nē un-mē ap'nā māl-tāl-kō bātō
share give-away.' And him-by them-among his-own property-of division
 kar-diyō. Phir thōdā-i din-mē ū chhōtō chhōrō sab ap'nī
was-made. Then a-few-very days-in that younger son all his-own
 māl-mattā ekaṭṭi karī-nē, kōi-ek dūr dēs-mē chalyō-gayō.
property together made-having, a-certain distant country-in went-away.
 Ōr wā chēn-mē rai-nē ō-nē sab ap'nō dhan
And there pleasure-in remained-having him-by all his-own wealth
 nḍai-diyō. Sab kharach huā-par unā dēs-mē bhōt baḍō kāl
was-squandered. All expenditure been-on that land-in a-very great famine
 paḍyō, ōr ō-kē khāwā-piwā-kī bhōt aḍ'chan paḍ'wā lāgī. Jadē
fell, and him-to eating-drinking-of great difficulty to-fall began. Then
 ū unā dēs-mē kōi-ek ād'mī-kē pās jai-nē riyō. Ū
he that land-in a-certain man-of near gone-having remained. That
 ād'mī ō-kē sūḍ'lā oharāwā-kē ap'nā khēt-mē bhējyā-karē. Ōr
man him swine feeding-for his-own field-in sends-regularly. And
 sūḍ'lā jō-kōi phōt'rā khātā-thā, ō-kē up'ra-j ū khusī-sē
the-swine what-ever chaff eating-were, that-of on-even he pleasure-with
 rētō; pan ū bī ō-kō kōi-nē diyō nī. Jadē
would-have-remained; but that even him-to anyone-by was-given not. When
 ū sūḍ-mē āyō, tō kēnē lagyō, 'mhārā bāp-kē gharē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed
 muk'tā-j mēnat majūrī kar'wā-wālū-kē bī pēt bhārī-nē
many-veryly labour wage doers-to even belly filled-having
 bachē, it'rō khāwā-kō milē, ōr hū yā bhūk-sō
there-remains-over, so-much eating-for is-got, and I here hunger-from

marū. Ab yā-sē hū uṭhī-nē bāp-kē wā jai-nē
die. Now here-from I arisen-having father-of there gone-having
 kūgā kē, "dāy-jī, hū tamārō ōr Bhag^awān-kō gunāgār hū, ōr
will-say that, "father-sir, I you-of and God-of sinner am, and
 ē-kō up^{rāt} hū thārō chhōrō kēwāwā-kē lāyak nī riyō. Mhārī
this-of beyond I thy son being-called-for fit not remained. My
 gin^{ti} tū ap^{nā} nōkar-mē kar." Phir ū wā-sē
counting thou thine-own servant-among make." Then he there-from
 uṭhī-nē ap^{nā} bāp-kē pās āyō. Ō-kā bāp-nē ū dūr
arisen-having his-own father-of near came. Him-of father-by he far
 chhēṭipō hōtē-j ō-kē dēkhyō; ōr ō-kē dayā āi, ōr
at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and
 bhāgyō, ōr ō-kē galā-sē chōṭāi-liyō, ōr ō-kē maṭṭī dī. Phir unā
he-ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that
 chhōrā-nē ō-kā bāp-sē kiyō kē, 'dāy-jī, hū Bhag^awān-kō ōr
son-by him-of father-to it-was-said that, "father-sir, I God-of and
 tamārō gunāgār hū, ōr hū tamārō chhōrō kēwāwā-kē lāyak nī
you-of sinner am, and I your son being-called-for worthy not
 hū.' Pan bāp-nē ō-kā nōkar-hōn-sē kiyō kē, 'ēk bhōt
am.' But the-father-by him-of servants-to it-was-said that, 'a very
 achchhō āngō lāw, ōr ē-kē perāw; ōr ē-kā hāt-mē
good robe bring, and this-one-to put-on; and this-one-of hand-on
 āgūṭhī perāw, ōr pag-mē jūtō porāw, ōr āj jīmī-chūṭhī-nē
ring put-on, and feet-on shoe put-on, and today eaten-feasted-having
 baḍō harak apan manāwāgā. Kyō-kē mhārō yō maryō
great rejoicing we-all will-celebrate. Because-that my this dead
 huō chhōrō āj jiw^{tō} huō; yō khōwāi-gayō-thō, pan phir
been son today living became; this lost-gone-was, but again
 milyō.' Jadē vī baḍō harak manāwā lāgyā.
was-got.' Then they great rejoicing to-celebrate began.

Ab ō-kō baḍō chhōrō khēt-mē thō. Ōr jadē ū chalyō
Now him-of the-elder son the-field-in was. And when he walked
 ōr ghar-kē pās āyō, ō-kē nāoh^awā-kō ōr gāwā-kō āwāj
and house-of near came, him-to dancing-of and singing-of noise
 sunānō. Phir ō-nē nōkar-hōn-mē-sē ēk-kē bulai-nē pūchhyō,
become-audible. Then him-by servants-in-from one called-having it-was-asked,
 'in bāt-kō arath kaī hē?' Phir ō-nē kiyō kē, 'thārō
'this affair-of meaning what is?' Then him-by it-was-said that, 'thy
 bhāi āyō-hē, ōr thārā bāp-sē ū khusī-majā-mē milyō, jē-sō
brother come-is, and thy father-by he good-health-in was-got, which-from
 ō-nō sēl dīwī-hō.' Phir ō-kē ghussō āyō, ōr ghar-mē
him-by a-feast given-is.' Then him-to anger came, and the-house-in

jāwō nī. Jē-sō ō-kō bāp bāhēr nī-nō ō-lē
he-goes not. That-from him-of the-father outside come-having him-to
 sam^ajāwā lāgyō. Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,
to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,
 hū thārī it'rā baras-sō sēwā karū-hū, ōr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word
 kadī bī ulūgyō nī. Esō hōtē bī tha-nē mha-kē mhārā
ever even was-transgressed not. Such on-being even thee-by me-to my
 mintar barōbar chēn kar^awā-kō wāstē kadī hī bak^arī-kō bachchō
friends with pleasure doing-of for ever even a-she-goat-of young-one
 diyō nī. Ōr jū-nē thārō māl rām-janī-kē sāth udai-diyō,
was-given not. And whom-by thy property harlots-of with was-squandered,
 unā chhōrā-kē wāstē sāl diwī.' Phir ō-nē ō-sē kiyō
that son-of for a-feast was-given.' Then him-by him-to it-was-said
 kē, 'bēṭū, tū hamēśā mhārē-j pās rē-hē. Ōr jū-kāī mhārē
that, 'son, thou ever me-of-veryly near remaining-art. And whatever me-of
 pās hē, ū sab thārō-j hē. Yō thārō bhāī maryō-thō, ōr
near is, that all thine-veryly is. This thy brother dead-was, and
 pāohhō jīw^atō huō; khōwāī-gayō-thō, ōr pīohhō pāyō;
afterwards living became; lost-gone-was, and afterwards was-found;
 ō-kē wāstē apan-nō harak batānō yō jūg hē.
this-of for us-all-by rejoicing was-displayed this proper is.'

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI.

(STATE DEWAS, JUNIOR BRANCH.)

SPECIMEN II.

लगन-का परवात्या

पेलो पेर म-ने न्हावत धोवत लाग्यो वो मारु-जी ।
 कैँ दुसरो कैँ दुसरो सीस गुथावताँ मारु-जी ।
 कैँ तिसरो कैँ तिसरो वालू-डा समजावताँ मारु-जी ।
 चौथो पेर रसीद निपावताँ लाग्यो वो मारु-जी ।
 पाँचसो पेर नाय जिमावताँ लाग्यो वो मारु-जी ।
 छटो पेर म-ने सेल विछाताँ लाग्यो वो मारु-जी ।
 सातसो पेर म-ने सार खेलताँ लाग्यो वो मारु-जी ।
 कैँ आठमे कैँ आठमे बोल्यो वेरी कूँकडो मारु-जी ।
 कैँ तो-ने सोक संताप्यो रे कूँकड-ला ।
 कैँ म्हारी कैँ म्हारी रत-मे बोल्यो रे कूँकडला ।
 डाल डाल मिनकी फिर मारु-जी ।
 कैँ पत्ते कैँ पत्ते वेरी कूँकडो मारु-जी ।
 डाल टूटो मिनकी पडो मारु-जी ।
 कैँ कूँकड कैँ कूँकड करे वदावना मारु-जी ।
 कच्ची दूद पिलाजं वो मिनक-डी ।
 कैँ कूँकड कैँ कूँकड मार भगाव वो मिनक-डी ।
 आंगन डोल वजाव वो मारु-जी ।
 आंगन गीद गवाव वो मारु-जी ।
 कैँ कूँकड कैँ कूँकड मार हुआ वदावना मारु-जी ।

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

LAGAN-KĀ PAR'BĀTYĀ.
MARRIAGE-OF MORNING-SONGS.

Pēlō pēr ma-nē nhāwat dhōwat lāgyō, wō mārū-jī.
The-first watch to-me bathing washing passed, O beloved.

Kaī, dus'rō, kaī, dus'rō sis guthāw'tā, mārū-jī.
Ah, the-second, ah, the-second head braiding, beloved.

Kaī, tis'rō, kaī, tis'rō bālū-dā sam'jāw'tā, mārū-jī.
Ah, the-third, ah, the-third the-children in-reconciling, beloved.

Chōthō pēr rasōi nipāw'tā lāgyō, wō mārū-jī.
The-fourth watch food in-dressing passed, O beloved.

Pūch'mō pēr nāy jīmāw'tā lāgyō, wō mārū-jī.
The-fifth watch the-husband in-feeding passed, O beloved.

Chhattō pēr ma-nē sēj buchhātā lāgyō, wō mārū-jī.
The-sixth watch me-to bed in-spreading passed, O beloved.

Sāt'mō pēr ma-nē sār khēl'tā lāgyō, wō mārū-jī.
The-seventh watch me-to chess in-playing passed, O beloved.

Kaī, āth'mē, kaī, āth'mē bōlyō bēri kūk'dō, mārū-jī.
Ah, at-the-eighth, ah, at-the-eighth crowed the-enemy the-cock, beloved.

Kaī, tō-nē sōk sātāpyō, rē kūkad-lā.
Ah, thee-by sorrow was-kindled, O cock.

Kaī, mhārī, kaī, mhārī rat-mē bōlyō, rē kūkad-lā.
Ah, my, ah, my dalliance-in thou-didst-crow, O cock.

Dāl dāl min'ki phirē, mārū-jī.
Branch branch the-she-cat wanders, beloved.

Kaī, pattē, kaī, pattē bēri kūk'dō, mārū-jī.
Ah, on-leaf, ah, on-leaf, the-enemy cock, beloved.

Dāl tūṭī, min'ki paḍī, mārū-jī.
The-branch broke, the-she-cat fell, beloved.

Kaī, kūkad, kaī, kūkad karē badāw'nū, mārū-jī.
Ah, the-cock, ah, the-cock makes joy-celebration, beloved.

Kachohō dūd pilāũ, wō minak-ḍi.
Fresh milk will-I-give-thee-to-drink, O she-cat.

Kaĩ, kũkaḍ, kaĩ, kũkaḍ mār-bhagāw, wō minak-ḍi.
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.

Āgan ḍhōl bajāw, wō mārū-jī.
In-the-courtyard drum play, O beloved.

Āgan gīd gawāw, wō mārū-jī.
In-the-courtyard song cause-to-be-sung, O beloved.

Kaĩ, kũkaḍ, kaĩ, kũkaḍ, mār huā badāw'nā, mārū-jī.
Ah, cock, ah, cock, (thy-)beating became joy-celebration, beloved.

FREE TRANSLATION OF THE FOREGOING.

The first watch¹ was spent in bathing and washing, O Beloved.

Ah! the second, ah! the second was spent in braiding my hair, O Beloved.

Ah! the third, ah! the third, in reconciling little children, O Beloved.

The fourth watch was spent in preparing food, O Beloved.

The fifth² watch was spent in feeding my husband, O Beloved.

I spent the sixth watch in spreading the bed, O Beloved.

The seventh watch was spent by me in playing chess,³ O Beloved.

Ah! at the eighth,⁴ ah! at the eighth, the envious cock crew, O Beloved.

Alas, thou hast enkindled my sorrow, O wretched chanticleer.⁵

Ah! in my, ah! in my love-time didst thou crow, O chanticleer.

A she-cat is going about from branch to branch, O Beloved.

Ah! from leaf to leaf, ah! from leaf to leaf, fieth chanticleer, mine enemy, O Beloved.

The branch broke, the she-cat fell, O Beloved.

Ah! chanticleer, ah! chanticleer sounds a pæan of escape, O Beloved.

I shall make thee drink fresh milk, O she-cat.

Ah! beat, ah! beat chanticleer and make him flee, O she-cat.

(The cock is now put to flight), let the drum sound in the courtyard, O Beloved.

Ah! chanticleer, ah! chanticleer, thy defeat hath resulted in triumph-song.

¹ There are eight *paḥars* or watches, in the twenty-four hours.

² This is the first watch after sunset.

³ In Indian poetry, a husband and wife are often represented as playing chess far into the night.

⁴ This is the last watch before dawn. After cock-crew, a husband cannot stay with his wife.

⁵ The termination *ṛō*, like *ḍō*, signifies contempt.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVĪ (RĀNCHĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई एक आदमी-के दो कायर था । यणा-मि-भूं छोटा लडकाण यणी-का पिता-ने कयो के भाभा-जी न-ने नारा धन-को बांटो दे-काडो । फेर यणीणं यणी-का धन-को बांटो यणी-मे कर-दियो । फेर घोडा-ज दना-मे यणी छोटा लडकाण मव आपणो धन एकट्ठो कर-ने कटेक दूर देस-में चळ्यो-गयो ओर वटे चैन-भूं रे-ने यणीणं मव आपणो धन उडाय दियो । फेर जो ई-के पाम यो ऊ सव खरच कर-दियो फेर यणी देस-में एक बडो भारी काऊ पयो । ओर यणी-के खावा-पीवा-की बडी अडचन पडया लागी । जद ऊ यणी देस-में कोई एक आदमी-के पाम जाय-ने रह्यो । यणी आदमीणं बी-ने सूर चरावा-के वास्ते आपणा खेत-पर भेज्यो । ओर सूर जो कोई छोटारा खाता-था यणी-रे ऊपर-ज ऊ खुसी-भूं रेतो । पण बी-भी बी-ने कणीणं नहिं दिया । जद बी-ने सुब आधी यणीणं कयो के नारा पिता-रे घरे तो नैनत मजरी करवा-वाऊ-के-ई पेट भरी-ने वचे इतरो खावा-ने मिठ्ठे-है । ओर हूं भूगा मर-हूं । अब अठा-भूं उठी-ने हूं पिता-के वटे जाऊं ने कहूंगा के भाभा-सा हूं आप-को ने भगवान-को अपराधी हूं ओर आप-को लडको बाज-वा-के लायक नी रह्यो । न्हारी गिणती आप आप-रा नोकरा-भं करो । ओर ऊ यठा-मि उठी-ने आपणे पिता-के पास आयो । पण बी-का बापे बी-ने दूर-में आयतो दीग-ने बी-ने यणी-की दया आवी ओर दोडतो हुआ जाय-ने ऊ यणी-के गऊ लाग्यो । ओर यणी-रो मूंछ चुम्बो । ओर यणी लडकाण आपणा पिता-ने कही के भाभा-सा हूं भगवान-को ने आप-को अपराधी हूं ओर हूं आप-को लडको केवावा-के लायक नी हूं । तो-भी यणी-का पिताणं आपणा नोकरा-ने कही के आछो पंगरखी लाव ओर ई-ने पहेराव । ई-का हात-में बीठी पहेराव ओर ई-का पग-में पंगरखी पहेराव । आज जीमी चुठी-ने आछी हरम खुसी करंगा । कारण के न्हारे यो मयो-यको लडको जीवतो न्हयो । खोवाई-गयो यो पण पाछो मळ्यो । जदी बी बडी हरख मनावा लागी ॥

अब यणी-को बडो लडको खेत-पर थो । चक्ता-चक्ता ऊ घर-के नजीक आयो तो बी-ने वटे नाचवा गावा-को अवाज सुणाणो । ओर यणीणं एक नोकर-ने मुलाय-ने पुर्यो के आज यो काँई है । जद यणीणं यणा-के कयो के थारो भाई आयो-है । ओर थारा बाप-ने ऊ खुसी-मजा-सूं मळ्यो अणी-के वास्ते या मिजमानी दिवी-है । जद बी-ने रीम आयी ओर घर-में जाये नही । ऊ-सूं यणी-को बाप बाहर आयी-ने बी-ने समजाया लाग्यो । पण यणीणं बी-का बाप-ने कियो के देखो हूं थो-की इतरा वरम-सूं सेवा करू-हूं ओर थो-को केषी के कदी भी लोप्यो नही । असी न्हैता भी धाँह न्ह-ने न्हारा हंतू-सोमत्या-के बरोबर आराम-चैन करवा-के वास्ते कदी बकरी-को बच्चो भी दीधो नही । पण यणीणं थो-को धन रामजण्यो-की गेल-मि है-ने उडाय दियो यणी लडका-के वास्ते लोका-ने जीमाडो-हो । जद यणीणं यणी-ने कयो के बेटा तूं सदा न्हारे पास रहे-है । ओर जो काँई न्हारे पास है ऊ सव थारो है । यो थारो मयो-यको लडको जीवतो मळ्यो । ओर गम गयो-थो ऊ पीछो पायो । अणी-के वास्ते आपा-ने हरख खुसी करणो जोग्य है ॥

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād'mi-kē dō kawar thā. Waṇā-mē-sū chhōṭā laḍ'kāṣ
A-certain one man-to two sons were. Them-in-from the-younger by-son
 waṇi-kā pitā-nē kayō kē, bhōbhā-jī, mha-nē mhārā dhan-kō bāṭō
his father-to it-was-said that, father-sir, me-to my wealth-of portion
 dē-kādō. Phēr waṇiē waṇā-kā dhan-kō bāṭō · waṇā-mē kar-diyō. Phēr
give-out. Then by-him them-of wealth-of portion them-among was-made. Then
 thōḍā-j danā-mē waṇi ohhōṭā laḍ'kāṣ sab āp'nō dhan ēkaṭṭhō
a-few-only days-in that younger by-son the-whole his-own wealth together
 kar-nē kaṭhē-k dūr-dēs-mē chalyō-gayō, aur waṭhē chēn-sū
made-having somewhere distant-country-in it-was-gone, and there ease-with
 rai-nē waṇiē sab āp'nō dhan udāy-diyō. Phēr jō i-kē pās
lived-having by-him all his-own wealth was-squandered. Then what him-of near
 thō ū sab kharach-kar-diyō, phēr waṇi dēs-mē ēk baḍō-bhārī kāḷ
was that all was-spent, then that country-in one very-great famine
 paḍyō, or waṇi-kē khāwā-piwā-kī baḍī aḍ'chan paḍ'wā lāgī. Jād ū
fell, and him-to eating-drinking-of great difficulty to-fall began. Then he
 waṇi dēs-mē kōi ēk ād'mi-kē pās jāy-nē rahyō. Waṇi ād'miē
that country-in a-certain one man-of near gone-having lived. That by-man
 vī-nē sūr charāwā-kē-wāstē āp'nā khēt-par bhējyō. Or sūr jō-kōi
him-to swine feeding-of-for his-own field-on it-was-sent. And swine whatever
 chhōṭ'rā khātī-thā waṇi-rē ūp'ra-j ū khusī-sū rētō. Paṇ
husks eating-were them-of upon-even he gladness-with would-have-lived. But
 vī-bhī vī-nē kaṇiē nahī diyā. Jād vī-nē suddh āvī, waṇiē
those-even him-to by-anyone not were-given. Then him-to senses came, by-him
 · kayō kē, 'mhārā pitā-rē gharē tō mhenat-majūri-kar'wā-wālū-kē-i
was-said that, 'my father's in-the-house while labour-hire-doers-to-even
 pēt bhārī-nē bachē it'rō khāwā-nē milē-hai; or hū bhūkhā
belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger
 marū-hū. Abē aṭhā-sū uṭhī-nē hū pitā-kō waṭhē jāñ nē kahūgā
dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say

kē, "bhābhā-sā, hū āp-kō nē Bhag^awān-kō ap^arādhī hū; ōr
that, "father-sir, I your-Honour-of and God-of guilty am; and
 āp-kō laḍ^akō bāj^awā-kē lāyak nī rahyō. Mhārī gīntī
your-Honour-of son being-called-for worthy not remained. My reckoning
 āp āp-rū nōk^arū-mē karō." ' Or ū wathā-sē
your-Honour your-Honour-of servants-among make." ' And he there-from
 uṭhī-nē āp^anē pitā-kē-pās āyō. Paṇ vi-kā bāpē vi-nē
arisen-having his-own father-of-near came. But his by-father him-to
 dūr-sē āw^atō dikh-nē vi-nē wani-kī dayū āvī, ōr dōḍ^atō-huō
distance-from coming seen-having him-to him-of compassion came, and running
 jāy-nē ū wani-kē galā lāgyō, ōr wani-rō mūh ohūmyō.
gone-having he him-of on-the-neck was-applied, and his face was-lined.
 Or wani laḍ^akāē āp^anā pitā-nē kahī kē, 'bhābhā-sā, hū Bhag^awān-kō
And that by-son his-own father-to it-was-said that, "father-sir, I God-of
 nē āp-kō ap^arādhī hū; ōr hū āp-kō laḍ^akō kēwāwā-kē
and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for
 lāyak nī-hū.' Tō-bhī waṇī-kā pitāē āp^anā nōk^arū-nē kahyō kē,
worthy not-am.' Yet his by-father his-own servants-to it-was-said that,
 'āchhī āṅgar^akhi lāw ōr i-nē paherāw, i-kā hūt-mē bithī paherāw, ōr
'good robe bring and him-to put-on, his hand-in a-ring put-on, and
 i-kā pag-mē pagar^akhi paherāw. Āj jīmī-chuṭhī-nē āohhī harakh-
his feet-in shoes put-on. To-day fed-feasted-having best merriment-
 khusī karāgā; kāraṇ-kō mhārō yō maryō-thakō laḍ^akō, jīw^atō
rejoicing we-will-do; because-that my this dead-was son, alive
 whayō; khōwāi-gayō-thō, paṇ pāchhō malyō.' Jadī wī baḍō harakh
became; lost-gone-was, but again is-got.' Then they great joy
 manāwā lāgā.
to-celebrate began.

Ab waṇī-kō baḍō laḍ^akō khēt-par thō; chaḷ^atā-chaḷ^atā ū ghar-kō
Now him-of elder son the-field-on was; while-coming-walking he the-house-of
 naḷīk āyō, tō vi-nē wathē nāoh^awā-gāwā-kō awāj suṇānō. Or waniē
near came, then him-to there dancing-singing-of sound became-audible. And by-him
 ek nōkar-nē bulāy-nē pūchhyō kē, 'āj yō kñī hē?' Jad
one servant-to called-having it-was-asked that, 'to-day this what is?' Then
 waniē waṇā-kē kayō kē, 'thārō bhāi āyō-hē; ōr thārā bāp-nē ū
by-him him-to it-was-told that, 'thy brother come-is; and thy father-to he
 khusī-majā-sū malyō; anī-kō wāstē yā mij^amānī divī-hē.' Jad vi-nē,
safe-and-sound was-got; this-of for this feast given-is.' Then him-to,
 rīs āvī, ōr ghar-mē jāvō nahī. Ū-sū waṇī-kō bāp bāhar
anger came, and house-in he-goes not. Therefore his father come-having
 āvi-nē vi-nē sam^ajāwā lāgyō. Paṇ waniē vi-kā bāp-nē kiyō kē,
out him-to to-entreat began. But by-him his father-to it-was-said that

'dēkhō, hū hū-ki it'rā baras-sū sēwā karū-hū, or thā-kō kēnō mhaī
 'see, I thy so-many years-from service doing-am, and thy word by-me
 kadī-bhī lōpyō nahī; asī whētā bhī thāē mha-nē mhārā
 ever-even was-transgressed not; so on-being even by-you me-to my
 hētū-sōb'tyā-kē-barōbar ārām-chēn kar'wā-kē wāstē kadī hak'rī-kō
 friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of
 bachchō bhī dīdhō nahī. Paṇ jaṇīē thā-kō dhan rām'janyā-kī gēl-mē
 young-one too was-given not. But by-whom your wealth harlots-of way-in
 rai-nē udāy-diyō, waṇī laḍ'kā-kē wāstē lōkā-nē jīmāḍō-
 lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-
 hō.' Jad waṇīē waṇī-nē kayō kē, 'bēṭā, tū sadā mhārē pās
 art.' Then by-him him-to it-was-told that, 'son, thou always me-of near
 rēvō-hai; or jō-kāī mhārē pās hē, ū sab thārō hē. Yō thārō
 living-art; and whatever me-of near is, that all thine is. This thy
 maryō-thakō bhāī, āj ta-nē jīw'tō maḷyō; or gam-gayō-thō, ū pichhō.
 dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again
 pāyō; anī-kē wāstē āpā-nē harakh-khusī kar'nō jōgy' hai.'
 is-found; this-of for us-to merriment to-do proper is.'

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGHĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

आडावला-का पहाड-में श्री दरबार-के इलाके जूडामेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकाणो है। जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाछो जावा लागो। जद गेला-मे गिरासियों मेर मीणा ओर भीलों-का डर-सूं ठाकर-ने अरज करवा-सूं एक पडियार सरदार-ने ठाकर ई-की लार दीनो। आगे गिरासाये था-ने लूटवा-के वास्ते घेया ॥

चारण राव साधू ब्राम्हण लुगाई ओर एकला दोकला दिवाली-बंद-ने राजपूत गिरासियो लूटे नही। परंत गिरासिया भील मीणा था। ये-भी चारण राव-ने लूटवा-को विचार राखे-है। परंत आप खास राजपूत जे-ने दुसमना-के आगे डर-ने आपणी जात चारण बताय-ने लडाई-सूं वच-ने जीवा-को लोभ करणो था वात निंदित समज-ने जो जाहा-के वास्ते आयो-थो वी सरदार भी था वात आरी करी नही। आखर भगडो हुआ। पडियार सरदार-का हात-सूं बारा आदमी छेत पद्या। एक-रा हात-री तरवार-वार लागवा-सूं पडियार-रो माथो भी धड-सूं अलग हुआ। पर कबंध रण-मे रूप-रयो। ओर सत्रू-पर प्रहार करवा-सूं अबकी बार तरवार भी टूट-पडी। तो कटार खेच-ने कबंध दोड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाख्यो। ओर फेर उठा-सूं पलट-ने जठे आप-को माथो कट पद्यो-थो वठे आय-ने गोडी गाल-ने बैठ-गयो। कटारी-ने अंगरखी-की चालके पल्ले बाहरी वगले पूंछ-ने म्यान-मे कीधी। ओर फेर आप-रा तुरत-रा निकलवा हुआ रक्त प्रवाह-सूं मृत्तिका-रा पिंड कर-ने आप भी माथा-रे पास सरीर छोड्यो। या सब वात ऊ चारण अलग जभो जभो देख-रह्यो-थो। राजपूत मायो गयो परंत चारण-रो माल बच-गयो ॥

यो अठा-सूं चाल-ने आगे सिरौही इलाके खींवन नामक देवडा चाहुवाण सरदार-के ठकाणो जाय-ने जो हुई थी सो सारी वात कही। तो ठाकर हर-बम-जीए था वात सुण-ने उण सरदार-का घणा वाखाण कीदा ॥

था वात कवर नरपाल-देव-जी सुण-ने आप जे-ज वखत पिता-की कचैरी-में आया ओर पूछी। तो चारण फेर सब वात कही। सो सुण-ने कवर-जीए कही के माथो कद्या केडे कबंध सत्रू-ने मार-ने पाछे माथा नखे आय-ने अजावी-की चाल-सूं कटारी माँज-ने म्यान-मे कीधी सो तो ठीक। परंतु कटार अंगरखी-की चाल-के भीतर-के पल्ले माँजी के बाहर-के पल्ले। जो बाहर-के पल्ले पूंछी तो फेर जूं-मे काँई है। या वात कवर-जी-की सुण-ने नादानी जाण-ने सब हसवा लाग्या। एक सर वीर सरदार-की बहादुरी-में कोई तरे-सूं आप पंडे वीरताई-को घमंड राख-ने कुटिलता-सूं न्यूनता बतावणी था वात ठाकर-साव-ने भी आछी नी लागी। तो आप कद्यो की सुणो जी कवर-जी बाहर भीतर-को पल्लो काँई करे। ऊ राजपूत

तो जो करी सो घणी-ज आछी करी । ओर मायले पल्ले कटारी मांजवा-की या बताई तो अब थां कोई रजपूती करो । जद करजो जद जाणोंगा की ठीक है । जूँ-सूँ तो जो बणी सो कर दिखवाई । कवरजीए पिता-का मूँडा-सूँ असा करडा वचन सुण-ने बणी-ज वखत पिता-के खूब रुइसो पण कन्यो की तीस वरस-की उमर हुआ केडे एक महीनो भी आगे नहीं जीवणो । ओर उण पडियार सरदार-की तरह-सूँ भगडो कर-ने माथो कव्या पाछे तरवार चलाय-ने माथा-रे पास आय-कर माथेला पल्ला-सूँ कटार मांज-ने म्यान-में कर-ने पाछे खेत पडणो ॥

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āḍāw¹-lā-kā pahād-mē śrī dar¹bār-kē ilākē Jūdāmēr-pur
Aravali-of hills-in illustrious darbar-of¹ in-the-jurisdiction Judamerpur
 nāmak-nē hajār vīs pachīs-kī pēdās-kō thakānō hri. Jathē ek
name-by thousands twenty twenty-five-of income-of an-estate there-is. There one
 chāran āy-nē hajār dō aḍāi-kī dāt¹iri pāy-nē pūchhō jāwā
bard come-having thousands two two-and-a-half-of gift received-having back to-go
 lūgō. Jad gēlā-mō girāsiyū Mēr, Mīnā or Bhilā-kā dar-sū
began. Then the-way-in free-booters Mērs, Mīnās and Bhils-of fear-from
 Thākar-nē . araj kar¹wā-sū ōk Paḍiyār sar¹dār-nū Thākar i-kī
the-Thākur-to application making-by one Paḍiyār Sardār-to by-the-Thākur him-of
 lār dīnō. Āgē girāsiyō yā-nē lūṭ¹wā-kē nāstē
in-company was-given. Onwards by-freebooters these-to plundering-of for
 ghēryā.
they-were-surrounded.

Chāraṇ-Rāw, sādhu, brāhmaṇ, lūgāi or ēk¹lā dōk¹lā diwālī-band-nē
A-Chāraṇ-Rāo, a-saint, a-Brāhmaṇ, a-coman and alone in-twin aimed-man-to
 Rāj¹pūt girāsiyō lūṭē nahī. Parant girāsiyā Bhil, Mīnā thū. Yē
a-Rāj¹pūt freebooter robs not. But the-freebooters Bhils, Mīnās were. These
 bhī Chāraṇ-rāw-nē lūṭ¹wā-kō vichār rākhē-hē. Parant āp khās
too Chāraṇ-Rāo-to robbing-of consideration entertain. But he himself
 Rāj¹pūt whē-nē dus¹manā-kē āgē dar-nē āp¹nī jāt chāran
Rāj¹pūt being enemies-of in-front feared-having his-own caste bard
 batāy-nē laḍāi-sū bach-nē, jiwā-kō lōbh kar¹nō, yā wāt
shown-having a-fight-from escaped-having, life-of desire to-make, this thing
 nindit samaj-nē jō jāptā-kō wāstē āyō-thō vī sar¹dār bhī
censurable considered-having who escorting-of for come-had by-that sardār too
 yā wāt āri karī nahī. Ākhar jhag¹dō huō. Paḍiyār
this thing acceptance was-made not. At-last a-struggle took-place. Paḍiyār

¹ The illustrious Darbār, or the Darbār of excellence is the Court at Udaipur.

Sar'dār-kā hāt-sū bārā ād'mi khēt padyā. Ēk-rā hāt-rī tar'wār-
Sardār-of hands-from twelve men on-the-field fell. One-of hand-of a-sword-
wār lāg'wā-sū Paḍiyār-rō māthō bhī dhaḍ-sū alag huō,
stroke being-hit-from the-Pariyār-of head also the-trunk-from separate became,
par kabandh raṇ-mē rūp-rajō, ōr satrū-par prahār kar'wā-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-
sū ab-kī-bār tar'wār bhī tūt-paḍī. Tō kaṭār khēoh-nē
by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having
kabandhē dōḍ-nē kuohh dūr jāy āp'na dus'manā-nē
by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to
mār-nākhō. Ōr phēr uthā-sū palat-nē jathē āp-kō māthō
were-cut-down. And then that-place-from returned-having where his-own head
kaṭ padyō-thō, wathō āy-nē gōḍī-gāl-nē bēṭh-gayō. Kaṭārī-nē
cut-off lying-was, there come-having knelt-having he-sat-down. Dagger-to
aṅgar'khī-kī chāl-kē pallē bāh'rī bag'lē pūchh-nē myān-mē
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in
kidhī, ōr phēr āp-rā turat-rā nik'lyā-huā rakt-prawāh-sū mṛittikā-rā
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of
piṇḍ kar-nē āp bhī māthā-rē pās sarīr chhōḍyō. Yā sab
a-ball made-having by-himself too head-of near body was-given-up. This whole
wāt ū chāraṇ alag ūbhō ūbhō dēkh-rahō-thō. Rāj'pūt
thing that bard aloof standing standing witnessing-was. The-Rāj'pūt
māryō-gayō, parant chāraṇ-rō māl bach-gayō.
killed-was, but the-bard-of properly saved-was.

Yō aṭhā-sū chāl-nē āgē Sirōhī ilākē Khīwaj
This(-man) here-from walked-having further Sirōhī district Khīwaj
nāmak Dēw'dā Chāluwāṇ Sar'dār-kē ṭhakāṇē jāy-nē jō
by-name Dēwadā Chāluwāṇ Sardār-of in-the-estate gone-having what
hui-thī sō sārī wāt kahī. Tō Thākar Har'bam-jīō yā
happened-had that all story was-told. Then Thākur by-Harbamji this
wāt suṇ-nē uṇ Sar'dār-kā ghaṇā bākbāṇ kidā.
story heard-having that Sardār-of very-much praises were-made.

Yā wāt kawar Nar-pāl-dēw-jī suṇ-nē āp ū-j wakhat
This story the-Prince Narpāl-Dev-jī heard-having himself-at-that-very time
pitā-kī kachēri-mē āyā, ōr pūchhī, tō chāraṇē phēr sab
father-of court-in came, and it-was-asked, then by-the-bard again whole
wāt kahī. Sō suṇ-nē kawar-jīō kahī kē, 'māthō
account was-said. That heard-having by-the-Prince it-was-said that, 'the-head
katyū kēḍē kabandh satrū-nē mār-nō pāohhē
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards
māthā nakhē āy-nē ajūbī-kī chāl-sū kaṭārī mā'j-nē
the-head near come-having robe-of skirt-by dagger wiped-having

myān-mē kīdhi, sō tō thīk. Parant kaṭār aṅgar'khī-ki
sheath-into was-made, that verily, right. But the-dagger robe-of
 chāl-kē bhitar-kē pallē mā'jī, kē bāhar-kē pallē ? ' Jō
skirt-of inner-of on-border was-wiped-clear, or outer-of on-border ? ' If
 bāhar-kē pallē pūchhi tō phēr ū-mē kā'ī hai ? ' Yā wāt
outer-of on-border it-was-wiped then indeed it-in what is ? ' This remark
 kawar-jī-ki sun-nē nādānī jān-nē sab has'wā lāgyā. Ek sūr
prince-of heard-having folly known-having all to-laugh began. One brave
 bīr sar'dār-ki bahādurī-mē kōī tarē-sū āp pandē bīr'tāi-kō
warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of
 ghamand rākh-nē kuṭil'tā-sū nyūn'tā batāw'ni yā
pride entertained-having crookedness-through deficiency to-be-shown this
 wāt Thākar-sāb-nē bhī āchhi nī lāgi. Tō āp .kahyō
thing the-Thākur-Sahib-to also well not was-felt. Then by-him it-was-said
 kī, ' sunō-jī kawar-jī, bāhar bhitar-kō pallō kā'ī karē ? ū
that, ' listen-O prince, outer inner-of border what makes ? By-that
 Rāj'pūt tō jō kari sō ghanī-j āchhi kari. Ōr mā'y'le
Rāj'pūt as-to what was-done that very-much good was-done. And inner
 pallē katārī mā'j-wā-ki yā batāī tō ab thā kōī raj'pūtī
border dagger wiping-of this was-pointed-out then now you some heroism
 karō. Jad kar'jō, jad jānāgā kī thīk hai. Ū-sū
do. When you-may-do, then I-will-acknowledge that proper is. By-him
 tō jō baṇī sō kar dikhāī.' Kawar-jīē pitā-kā
indeed what was-done that having-done was-shown.' By-the-Prince father-of
 mūḍā-sū asā kar'dā wachan sun-nē wanī-j wakhat pitā-kē
mouth-from such harsh words heard-having the-same time father-of
 rūb'rū isō pan karyō kī, ' tis baras-ki umar huā
in-the-presence such vow was-made that, ' thirty years-of age having-become
 kēḍē ēk mahinō bhī āgē nahī jīw'nō; ōr un Padīyār
after one month even afterwards not to-lie; and that Pariyār
 sar'dār-ki tarah-sū jhag'dō kar-nē māthō katyā pāchhē tar'wār
chieftain-of fashion-by fight done-having head being-lopped-off after sword
 chalāy-nē māthā-rē pās āy-kar māyēlā pallā-sū katār
brandished-having head-of by-the-side come-having inner border-with dagger
 mā'j-nē myān-mē kar-nē pāchhē khēt pad'nō.
cleansed-having sheath-into made-having afterwards to-the-ground to-fall.'

FREE TRANSLATION OF THE FOREGOING.

In the Aravali hills in the territory of Udaipur was a state by name Jūdāmārpur, yielding a revenue of twenty or twenty-five thousand rupees. 'There, a certain bard having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mērs, Mīnās, and Bhils, he requested the Thākūr and got from him a Pariyār Sardār to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhils and Mīnās; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardār who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Pariyār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Pariyār Sardār, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khīnwaj in the district of Sirōhī, belonging to the Devdā Ohāhuwān Sardār, related all that had happened. Then the Thākūr Harlamjī hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēoji came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. 'The Thākūr Sāhib, too, did not like that the exploit of a brave warrior Sardār should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said 'Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished; and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say; we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Pariyār Sardār after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

MĀLVĪ OF KOTA AND GWALIOR.

Mālvī is spoken in the east (the Shahabad *Pargana*) and south-east of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency.

The estimated number of speakers of Mālvī in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows :—

Kota	80,978
Tonk (Chabra)	20,000 ¹
Gwalior Agency	395,000
TOTAL	<u>495,978</u>

This appears under various names. In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Dāng, the language is known as Dāngihāi, Dāngēsā or Dhaṇḍērī, with a reported number of speakers as follows :—

Gwalior	95,000
Kota (Shahabad)	6,000
TOTAL	<u>101,000</u>

Further, inquiry, however, shows that this does not differ from the ordinary Mālvī spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvī of Kota and Gwalior. In Kota the Mālvī is locally known as Kundālī.

The Mālvī spoken in this locality has Bundēlī immediately to its north-east and east, and the Hārautī form of Jaipurī to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundēlī, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Mālvī. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to disaspiration and uncertainty of the vowel scale. Thus we have *būjī*, for *būjhī*, enquired; *sāt* for *sāth*, a companion; *riyō*, remained. Note *khēr*, for *kahar*, having said. As examples of vowels, see *garⁿō*, for *girⁿō*, to fall; *dan*, for *dīn*, a day; *giyō*, for *gayō*, gone; *rōhō-hō*, for *rahō-hō*, you remain.

The cerebral *ṛ* is more common than in Standard Mālvī. Thus, *mārⁿō*, instead of *mārⁿō*, to strike.

In the declension of nouns, we have a locative in *hē* in the word *chhōrihē*, in the daughter. This form also occurs in the neighbouring Hārautī and in the Mālvī of Bhopal, see pp. 204 and 263.

In pronouns, we have *mhaī*, to me. The plural is regularly used for the singular in *mhā*, we, for I; *thā*, you.

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hī*), not *thō*, thus following Bundēlī. The imperfect of the finite verb is built on the central

¹ This is a very rough estimate. No separate figures for the Mālvī speakers of Chabra have been reported.

Rājasthānī system, with a verbal noun in *ē*, and not with the present participle as in regular Mālvī. Thus, *rahē-hō*, not *rah'tō-hō*, was dwelling. The Jaipurī verbs compounded with *āw'ṇō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āi*, she has become attached.

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTĀ.)

एक भक्को मानस गाँव-ने जावे-हो । मारग-में जँ-के-ताँई एक दुसरो आदमी मिक्क्यो । जँ-ने जँ-से की कै थारो काँई नाँव है । तो जँ-ने नेक नाँव बतायो । अर जँ-ने वूजी कै थारो काँई नाँव है । जँ-ने जँ-को वद नाँव बतायो । अर की कै चाल म्हारे सात-ही होयो । थोड़ा साक गया अर जँ वद-ने की कै मैं तस लाग्याई । कूड़ा-पर पानी पीवा चालाँ । तो कूड़ा-पर जार जँ नेक-ने लोटो कूड़ा-मे पानो भरवा-सारू पटक्यो । पछाड़ी-सूँ जँ वद-ने जँ-के धक्को, दे-खाइयो । ऊ कूड़ा-मे गर-पड़्यो ॥

कूड़ा-के बीचै एक रूख पीपली-को हो । सो जँ पीपली-मे उलज-गियो । ओर रात-भर ऊ कूड़ा-मे रियो । ऊ कूड़ा-मे दो जंद रहै-हा । रात-मे वे दोनू बतलाया । एक-ने की कै को भाई-साव थाँ आज-काल काहा रोहो-हो । तो जँ-ने की कै मूँ वादस्या-की छोरी-का डील-मे हूँ । दुसरा-ने की कै मूँ हूँ कूड़ा-का टाणा-के नीचे धन भोत-सोक है । हूँ-की रुखाकी कहूँ-हूँ । या खेर पहला-से पूछी कै थाँ-ने कोई जँ छोरी-का डील-मे-सूँ कुड़ावे तो छूटो कै नहीं । तो जवाव दियो कै यूँ-तो कदी-वी न छूटाँ । परंत कोई हूँ कूड़ा-को जल ले-जार जँ-के छाँटा दे-खाइ तो छूट-जावाँ । दुसरा-ने की कै म्हाँ-को धन वी म्हाँ कोई-ने ने ले-जावा-दाँ । परंत कोई हूँ कूड़ा-को जल खाइर जँ ठाम-पर छड़के तो म्हाँ जँ-सूँ काँई-वी खेँचल न्हे कराँ । धन ऊ-ई ले-जावे । या बात जँ नेक-ने सुण-लीनी ।

दूजे दन बणजारा कूड़ा-पर पाणी भरवा आया । ओर जँ नेक-ने कूड़ा-मे-सूँ बारे खाइयो । दो चार घड़ी-मे साँस लेर जँ-ने पहली एक लोटो जल-को भरर बाँई गियो कै जाहाँ ऊ जंद वादस्या-की छोरी-हूँ लाग-रिया-हो । वादस्या-के यो नीम हो कै जँ-का डील-मे बड़ो जंद है । जो हूँ-ने कुड़ा-देगो जँ-हूँ-ने परणा-दूंगो । तो हूँ-ने जार जँ-को उपाइ यो-ही कखो कै जँ-की आँख-पर जँ कूड़ा-का जल-का छाँटा दिया । जंद जंद छूट-गियो । जँ-के नीरांत हो-गयी । वादस्या-ने वा छोरी जँ-के-ताँई परणा-दी । अस्याँ-हूँ यो टाणा-के नीचे-सूँ जँ धन-पर जल छड़कर वो धन वी खाइ-लियो । ओर लुगाई अर धन लेर आनंद करवा लाग-गियो ॥

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVĪ.

(STATĪ. KOTĀ.)

TRANSLITERATION AND TRANSLATION.

Ek bhaḷō mānus gāw-nē jāwē-hō. Mārag-nē ũ-kē-tūī ēk-dustrō
A gentle man village-to a-going-was. The-road-in him-of-to 'another
 ād'mī milyō. Ū-nē ũ-ē ki kai, 'thārō kṛī nāw hai?' Tō
man was-met. Him-by him-to it-was-said that, 'your what name is?' Then
 ũ-nē 'Nēk' nāw batāyō. Ar ũ-nē būji kai, 'thārō
him-by 'Good' name was-shown. And him-by it-was-enquired that, 'your
 kṛī nāw hē?' Ū-nē ũ-kō 'Bad' nāw batāyō, ar
what name is?' Him-by him-of 'Wicked' name was-shown. and
 ki kai, 'chāl mharē sāt-hi hōyō.' Thōrā
it-was-said that, 'come to-me a-companion-erily thou-becomest.' A-little
 sāk giyā ar ũ Bad-nē ki kai, 'mhañ tas
distance they-went and that Wicked-by it-was-said that, 'to-me thirst
 lāgy-āi Kūrā-par pāni pīwā chālī.' Tō kūrā-par jār
has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone
 ũ Nēk-nē lōtō kūrā-mē pāni bharwā-sārū pat'kyō
that Good-by a-water-vessel the-well-in water drawing-for was-dropped.
 Pachhārī-sū ũ Bad-nē ũ-kē dhakkō dē-khīryō. Ū kūrā-
Behind-from that Wicked-by him-to push was-given-violently. He the-well-
 mē gar-paryō.
in fell-down.

Kūrā-kē līchē ēk rūkh pīp'li-kō hō. Sō ũ pīp'li-mē
The-well-of in-the-middle a tree pipal-of was. So that pipal-in
 ulaj-giyō. ōr rāt-bhar ũ kūrā-mē rīyō. Ū kūrā-mē
he-entangled-went, and night-whole that well-in he-remained. That well-in
 dō jand rahē-hā. Rāt-mē wē dōnū bat'lāyā. Ek-nē ki
two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said
 kai, 'kō, bhāī-sāb, thā āj-kāl kāhū rōhō-hō?' Tō ũ-nē
that, 'well, brother-sir, you now-a-days where living-are?' Then him-by
 ki kai, 'mū Bād'syā-kī chhōrī-kā dīl-mē hū.' Dus'rā-nē
it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by
 ki kai, 'mū, ī kūrā-kū dhūnā-kē nīchē dhan bhōt-sōk hai.
it-was-said that, 'I, this well-of mouth-of below wealth great is.

Ī-ki rukhālī karū-hū.' Yā khēr pah'lā-sē pūohhi kai,
This-of guarding doing-I-am.' This having-said the-first-to it-was-asked that,
 'thā-nē kōi ũ ohhōri-kā dīl-mē-sū ohhurāwē tō
'you-to any-one that daughter-of body-in-from (if-)may-release then
 ohhūtō kai nhī?' Tō jawāb diyō kai, 'yū-to kadī-bī
do-you-leave or not?' Then answer was-given that, 'thus-indeed ever-even
 na ohhūtā. Parant kōi ī kūrā-kō jal lē-jār ũ-kē
not we-leave. But any-one this well-of water having-taken-away this-one-to
 ohhātā dē-khār, tō ohhūt-jāwā.' Dusrā-nē kī kai, 'mhā-kō
drops may-put, then we-leave.' The-second-by it-was-said that, 'us-of
 dhan bī mhā kōi-nē nē lē-jāwā-dā. Parant kōi ī
wealth also we any-one-to not to-take-away-allow. But any-one this
 kūrā-kō jal khārār ũ thām-par ohhar'kē tō mhā
well-of water having-drawn that place-on (if-)may-sprinkle then we
 ũ-sū kāi-bī khēchal nhē karā. Dhan ũ-i lē-jāwē.
him-from any-even obstruction not do. The-wealth he-alone takes-away.'
 Yā hāt ũ Nēk-nē sun-linī.
This word that Good-by was-listened-to.

Dūjē dan haṇ'jārā kūrā-par pāṇī bhar'wā āyā.
On-the-second day travelling-merchants the-well-on water to-draw came.
 Ōr ũ Nēk-nē kūrā-mē-sū bārē khāryō. Dō chyār
And that Good-to the-well-in-from outside it-was-drawn. Two four
 gharī-mē sās lēr ũ-nē pah'li ēk lōtō jal-kō
hours-in breath having-taken him-by first a vessel water-of
 bharar wā-ī giyō kai jāhū ũ jand bād'syā-ki ohhōrihē
having-filled there-indeed went that where that demon the-king-of daughter-in
 lāg-riyā-hō. Bād'syā-kē yō nim hō kai, 'ū-kā dīl-mē barō
dwelling-was. The-king-to this rule was that, 'her-of body-in a-great
 jand hai. Jō ī-nē ohhurā-dēgō ũ-ī-nē par'nā-dūgō.
demon is. Who this-one will-release him-indeed-to in-marriage-I-will-give.'
 Tō ī-nē jār ũ-kō upāi yō-hī karyō kai ũ-ki
Then this-one-by having-gone her-of remedy this-verily was-done that her-of
 ākh-par ũ kūrā-kā jal-kā ohhātā diyā. Jad jand
eye-on that well-of water-of drops were-given. Then the-demon
 ohhūt-giyō. Ū-kē nīrāt hō-gayī. Bād'syā-nē wā ohhōri ũ-kō-tāī
left. Her-to relief' became. The-king-by that daughter him-of-to
 par'nā-dī. Asyā-ī wō dhūnū-kē nīchē-sū ũ dhan-par
i n-marriage-was-given. So-verily he the-mouth-of below-from that wealth-on
 jal ohhar'kar wō dhan bī khār-liyō. Ōr lugāi ar dhan
water having-sprinkled that wealth also was-dug-out. And wife and wealth
 lēr ānand kar'wā lāg-giyō.
having-taken happiness to-do he-began.

FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good.' The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pipal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

MĀLVĪ OF THE BHOPAL AGENCY.

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsinghgarh State. The following points may be noted.

There is the usual disaspiration, as in *ūbō* for *ūbhō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *nījar* for *najar* (*naṣr*), a present; *kāwar* for *kūwar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *b* is preferred to *w*. Thus we have *pūj'bō*, to worship; *kūd'bō*, the act of leaping; *chhō'bō*, the act of releasing.

In the declension of nouns we meet the termination *hē*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārautī (pp. 258 and 204). Examples of it here are *bhēsāhē*, to the buffalo; *khāl'hē*, into the river; *ghōrāhē*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *ā* is erroneously written for *ō* as in *khusī-kā* (for *kō*) *amal-panī hōyā* (for *hōyō*), opium-water of happiness took place (i.e. was drunk).

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

तीस सालीस वार होना मर
 हुंवर मरानीसीय जी राजमाड पदम
 मर राजनीसाव डे पास राजमाडसीने
 बीपारीडे हुंवर मरानी सीय जी डी

પહેલી પાટી રે દેલાંગા ગજોન ના
 બીજાનકે તેમ્નો અનાપો જડ પડવા
 પાટી ગાફી ગજોન સવારી વેર બોવ
 પુઝવા પદારી ગદ તેમ્નો આપો
 જેકી ગોઠી બંદી થી ગો ગોડુ
 ઝાટી ગદ રાજાજી સાવને વરણ
 કી દી જાવ તેમ્નો પાછો સો જાતારો
 નાગો કે માલુપાજી કી ડુંગરી.
 કે નીચે ગણો ગદ રાજાજી સાવ ને
 રૂપા નપાલી સીયજી સે રૂફી કે,
 હં જાનેથોકે તમ પીઠં રેફી ગપા
 હો. ગદ રૂપજી ને ઘોડા કી લુગામ
 વેંપકે દોતીના કોલના કી દફી
 ગદ ઘોડે નાગો નો તેમ્ના હે જાતુપો

જદ નેંરી ડો તો વાલ હુ કુલ્લો
 હોપો જોવ કુપ્ત નવાની સીધી
 ડો તપાન ડો હાત છોડ-બોલોપો નેંસા
 ડો છોલ સરી ડો પુત્રા આલગ
 આલગ હોગપા આદો અનાંગા જોવ
 આદો ઉનાંગા હો ગપો જોવ આપ
 લગામ પડુકે ઉવા હોગપા હમ
 બેન બોવ મેં છુડનાહોપા ઉનાંગા
 ગપા જોવ હેલા પાડુ જદ કુપ્ત
 સાવ ને ગુજાપદીજો કે કુપો ઉબોલું
 જદ હમ સવ કુપ્તજી સાવ કે
 પામ ગપા જદ બડા મંગાકે
 ઉન ડો માખાકાળ જોવ લોરી હેડે
 કુડાનમે કોમે જોવ મોજા કે ઉગાપો

ਆਰ ਅਧਾਦਾਨ ਆਰੇ ਫੇ ਮਸਾਲਾ ਧੀ
 ਆਰੇ ਫੇ ਸੀਪਾਰੀ ਧੋਡਾਫੇ ਸਾਰੇ
 ਭਰ ਫੀਧਾ ਭੇ ਧੋਡਾਨ ਹੇਂ ਧੀਰਾਂ ਧੀਰਾਂ
 ਠਾਨ ਮੇਂ ਲੇਖਾਗੇ ਆਪ ਆਰੇ ਰਾਧਨ
 ਜੀ ਸਾਥ ਫੇਰੀ ਸਰਦਾਰ ਡੇਰਾ ਵੇ ਪਦਾਰ
 ਆਰੇ ਰਾਧਨ ਜੀ ਸਾਥ ਨੇ ਆਰੇ ਭੁਧਰ
 ਅਧਾਨੀ ਸੀਧਜੀ ਨੇ ਭਾਂਸੀ ਆਰੇਗੇ
 ਭਾਂਸੀ ਆਰੇਗਾ ਭੇ ਰਾਧਨ ਜੀ ਸਾਥ
 ਮੇਲ ਮੇ ਪਦਾਰ ਆਰੇ ਭੁਧਰ ਜੀ ਰਾਥ
 ਡੇਰਾ ਮੇ ਪੋਡਾਧਾ ਧੁਖਰਾ ਫੀਨ.
 ਧੁਖੀ ਭਾ ਅਮਲ ਪਾਨੀ ਹੋਧਾ
 ਨੀਯਵ ਨੀਘਰਾਧਲ ਹੋਰੀ ਹੀਨਾਮ
 ਬਾਟੀ ਭੁਧਰ ਜੀ ਸਾਥ ਭੀ ਜੇਂਸਾ
 ਮਾਰ ਬਾ ਭੀ ਬਡਾਰੀ ਹੋਰੀ.

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

TRANSLITERATION AND TRANSLATION.

Tis chālis bar's hōyā; jad Kāwar Bhawānī Singh-jī Rāj-garh
Thirty forty years became; when Prince Bhawānī Singh-jī to-Rājgarh
 padāryā. Jad Rāwat-jī-sāb-kē pās-kā ād'min-nē bichārī kē, 'Kāwar
went. Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince
 Bhawānī Singh-jī-kī charēti pāṭi-phē dēkhāgā.' Or yā biobār-kē
Bhawānī Singh-jī-of riding a-race-course-on we-will-see.' And this thought-having
 bhēsō charāyō. Jad paṛwā pāṭi āi; or sawārī
a-he-buffalo was-fed. When the-festival race came; and the-procession
 khēr-bōr pūj'bā padārī. Jad bhēsō āyō, jē-kī gōrī bandī
acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied.
 thī. Jō gōryā kātī jad Rāwat-jī-sāb-nē bar'chhā-kī dī.
were. When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck.
 Ab bhēsō chālyō sō at'rō bhāgyō kē Jāl'pāji-kī dūg'ri-kē nichē
Now the-buffalo went-off and so-much ran that Jāl'pā-jī-of mountain-of under
 gayō. Jad Rāwat-jī-sāb-nē Kāwar Bhawānī Singh-jī-sē kai
he-went. Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said
 kē, 'hū jānē-thō kē, tam pīth-phē-i gayā-hō.' Jad kūwar-jī-nē
that, 'I thinking-was that, you back-on-verily gone-are.' Then the-Prince-by
 ghōrā-kī lagām khēch-kē dō tīn kōr'rā-kī dai. Jad ghōrō
horse-of reins pulled-having two three whips-of were-given. Then the-horse
 bhāgyō tō bhēsāhē jā-liyō. Jad bhēsā-kō tō khāl'hē
ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river
 kūd'bō hōyō, or Kāwar Bhawānī Singh-jī-kō tar'wār-kō hāt chhōr'bō
jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening
 hōyō. Bhēsā-kā dhōl sarikā purā alag alag hō-gayā.
became. The-buffalo-of a-drum like a-drum-skin separate separate became.
 Adō anāg, or adō unāg hō-gayā, or āp lagām pakar-kē
Half this-side, and half that-side became, and himself the-reins having-held
 ūbā hō-gayā. Ham khēr-bōr-mē dhūr'tā-hōyā unāg gayā or
standing became. We acacia-jujube-in making-a-search that-side went and
 hēlā pāryā. Jad Kāwar-sāb-nē juwāp diyō kē, 'hū yō ūbō
a-cry was-raised. Then the-Prince-sāhib-by reply was-given that, 'I this standing

hñi.' Jad ham sab Kāwar-jī-sāb-kē pās gayā. Jad bak'rā māgā-kē
am.' Then we all the-Prince-sāhib-of near went. Then a-goat sent-for-having
 un-kā mātāhā kātyā ōr lōī hē-kē kūṛān-mē jhēlyō ōr
its head was-cut and blood taking-having tubs-in it-was-poured and
 ghōṛā-kē lagāyō. Chār char'wādār ōr dō masāl'ohī ōr dō sipāī
the-horse-to was-applied. Four grooms and two torch-bearers and two sepoy's
 ghōṛā-kē sātē kar-diyā, kē ghōṛāhē dhīrā dhīrā thān-mē
horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in
 lēā-jō. Āp ōr Rāwat-jī-sāb dōī sar'dār dērā-phē
bring(imperative). He and Rāwat-jī-sāhib both the-chiefs the-camp-on
 padāryā. Ōr Rāwat-jī-sāb-nē ōr Kāwar Bhawānī Singh-jī-nē
went. And Rāwat-jī-sāhib-by and the-Prince Bhawānī Singh-jī-by
 kāsō ārogyō. Kāsō ārog-kē Rāwat-jī-sāb mēl-mē padāryā, ōr
dinner was-eaten. Dinner eaten-having Rāwat-jī-sāhib palace-in went, and
 Kāwar-jī-sāb dērā-mē pōṛ-gayā. Dūsrā din khusī-kā amal pānī
the-Prince-sāhib camp-in 'slept. The-next day rejoicings-of opium water
 hōyā; nijar niohh'rāwal hōī. Inām bāṭī Kāwar-jī-
became; presents offerings were-made. Rewards were-distributed and-the-Prince-
 sāb-kī bhēsā mār'bā-kī barāī hōī.
sāhib-of a-buffalo killing-of praise became.

FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawānī Singh (then heir-apparent of the Narsingharh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī¹ thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Parvā Pāṭī*² came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rāwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpāji Hill. The Rāwatjī then said to Prince Bhawānī Singh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawānī Singh gave him a blow with his sword and cut him asunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawānī Singh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beheading it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoy's who accompanied the horse, were directed to walk the horse to the stable slowly,

¹ Rāwat-jī is the title of the Rājās of Narsingharh.

² This festival is held on the day after the Dīwālī, and is celebrated by horse-races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

MĀLVĪ OF BHOPAWAR.

Mālvī is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhili or Nimāri.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāngri version of the famous tale of Śrāvana or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Obandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyana.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *āḍō* for *ādhō*, blind. As usual, also, vowels are interchanged, as in *phar'tō*, for *phir'tō*, wandering; *lakḥ'nō*, for *likḥ'nō*, to write. An initial *s* becomes *h*, as is common in other Rājasthānī dialects. Thus, *harāp*, for *sarāp*, a curse; *huṇ'nō* for *suṇ'nō*, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in *Sar'waṇ-rē*, to Sarwan; *thāṇē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific; thus, *pāw'jō*, give to drink; *mar'jē*, die. The past participle of *kaḥ'nō* or *kēnō*, to say, is *kīdō*. The causal of *pīṇō*, to drink, is *pāw'nō*.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

एक सरवण नाम करी-ने आदमी थो । वणी-रा मा-वाप आंखा-जें आंदा घा । सरवण वणा-ने तोक्यां फरतो-थो । चालतां चालतां आंदा-आंदी-ने रस्ता-मे तरस लागी । जदी सरवण-ने कीदो के घेठा, पाणी पाव । म्ही-ने तरस लागी । जदी ऊ वणा-ने घेठे घेठा-ने पाणी भरवा-ने तकाव उपर गियो । वणी तकाव उपर राजा दशरथ-की चौकी थी । जणी यखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-जें देख्यो । तो जाण्यो के कीदं हरण्यो पाणी पीवे-हे । एसी जाणी-ने राजा-ए वाण मार्यो । जो सरवण-रे छाती-मे लागो । जो सरवण वणी यखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कीदं मनसु हे । एसी जाणी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपणो भाणेज । राजा सोच करवा मंझी । जद सरवण बोल्हो के खेर मारी मोत थाणा हात-से-ज लखी-थी । अबे मारा मा-वाप-ने पाणी पावजो । अतरो केद-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने वेन बेनोद-ने पावा-ने आयो । जदी आंदा आंदी बोल्हा के तूँ कूँण हे । दशरथ बोल्हो के थाणे काँदं काम हे । रें पाणी पीयो । जदी वेन बोली में तो सरवण सिवाय दुसरा-का हात-को पाणी नी पीया । दशरथ बोल्हो के हँ दशरथ हँ । ने मारा हातें अजाण-मे सरवण मरि-गियो । आंदा-आंदी सरवण-को मरण हुणी-ने हा ! हा ! करी-ने राजा दशरथ-ने हराप दीदो के जणी वाणूँ मारो बेटो माखी वणा-ज वाणूँ तूँ मरवे । एसी हराप देद-ने आंदा-आंदी बी मरि-गिया ॥

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVĪ (RĀNGRĪ).

(STATE JHABUA.)

TRANSLITERATION AND TRANSLATION.

Ēk Sar^{waṇ} nām karī-nē ād^{mī} thō. Waṇi-rā mā-bāp ākhā-ū
A Sarwan name made-having man was. Him-of mother-father eyes-by
 ādā thā. Sar^{waṇ} waṇā-nē tōkyā phar^{tō}-thō. 'Chāl^{tā}
blind were. Sarwan them-to by-having-carried wandering-was. In-going
 chāl^{tā} ādā-ādi-nē rastā-mē taras lāgi. Jadī
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then
 Sar^{waṇ}-nē kīdō kē, 'bēṭā, pāṇi pāw. Mhā^{nē} taras
Sarwan-to it-was-said that, 'son, water give-to-drink. Us-to thirst
 lāgi.' Jadī ū waṇā-nē waṭhē bethāi-nē pāṇi bhar^{wā}-nē
is-felt.' Then he them-to there caused-to-sit-having water drawing-for
 talāw upar giyō. Waṇi talāw upar Rājā Daś^{rath}-kī chōkī thī.
a-tank upon went. On-that tank upon King Dasrath-of watching was.
 Jaṇi wakhat Sar^{waṇ} pāṇi bhar^{wā} lāgō. Jadī rājā Daś^{rathē}
At-that time Sarwan water to-draw began. Then by-king Dasrath
 dūrā-ū dēkhyō. Tō jānyō kē, 'kōi haranyō pāṇi
distance-from he-was-seen. Then it-was-thought that, 'some stag water
 pīvē-hē.' Ēsō jāni-nē rājāē bāṇ māryō, jō
drinking-is.' Such thought-having by-the-king an-arrow was-shot, which
 Sar^{waṇ}-rē chhātī-mē lāgō. Jō Sar^{waṇ} waṇi wakhat 'Rām Rām'
Sarwan-to breast-in stuck. When Sarwan at-that time 'Rām Rām'
 ,kar^{wā} lāgō, jadī rājāē jānyō kē, 'yō tō kōi manakh
to-make began, then by-the-king it-was-known that, 'this indeed some man
 hē.' Ēsō jāni-nē Rājā Daś^{rath} Sar^{waṇ} kanē giyō. Tō dēkhō
is.' Such thought-having King Dasrath Sarwan near went. Then he-sees
 tō āp^{nō} bhāṇēj. Rājā sōch kar^{wā} maṇḍyō. Jad Sar^{waṇ} bōlyō
indeed his-own nephew. The-king grief to-make began. Then Sarwan said
 kē, 'khēr, māri mōt thāṇā hāt-sē-j lakhi-thī. Abō mārā
that, 'it-is-well, my death thy hand-from-only written-was. Now my
 mā-bāp-nē pāṇi pāw^{jō}.' 'Atrō kēi-nē Sar^{waṇ} tō
mother-father-to water give-to-drink.' So-much said-having Sarwan indeed
 marī-giyō, nē Rājā Daś^{rath} pāṇi bharī-nē bēn bēnōi-nē
died, and King Dasrath water drawn-having sister sister's-husband-to

pāwā-nē āyō. Jadī ādā-ādi bōlyā kē, 'tū
causing-to-drink-for came. Then the-blind-man-and-woman said that, 'thou
kūṇ hē ?' Daś'rath bōlyō kē, 'thānē kāi kām hē ? Thē pāṇi piyō.'
who art ?' Dasrath said that, 'to-you what business is ? You water drink.'
 Jadī bēn bōlī, 'mē tō Sar'wan siwāy dus'rā-kā hāt-kō pāṇi nī
Then the-sister said, 'we verily Sarwan except other-of hand-of water not
piyā.' Daś'rath bōlyō kē, 'hū Daś'rath hū, nē mārā hāt-ū ajān-mē
drink.' Dasrath said that, 'I Dasrath am, and my hand-from ignorance-in
Sar'wan mari-giyō.' ādā-ādi Sar'wan-kō maraṇ huṇī-nē, 'hā,
Sarwan died.' The-blind-man-and-woman Sarwan-of death heard-having, 'alas,
hā,' karī-nē Rājā Daś'rath-nē harāp dīdō kē, 'jaṇi bāṇ-ū mārō bētō
alas,' made-having King Dasrath-to curse gave that, 'what arrow-by our son
māryō, wanī-j bān-ū tū mar'jē.' Esō harāp dēi-nē
was-struck, that-verily arrow-by thou die.' Such curse given-having
 ādā-ādi bī mari-giyō.
the-blind-man-and-woman also died.

FREE TRANSLATION OF THE FOREGOING.

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son! give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Rājā Dasrath was on a watch at the tank. When Sarwan commenced drawing water, Rājā Dasrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Rām, Rām.' The Rājā then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him, 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Rājā Dasrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou? Dasrath replied, 'What have you to do with (that)? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Dasrath said: 'I am Dasrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Rājā Dasrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him, the blind man and the blind woman also breathed their last.

* Rām was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament'

MĀLVĪ OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalimans speak Hindōstānī. The Bhils speak Bhilī, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhallawar, in both of which Mālvī is spoken on the Malwa border. In Tonk in Rajputana,¹ it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. In the Western Malwa Agency it comprises *Pargana* Pirawa of Tonk in Central India, and *Parganas* Satkheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōṇḍwārī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States:—

Mālvī—							
Western Malwa	.	.	.	.	.	.	1,241,500
Nimbahera of Tonk	.	.	.	.	.	.	4,000
							<hr/>
							1,245,500
Mālvī (Sōṇḍwārī)—							
Western Malwa	.	.	.	.	.	.	115,000
Chaumahla of Jhallawar	.	.	.	.	.	.	86,556
Bhopal	.	.	.	.	.	.	2,000
							<hr/>
							203,556
Bhilī (Western Malwa)	.	.	.	.	.	.	56,000
Hindōstānī (Western Malwa)	.	.	.	.	.	.	190,000
Other languages spoken in Western Malwa	.	.	.	.	.	.	16,868
							<hr/>
TOTAL							1,711,924
							<hr/>

I now proceed to deal with the Standard Mālvī of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rāngrī folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rājasthānī. There is the usual loss of aspiration as in *wayō*, for *wayō*, he became. In Eastern Marwārī there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sōṇḍwārī. It also appears in the Mālvī of Western Malwa, as in *hājē*, for *sājē*, in the evening; *han*ṇō*, for *sun*ṇō*, to hear; *ham*jāḍī-nē*, for *sam*jhāḍī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *ṇ*, as in *sun*ṇō* quoted above. There is the Standard Mālvī preference of *w* over *b*, as in *wāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpā*, meaning 'we, including the person addressed.'

¹ Portions of the Tonk State are in Rajputana, and here also Mālvī is spoken, but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *kijē* for *kahijē*, say. There is an instance of the Mēwārī *h*-future in *watāihē*, I will show. There is the Mārwarī causal with *ḍ* in *ham'jāḍi-nē*, having persuaded, and *rōwāḍ'jē*, cause to cry (an imperative in *jē*).

There is also an instance of the Gujarātī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē*. Thus, *ohhōrā-nē rōwāḍyā* (not *rōwāḍyō*), she caused the cubs to cry.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

एक स्याकणीए आपणा धणी स्याक्या-ने कछो के अवरके म्हारी हुवावड कठे करोगा । तो वणीए कछो के नाहार-री गुफा-माँय । जदी नाहार आवेगा तो आपाँ-ने खाइ-जायगा । तो स्याक्याए कछो के जदी मूँ खूँखारुँ तो तूँ टावखा-टूवरी-ने चूँटक्या भरी-ने रोवाडजे ने हूँ पूछूँ के ई क्यूँ रोवे-हे । तो तूँ कीजे के ई नाहार-रो कालजो माँगे-हे ॥

थोडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-माँही हुवावड कीदी । धणी दन जद हाँजे नाहार आयो ने सनेर-लेवा लाग्यो के म्हारा घर-में कोई न कोई हे । तो जदी स्याक्या-ने हूँ कीदी । या बात हुणता-ज स्याकणीए छोरा-छोरियाँ-ने चूँटक्या भरी-ने रोवाद्या । तो स्याक्यो बोल्हो के अय कनक-सुन्दरी टावखा टूवरी, क्यूँ रोवे-हे । तो स्याकणी बोली के ओ डर-भंजन-राजा छोरा छोरी नाहार-रो कालजो माँगे-हे । या बात हुणता-ज नाहार-रो जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाग्यो के म्हारा घर-में म्हा-ने खावावारो कोई न कोई म्हारा-कँ मोटी जनावर हे । असा विचार-माँही वा रात काटि-दीदी ने दुसरे दन आब्यो तो बी या-की या-ज बात हुणी-ने पाछे भाग्यो । अतरा-क-में एक बाँदरो अणी-ने मिक्खो ओर बाँदराए पूछो के क्यूँ नाहार राजा आज क्यूँ भाग्या भाग्या फिरो-हो । तदी नाहार बोल्हो के म्हारा घर-माँही म्हारो खावावारो कोई न कोई हे । या बात हुणी-ने बाँदरो अणी बात-री चोकसी करवा नाहार-री गुफा कने गयो ने पाछो आब्यो ने केवा लाग्यो के ए म्हारा शाह एक स्याक्यो वठे हे ने वणी-जँ तूँ यूँ काँहि डरे-हे । या बात हुणी-ने नाहार-ने भरोसो नी वयो । तो बाँदराए कछो के आपाँ-री पूँछडी दोई मेरी बाँदि ले-ने चालों ने ह या-ने स्याक्यो वठे बताइहूँ । या बात हुणी-ने दोई पूँछडियाँ मेरी बाँद-ने अबे ये नाहार-री गुफा आडी चाल्या । स्याक्या-ने अणा-ने देख खूँखारो कीदो । ने स्याक्यो छोरा-ने रोवाद्या तो स्याक्याए पूछो के टावखा-टूवरी क्यूँ रोवे-हे । तो स्याकणीए कछो के छोरा-छोरी नाहार-रो कालजो माँगे-हे । स्याक्यो बोल्हो के अणा-ने रोवा मत दो । छानाँ राखो । अबार धीरे धीरे बाँदरो मामो नाहार-ने हमजाडी-ने लावे-हे । या बात हुणता-ही-ज नाहारए जाण्यो के बाँदरा-रे मन-में तो कपट हे ने पाछा फलाँग मारतो मारतो भाग-गयो ने बाँदरो पूँछडी-सूँ बंधो-थो सो भडिकाइ-भडिकाइ-ने मरि-गयो । ने स्याक्यो वठे मजा-में रेवा लाग्यो ॥

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

TRANSLITERATION AND TRANSLATION.

Ek gyābaṇ syāl'nū āp'nā dhaṇī syālyā-nē kaḥyō kē, 'abar'kē
A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time
 mhārī huwāwad kaṭhē karōgā?' Tō waṇiū kaḥyō kē, 'nāhār-rī
my lying-in where will-you-make?' Then by-him it-was-said that, 'a-tiger-of
 guphā-māy.' 'Jadī nāhār āwēgā tō āp'nē khāi-jāygā.' Tō syālyānē
den-in.' 'Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal
 kaḥyō kē, 'jadī mū khūkhārū, tō tū tābaryā-tūb'rī-nē chūṭakya
it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches
 bhārī-nē rōwād'jē, nē hū pūchhū kē, "ī kyū rōvē-hē?" tō tū
filled-having cause-to-cry, and I ask that, "these why crying-are?" then thou
 kījē kē, "ī nāhār-rō kāl'jō māgē-hē."'
say that, "these tiger-of liver wanting-are."'

Thōdā dan pachhō yō dōī jaṇā jāi-nē nāhār-rī guphā-mūhī
A-few days after (by-)these two persons gone-having a-tiger-of den-in
 huwāwad kidī. Waṇī dan jad hūjē nāhār āyō, nō sanēr
lying-in was-made. On-that day when at-evening the-tiger came, and suspicion
 lēwā lāgyō kē, 'mhārā ghar-mē kōī-na-kōī hē,' tō jadī syālyānō
to-take began that, 'my house-in someone-or-other is,' so then the-jackal-by
 hū kidī. Yā wāt hun'tū-j syāl'nū
throat-clearing was-done. This word on-hearing-immediately by-the-she-jackal
 chhōrā-ohhōriyā-nē chūṭakya bhārī-nē rōwādya. Tō syālyō
the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal
 bōlyō kē, 'ay Kanak-sundari tābaryā-tūb'rī kyū rōvē-hē?' Tō
said that, 'O Kanak-sundari male-female-children why crying-are?' Then
 syāl'nī bōlī kē, 'ō Dar-bhañjan-rājā, chhōrā-ohhōrī nāhār-rō kāl'jō
the-she-jackal said that, 'O Darbhanjan-king, male-female-cubs a-tiger-of liver
 māgē-hē.' Yā wāt hun'tū-j nāhār-rō jī ud-gayō, nō
wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and
 pīchhō pāw bhāgyō, nō vichār kar'wā lāgyō kē, 'mhārā ghar-mē mhū-nō
backwards feet he-fled, and thought to-make began that, 'my house-in me-to

khāwāwārō kōi-na-kōi mhārā-ũ mōṣō janāwar hē.' Asā vichār-māhi
 eater someone-or-other me-than strong animal is.' Such thought-in
 wā rāt kātī-didi, nē dus'rō dan avyō tō bī yā-kī yā-j wāt
 that night was-passed, and on-second day he-came so also this-of this-even word
 hunī-nē pāchhē bhāgyō. At'rā-k-mē ēk bād'rō anī-nē miṣyō, or
 heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
 bād'rāe pūohhyō kē, 'kyū, nāhār rājā, āj kyū, bhāgyā bhāgyā,
 by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,
 phirō-hō?' Tadi nāhār bōlyō kē, 'mhārā ghar-māhi mhārō
 wandering-you-are?' Then the-tiger said that, 'my house-in my
 khāwāwārō kōi-na-kōi hē.' Yā wāt hunī-nē bād'rō anī wāt-rī
 eater someone-or-other is.' This word heard-having the-monkey this word-of
 chōk'sī kar'wā nāhār-rī guphā kanē gayō, nē pāchhō āryō, nē kēwā
 investigation to-make the-tiger-of den near went, and back came, and to-say
 lāgyō kē, 'ō mhārā śāh, ēk syālyō waṭhō hē, nē wanī-ũ tū yū kāi
 began that, 'O my lord, a jackal there is, and him-from thou thus what
 darō-hē?'. Yā wāt hunī-nē nāhār-nē bharōsō nī wayō. Tō
 fearing-art?' This word heard-having the-tiger-to confidence not became. Then
 bād'rāe kahyō kē, 'āpā-rī pūchh'ḍī dōi bhērī bādi-lē-nē
 by-the-monkey it-was-said that, 'us-of tail both together tied-together-having
 chālā, nē hū thā-nē syālyō waṭhō watāihū.' Yā wāt hunī-nē
 let-us-go, and I you-to the-jackal there will-show.' This word heard-having
 dōi pūchhadiyā bhērī bād'nē, abē yē nāhār-rī guphā āḍi
 the-two tails together tied-having, now these the-tiger-of den towards
 chālyā. Syālyā-nē anā-nē dēkh khūkhārō kīdō, nē syāliē
 went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal
 ohhōrā-nē rōwādyā. Tō syālyāe pūohhyō kē, 'tābaryā-
 the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-
 tūb'rī kyū rōwē-hē?' Tō syāl'nīē kahyō kē, 'ohhōrā-
 children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-
 ohhōrī nāhār-rō kāl'jō māgē-hē.' Syālyō bōlyō kē, 'anā-nē rōwā
 female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry
 mat dō. Ohhānā rākhō. Abār dhīrē dhīrē bād'rō māmō nāhār-nē
 not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to
 ham'jāḍī-nē lāvē-hē.' Yā wāt hun'tā-hī-j nāhārē
 persuaded-having bringing-is.' This word on-hearing-very-immediately by-the-tiger
 jānyō kē, 'bād'rā-rē man-mē tō kapat hē,' nē pāchhā
 it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back
 phalāg mār'tō mār'tō bhāg-gayō, nē bād'rō pūchh'ḍī-sū bandyō-thō, sō
 bound striking striking fled-away, and the-monkey the-tail-by tied-was, so
 bhāḍikāi-bhāḍikāi-nē mari-gayō, nē syālyō waṭhō majā-mē rōwā lāgyō.
 dashed-dashed-being he-died, and the-jackal there happiness-in to-live began.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal. I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundarī,¹ why are the children crying.'

'O Dar Bhafijan, my prince,' she replied, 'the babies want some tiger's liver.' When the tiger heard this his soul flew-away, and he ran back as fast as he could; for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear *him*?' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died; while the jackal lived happily for the rest of his life in the tiger's den.

¹He gives his wife a grand name, and so does she him, in order to impress the tiger.

SŌṄḌWĀRĪ.

Sŏṇḍwārī¹ is the language of the Sŏṇḍiās, a wild tribe, which inhabits the tract known as Sŏṇḍwār, in the north-east of the Western Malwa Agency, and in the Ohaumahla, the southern portion of the Jhallawar State. In the Western Malwa Agency, it includes the Pirawa *Pargana* of the State of Tonk, and *Parganas* Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Sŏṇḍwārī are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwar tract. The number of speakers of Sŏṇḍwārī is estimated as follows:—

Western Malwa Agency—

Tonk and Indore	115,000
Ohaumahla of Jhallawar	86,556
Bhopal	2,000
TOTAL	203,556

The following account of the Sŏṇḍiās is taken from pp. 200 and ff. of Vol. II. of the *Rajputana Gazetteer*:—

Their chief clans are Rahtor, Tawar, Jādon, Sesodia, Gehlot, Chohān, and Solankhi. The Chohāns are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Ohaumehla Sondias consider themselves as descended from Rājputs of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the States from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwārā, corrupted into Sondwārā, which caused the inhabitants to be called Sondias. The other account makes the people give the name to the country, their name being a corruption of the Hindi word Sandhya—twilight, i.e. mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulk owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Ohaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jagir, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his *Central India* of the Sondias in his time:—

"They are often called Rājputs, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, 'mixed race,' some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

"That the Sondias have a claim to antiquity, there can be no doubt; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sondwārā, most of whom, from breeding their own horses, were well-mounted. At the peace of Mundesar, the Sondias were

¹ Properly spelt with a hyphen, Sŏṇḍ-wārī.

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation."— (Vol. I.)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rājput̃s in Central India, are the Sūdis, who have spread from Sōṇḍwārā (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rājput̃ heroes; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rājput̃ ancestors; but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rājput̃s upon this point, there is none on which they deem the Sōṇḍias to have so degraded the race from which they are descended.

"The Sōṇḍias have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rājput̃s in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sōṇḍias are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess; and emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sōṇḍias; and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the Pindārī war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder; but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sōṇḍias are aided by Brāhmins, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chārans are treated with more courtesy; but the Bhāts, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sōṇḍwārī, both of which come from the State of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Mālvī.

The most typical peculiarity of Sōṇḍwārī is the universal change of an initial *s* to *h*. Its speakers call themselves Hōṇḍiā, not Sōṇḍiā. There are several examples of this in the specimens, amongst which we may quote, *hagʹlō* or *hagʹrō*, for *sagʹlō*, all; *hālʹrō*, for *sālʹrō* (a Gujarātī word), a daily portion of food; *hāū*, for *sādhū*, good; *hāmaḷʹnō*, for *sābhaḷʹnō*, to hear; *hamʹjārʹnō*, for *samʹjhānō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūkʹlō*, for *chhōkʹlō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōyō*, for *lōyō*, young; *tī* or *thī*, from; *dīdō* or *dīdhō*, given; *wayō*, for *wayō*, became; *hāmaḷʹnō*, for *sābhaḷʹnō*, to hear (another Gujarātī word); *hamʹjārʹnō*, for *samʹjhānō*, to remonstrate.

In the declension of nouns, the ablative suffix is *tī* or *thī*. The accusative-dative has the usual *kē* and *nē*, and also *hē*, as in other Mālvī-speaking tracts. The agent also takes *nē*, as in *bēḷā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē* *pāp kēdhō* *ma-nē thē* *hālī-wālʹdiḥ bhēḷō rākhō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *waṇā-hē wāṭ-dī*, he divided to them; (locative) *thā-kī rūkam-pāt bāchh^oṛyā-ḍūm^oṛyā-hē uṛāi-dīdī*, he wasted your substance on singers and dancers.

As regards the pronouns, *āpī* or *āp^oṇē* means 'we, including the person addressed.' *Ap^oṇō* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundeli form *hō*. Besides *hē*, we have *hāi* for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Mālvi, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bharē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *ḍ* or *ṛ* as in Mārwārī. Thus, *ham^ojāryō*, he remonstrated, literally, he caused to understand.

Sōṇḍwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens:—*jī*, a father; *māḍī*, a mother; *wāṭ^odī*, a servant; *war*, a year; *rōḷhō*, bread, plural *rōḷhā*, a feast; *banō*, a bridegroom; *ḍirō*, a brother.

On the whole Sōṇḍwārī possesses a distinctly Bhil character, as the above notes have shown. Nearly all these peculiarities also occur in Bhil dialects.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR.)

SPECIMEN I.

एक आदमी-के दो बेटा था । लोड़का बेटा-ने वणी-का जी-हें कहीं के म-ने मारा बाँटा-की रूकम-पात दर्द-दो । जँदी वणी-का जी-ने अपनी रूकम-पात वणा-हें बाँट-दी । थोड़ा दिनाँ पाछे लोड़ी बेटो वणी-का बाँटा-की रूकम-पात लई बेगको चक्यो-गयो । बाहाँ वणी-ने वणी-का बाँटा-की हगकी रूकम-पात धीगाड़-दीदी । अर वणी-के पाँ काँई नहीं रयो ओर वणी मूलक-में काळ पड़ी । जँदी भूकाँ मरवा लाग्यो । जँदी वणी मूलक-का एक हाक आदमी पाँ गयो । अर वणी हाक आदमी-ने भँडूरा चरावा माळ-में मोकल्यो । ऊ लाचार वई-ने वणी सूकला-धी पेट भरे-थो जो सूकको भँडूरा-के खावा-को थो । वणी-ने खावा कोई नहीं देवे-थो । जँदी वणी-ने गम पड़ी जँदी केवा लाग्यो के मारा जी-के घणा हाकी वाळदी हे । वणा-हे पेट भरी-ने रोठा मिळे-हे घणा हातरा हे । हूँ भूकाँ मरूँ-हूँ । अबे हूँ मारा जी-के पाँ-हे जातो रहूँ । वणा-ती कहुँगा जी म-ने राम-जी-का घर-को पाप कीधो थाँ को वी हराम-खोर बयो । थाँ-को बेटो बाजवा असो नहीं रयो । अबे म-ने थेँ हाकी वाळदिर्भाँ मेको राखो । ऊ उठी-ने वणी-का जी पाँ आयो । पण ऊ बेगको थो वणी-का जी-ने देख्यो अवाल करी-ने दोड़ी अर छाती-ने लगायो अर मूँडे बीको दीधो । जँदी बेटो जी-थी बील्यो जी म-ने राम-जी-को पाप कीधो अर थाँ-के-धी बेसूख बयो । थाँ-की बेटो बाजवा असो नहीं रयो । जँदी वणी-का जी-ने हाळ्याँ वाळदिर्भाँ-थी कहीं । अपनी-ने

हाऊ चीतरा लावी-ने परावी-दो अर ओंगकिआँ-में वींझों अर पगाँ-में खाड़ा परावी-दो । आपी धापी-ने खावाँ पीवाँ । मारो बेटो मरी गयो-थो अबे पाछो जीवतो वयो । यो खोवाई गयो-थो अबे पाछो लायो । जंदी हगरा मिकी-ने राजी खुसी वया ॥

अतरा-में वणी-को मोटो बेटो माऊ-में थो । ऊँ माऊ-में थो अपणा घर-कं पाँ-हे आयो अर गीत गाल हामकी । जंदी हाकी-ने तेड़ी-ने पूछो के अणी हगकी वात-को काई मतलब हे । हाकी-ने कही के थाँ-को लोड़ी भाई आयो हाइ अर थाँ-का जी-ने रोठा कराया हे किर्युँ-के वी घणा हाऊ तरा पाछा आई-गयो । जंदी बड़ा बेटा-ने री लागी अर घरे नी गयो । जंदी वणी-का जी-ने आवी-ने वणी-ने हमजाइयो । जंदी वणो-ने जी-थी कयो म-ने अतरा वर-थी थाँ-की चाकरी कीधी । थाँ-का कीया वारे चाल्या नहीं । थाँ-ने एक बकरी-को बच्चो वी नहीं दीयो जो हूँ भाई-हेतू-में गोठ-गूगरी करतो । थाँ-ने अणो बेटा-के आवताँ-ही जणी-ने थाँ-की हगरी रूकम-पात बाछड़ाँ-डुमड़ाँ-हे उड़ाई दीदी जणी-के थाँ-ने रोठा दीया । जंदी वणी-का जी-ने कही के बेटा तू मारे पाँ रयो । घर-टापरो खेत-माऊ यारो हे । आपणे राजी खुसी-थी रह्या । यारो भाई आयो जो राजी वयो चारुजं । यारो भाई मरी गयो-थो अबे पाछो जीवतो वयो । खोवाई गयो-थो फेर लादो हे ॥

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MALVĪ (SŌNDWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN I.

Ek ād'mi-kē dō bētā thā. Lōṛkā bētā-nē wani-kā jī-hē
A man-to two sons were. The-younger son-by him-of father-to
 kahī kē, 'ma-nē mārā wātā-kī rūkam-pāt dai-dō.' Jādi wani-kā
it-was-said that, 'me-to my share-of property give-away.' Then him-of
 jī-nē ap'nī rūkam-pāt wanā-hē wāt-di. Thōrā dinū pāohhē
father-by his-own property them-to was-distributed. A-few days after
 lōṛō bētō wani-kā wātā-kī rūkam-pāt lai vīg'lo chalyō-gayō.
the-younger son him-of share-of property having-taken far went-away.
 Wāhā wani-nē wani-kā wātā-kī hag'li rūkam-pāt vīgār-didī. Ar
There him-by him-of share-of all property was-wasted. And
 wani-kē pā kāī nahī rayō, ōr wani mūlak-mē kāī paryō,
him-of near anything not remained, and that country-in a-famine fell,
 jādi bhūkā mar'wā lāgyō. Jādi wani mūlak-kā ēk hāū ād'mī
then by-hunger to-die he-began. Then that country-of a good man
 pū gayō. Ar wani hāū ād'mi-nē bhāḍūrā charāvā māḷ-mē
near he-went. And that good man-by suine to-feed field-in
 mōkalyō. Ū lāchār wai-nē wani sūk'lā-thī pēt bharē-thō
he-was-sent. He helpless become-having that chaff-by belly a-filling-he-was
 jō sūk'lō bhāḍūrā-kē khāwā-kō thō. Wani-nē khāwā kōī nahī
which chaff the-swine-to eating-of was. Him-to for-eating anyone not
 dēvē-thō. Jādi wani-nē gam paṛi; jādi kēwā lāgyō kē,
a-giving-was. Then him-to consideration fell; then to-say he-began that,
 'mārā jī-kē ghaṇā hālī-wāl'dī hē. Wapū-hē pēt bharnē
'my father-to many ploughmen-servants are. Them-to belly filled-having
 rōthā milē-hē, ghaṇā hāt'rā hē. Hū bhūkā marū-hū.
loaves being-got-are, much daily-portions are. I by-hunger dying-am.
 Abē hū mārā jī-kē pā-hē jāto rahū. Wapā-tī kahūgā,
Now I my father-of near-to going I-remain. Him-to I-will-say,
 "jī, ma-nē Rām-jī-kā ghar-kō pāp kīdhō, thā-kō bī harām-khōr
"father, me-by God-of house-of sin was-done, you-of also traitor
 wayō. Thā-kō bētō bāj'wā asō nahī rayō. Abē ma-nē
I-became. You-of son to-be-called such not I-remained. Now me

thē hālī-wāl'diā bhēlō rākhō." U uṭhī-nē waṇī-kā jī pā
 thou servants with keep." He arisen-having him-of father near
 āyō. Paṇ ū vēg'lō thō, waṇī-kā jī-nē dēkhyō, awāl
 came. But he far was, him-of father-by he-was-seen, compassion
 karī-nē dōryō ar chhātī-nē lagāyō, ar mūdō bōkō
 made-having he-rou and breast-to he-was-attached, and on-face kiss
 didhō. Jādī bēṭō jī-thī bōlyō, 'jī, ma-nē Rām-jī-kō
 was-given. Then the-son the-father-to said, 'father, me-by God-of
 pāp kīdhō ar thā-kē-thī bēmūkh wayō. Thā-kō bēṭō bāj'wā
 sin was-done and you-of-from averse I-became. You-of son to-be-called
 jasō nahī rayō.' Jādī waṇī-kā jī-nē hāl'yā-wāl'diā-thī kahī,
 such not I-remained.' Then him-of father-by servants-to it-was-said,
 'aṇī-nē hāū chītrā lāvī-nē parāvi-dō; ar āg'liā-mē vītyā, ar
 'this-one-to good clothes brought-having put-on; and fingers-on rings, and
 pagā-mē khāryā parāvi-dō. Āpī dhāpī-nē khāwā pīwā.
 feet-on shoes put-on. We become-satiated-having may-eat may-drink.
 Mārō bēṭō marī gayō-thō, abē pāchhō jīw'tō wayō; yō
 My son having-died gone-was, now back living became; this-one
 khōwāī gayō-thō, abē pāchhō lādyō.' Jādī hag'rā mīlī-nē
 having-been-lost gone-was, now back-again was-got.' Then all come-together-having
 rājī khūsī wayā.
 happy rejoicing became.

At'rā-mē waṇī-kō mōṭō bēṭō māl-mē thō. U māl-mē-thī
 So-much-in him-of great the-son field-in was. He field-in-from
 ap'nā ghar-kē pā-hē āyō, ar gīt-gūl' hām'li. Jādī
 his-own house-of near-to came, and songs-etcetera were-heard. Then
 hālī-nē tērī-nē pūchhyō kē, 'aṇī hag'li wāt-kō
 a-servant-to called-having it-was-asked that, 'this all affair-of
 kāī mat'lab hē?' Hālī-nē kahī kē, 'thā-kō lōrō
 what meaning is?' The-servant-by it-was-said that, 'you-of younger
 bhāī āyō hāī, ar thā-kā jī-nē rūṭhā karāyā-hō,
 brother come is, and you-of father-by loaves been-caused-to-be-made-are,
 kiyū-kē vī ghanā hāū tarā pāchhā āī-gayō.' Jādī barā
 because-that he very good way back-again came.' Then the-elder
 bēṭā-nē rī lāgi ar gharō nī gayō. Jādī waṇī-kā
 son-to anger was-attached and in-the-house not he-went. Then him-of
 jī-nē āvī-nē waṇī-nē hām'jāryō. Jādī waṇī-nē
 father-by come-having him-to it-was-remonstrated. Then him-by
 jī-thī kayō, 'ma-nē at'rā war-thī thā-kī chāk'rī
 the-father-to it-was-said, 'me-by so-many years-from you-of service
 kīdhī. Thā-kā kiyā bārē chālyā nahī. Thā-nō
 was-done. You-of things-said outside were-caused-to-go! not. You-by

ēk bak'rī-kō bachchō bī nahī diyō, jō hī
one she-goat-of young-one even not was-given, that I
 bhāi-hētū-mē gōth-gūg'rī kar'tō. Thā-nō anī bētā-kē
brothers-friends-among feasting (I)-might-have-done. You-by this son-of
 āw'tā-hī, janī-nō thā-kī hag'rī rākam-pāt bāchh'ryā-ḍūm'ryā-hē
on-coming-even, whom-by you-of all property singers-dancers-on
 urāi-didī, janī-kē thā-nō rōṭhā diyā. Jādī waṇī-kā
was-squandered, him-to you-by loaves were-given.' Then him-of
 jī-nē kahī kē, 'bētā, tū mārē pā rayō. Ghar-ṭāp'rō
father-by it-was-said that, 'son, thou me-of near remained. House-hut
 khēt-māl thārō hē. Āp'nē rājī khūsī-thī rahā. Thārō
field-meadow thine are. We joy happiness-with may-remain. Thy
 bhāi āyō jō rājī-wayō ohāijē. Thārō bhāi marī
brother came therefore joyful-to-be is-proper. Thy brother having-died
 gayō-thō, abē pāchhō jīw'tō wayō; khōwāi gayō-thō, phēr
gone-was, now back-again living became; having-been-lost gone-was, again
 lādō hē.
got is.'

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHANI.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

वना-जी थो-के घोड़ी-के गळे घुंगर-माळ । पावाँ-का नेवर बाजणा रे वन-ड़ा । वना-जी थो-का हाथ-में हथो रूसाल । पावाँ-की मेंदी राचणी रे वन-ड़ा । वना-जी थे तो चढ़ चाल्या मज अधरात । मारी सूती नगरी ओजकी रे वन-ड़ा ॥ १ ॥

कंकड़ माथे पीपळी रे वीरा । जणी-पर चढ़ जोऊं थारी वाट । माँडी-जायो चूनर लावीयो । भाभी-को भनवर गणे-मेलजे रे वीरा । पंचाँ-में राखो बाई-री होव । माँडी-जायो चूनर लावीयो । लावो तो दगरा हारु लावजे रे वीरा । नहीँ-तर रीजे थारे देस । माँडी-जावीयो चूनर लावीयो । मेल्लू तो ढाल भराई वीरा । ओट्रू तो हीरा भर-पड़े । माँडी-जावीयो चूनर लावीयो । नापूँ तो हाथ पचास । तोलूँ तो तोला तीह । माँडी-जायो चूनर लावीयो ॥ २ ॥

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (Sōṇṇwārī).

(STATE JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

- (1) Banā-jī, thā-kē ghōrī-kē galē ghunṅar-māl.
O-bridegroom-sir, you-of mare-of on-neck bell-necklace.
 Pāññ-kā nē'ar-bāj'nā, rē ban-rā.
Feet-of ornament-musics, O bridegroom.
 Banā-jī, thā-kā hāth-mē haryō rumāl.
O-bridegroom-sir, you-of hand-in green handkerchief.
 Pāññ-kī mēdi rāch'nī, rē ban-rā.
Feet-of henna-colour well-dyed, O bridegroom.
 Banā-jī, thē tō charḥ chālyā maj adh'rāt,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
 Mārī sūti nag'rī ōj'kī, rē ban-rā.
My sleeping village was-awakened, O bridegroom.
- (2) Kaṅkar mātḥē pip'li, rē birā,
Border on a-pīpal-tree, O brother,
 Janī-par charḥ jōñ thārī wāt.
Which-on having-mounted I-watch thy path.
 Māñḍī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Bhābhī-kō bhan'war ganē-mēl'jē, rē birā.
Brother's-wife-of nose-ring pawn, O brother.
 Pañchā-mē rākhō bāi-rī hōb.
The-village-assembly-in preserve sister-of dignity.
 Māñḍī-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Lāwō, tō hag'rā hārū lāw'jē, rē birā,
If-you-bring, then all for bring, O brother,
 Nahī-tar rījē thārē dēs.
Otherwise remain in-thy country.

Māḍī-jāvīyō chūnar lāvīyō.

The-mother-born a-scarf brought.

Mālū, tō dhāl bharāi, birā;
If-I-put (-it), then a-shield was-filled, brother;

Ōṛhū, tō hīrā jhar-parē.
If-I-wear (-it), then jewels fall-in-showers.

Māḍī-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

Nāpū, tō hāth pachās;
If-I-measure (-it), then ells fifty;

Tōlū, tō tōlā tīb.
If-I-weigh (-it), then tolas thirty.

Māḍī-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

FREE TRANSLATION OF THE FOREGOING.

TWO SONGS SUNG BY WOMEN.

(1) O Bridegroom, there is a bell-necklace on your mare's neck, and her anklets sound musically.

O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.

O Bridegroom, you mounted and started at midnight, and awakened my sleeping village.

(2) O Brother, on the garden-boundary is a *pīpal* tree, and I climb upon it, and watch for your coming.

(*Refrain*) The son of my mother has brought a scarf.

O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.

(*Refrain*) The son of my mother, etc.

O Brother, if you bring, bring for all of us, or else stay at home.

(*Refrain*) The son of my mother, etc.

O Brother, if I put it into a shield, it fills it; if I wear it, there is a shower of jewels.

(*Refrain*) The son of my mother, etc.

If I measure it, it is fifty ells long; if I weigh it, it is thirty tolahs.

(*Refrain*) The son of my mother, etc.

THE BROKEN MĀLVĪ OF THE CENTRAL PROVINCES.

Mālvī is spoken, but in a corrupt form, being much mixed with Bundēlī and Nimāḍī, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyars and Kātiyās of Ohhindwara, and the Paṭwās, or silk-weavers, of Ohanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects :—

Mālvī of Hoshangabad	. . . . .	126,523
Mālvī of Betul (called Dhōlāvāṛī).	. . . . .	119,000
Bhōyari of Ohhindwara	. . . . .	11,000
Kātiyāi of Ohhindwara	. . . . .	18,000
Paṭwāi of Ohanda	. . . . .	200
		<hr/>
	TOTAL	. 274,723
		<hr/>

MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēli, and has been described in Vol. IX., Pt. I. The western end of the district, including the *Tahsīl* of Harda, and the State of Makrai does not speak Bundēli, but a corrupt form of Mālvī. The number of speakers is estimated at 126,523.

This tract has the Bundēli-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nīmāḍi of Nimar to its west, and the Marāṭhī-speaking district of Ellichpur to its south. The language is a mixture of Mālvī, Bundēli, and Nīmāḍi, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāṭhī.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundēli expressions are *khē* for the sign of the accusative-dative, and *gō* for *gayō*, gone. The Nīmāḍi idioms are more numerous. Such are *āga* for *āgē*, in front; *chhē*, is; *jāch*, he goes. We may also note the peculiar form *lis-kē*, meaning 'having taken.' This is Bhīli. In the Bhīli of Khandesh *lī-s* is 'having taken.'

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

कई-का दिन एक आदमी अपना छोरा-खे लीस्के जंगल-में जाइ-रह्यो-थो । छोरो जो आग आग दोड़तो-जातो-थो हाँक-मारी-के कहनो लग्यो कि दादा-जी देखो सही यो कितरो बड़ो पेड़ हवा-में उखड़ि-के जाइ पद्यो । भला देखो तो यो कसो पद्यो होय-गो । तब ओ-का बाप-ने कही कि बेटा या ऊँधावल-में गिरि-पद्यो । तब ओ-का छोरा-ने कही कि भला देखो तो यो बेट-को भाड कसो पतलो ओर कितरो उँचो छे । अरु ये-खे ऊँधावल-ने क्यों नहीं उखाद्यो । ओ-का बाप-ने जवाब दियो कि बेटा सागोन-को जाडोपन ओ-का गिरना-को कारण छे । ओ-खे अपनी डालन-को अरु बडापन-को गर्भ थो । वो जब हवे चले तब हलतो चलोत नहीं । बिचारो बेट-को भाड जरा-सी हवा-में लटू-पटू हुइ-जाच । एसो वो बचि-गयो ॥

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

TRANSLITERATION AND TRANSLATION.

Kaī-kā dīn ēk ād'mī ap'nā chhōrā-khē liskō jāngal-mē
On-a-certain day a man his-own son taken-having forest-in
jāi-rah-yō-thō. Chhōrō jō āga āga dōd'tō-jātō-thō hāik-māri-kē
going-was. The-son who before before running-going-was called-out-having
kah'nō lagyō ki, 'dādā-jī, dēkhō sahī, yō kit'rō badō pēd hawā-mē
to-say began that, 'father-sir, see verily, this how large tree wind-in
ukh'di-kē jāi paḍyō. Bhalā, dēkhō tō, yō kasō
been-uprooted-having having-gone fell. Well, see now, this how
paḍyō hōy-gō.' Tab ō-kā bāp-nē kahī ki, 'bētā, yā
fallen became.' Then him-of father-by it-was-said that, 'son, this
ūdhāwal-mē giri-paḍyō.' Tab ō-kā chhōrā-nē kahī ki, 'bhalā,
storm-in fell-down.' Then him-of son-by it-was-said that, 'well,
dēkhō tō, yō bēt-kō jhād kasō pat'lō ōr kit'rō ūchchō chhē.
see now, this cane-of tree how thin and how high it-is.
Aru yē-khē ūdhāwal-nē kyō nahī ukhadyō ?' Ō-kā bāp-nē
And it-to the-storm-by why not was-it-uprooted ?' Him-of father-by
jawāb diyō ki, 'bētā, sāgōn-kō jāḍōpan ō-kā gir'nā-kō kāran
answer was-given that, 'son, leak-of stiffness it-of falling-of cause
chhē. Ō-khē ap'nī dālan-kō aru badāpan-kō garbh thō. Wō jab
is. It-to its-own boughs-of and greatness-of pride was. It when
havē chalē, tab hal'tō chal'tō nahī. Bichārō bēt-kō jhād
the-wind comes, then shaking moving not. The-poor cane-of tree
jarā-sī hawā-mē laṭū-paṭū lui-jāch. Esō wō bachi-gayō.'
a-little-very wind-in bending becomes. So it escaped.'

FREE TRANSLATION OF THE FOREGOING.

A man once went into a forest with his son. As the boy was running in front of him, he called out, 'see, father, how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall?' The father said that it had been blown down by a storm. Then the son said, 'but see, here is this cane-tree, so thin and high. Why did not the storm uproot it too?' His father replied, 'my son, the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came, it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze, and hence it escapes.'

DHÖLĒWĀRĪ OF BETUL.

South of the central portion of the Hoshangabad district, in which Bundēli is spoken, with Nimar to its west, the Bundēli-speaking Ohhindwara to its east, and the Marāṭhī-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangabad, and locally known as Dhōlēwārī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāṭhī. The line of division between the two languages is an ethnological one. The Marāṭhī speakers are Kumbīs, who originally came from the Deccan. The Dhōlēwārī speakers are principally Bhōyars and Dhōlēwār Kurmīs. The former say that they came from Dhārā-nagarī in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāṭhī and Dhōlēwārī, there are also in Betul, Kūrkū spoken by 31,400 persons, and Gōṇḍī by 94,000. The Marāṭhī speakers' number 75,000.

Like the language of Harda, this Dhōlēwārī is a broken mixture of Mālvi, Bundēli, and Nimārī, the first predominating, but here Bundēli is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēli *holō*, with a Mālvi termination. Note also the Marāṭhī *sāḥi*, for.

The specimen is a short statement taken down in a Court of Justice.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (DHÖLĒWĀRĪ).

DISTRICT BETUL.

सवाल—तुमरो टांडा कहाँ पकड़ो गयो ।

जवाब—हमारी टांडा जैतापुर-पर हत्यो । हम सात आदमी हता । हम परतवाडा-से मझ बेच-कर आवत-था और हम सात-म-से पीरू बैतूल हाट-का साठी ऊ रोज गयो थो । दोर-गीर कहीं साय-में नीं ले-गयो । सब दोर जैतापुर-पर हता । हमारा सब टांडा-में ८७ दोर हता । हमारा-म-मे कोई-की चोरी-में चालान नीं भयो । जैतापुर-पर कोई टांडा नीं हतो । जब हम फिर-कर आवत-था तब उना गांव-के एना वाजू जब दो सिपाही-ने हम-खे लाये मिला ॥

TRANSLITERATION AND TRANSLATION.

Sawul.	Tum'rō	ṭāḍā	kahē	pakadyō-gayō?	
Question.	Your	caravan	where	seized-was?	
Jawāb.	Hamārō	ṭāḍā	Jaitāpur-par	hatyō.	Ham sāt ād'mī hatā.
Answer.	Our	caravan	Jaitāpur-on	was.	We seven men were.
Ham	Parat-wādā-sē	mahū	bēch-kar	āwat-thā,	aur ham sāt-ma-sē
We	Parat-wādā-from	mahuā	sold-having	coming-were,	and us seven-in-from

Pirū Baitūl haṭ-kā sāthī ū rōj gayō-thō. Dhōr-gīr kahī
Pirū to-Betul market-of for that day gone-was. Cattle-et-cetera any
 sāth-mē nī lē-gayō. Sab dhōr Jaitāpur-par hatā.
company-in not he-took-away. All cattle Jaitāpur-on were.
 Hamārā-sab ṭāḍā-mē 87 dhōr hatā. Hamārā-ma-sē kōi-kī
Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of
 ohōri-mē chālān nī bhayō. Jaitāpur-par kōi ṭāḍā
theft-in sent-up-for-trial ' not he-became. Jaitāpur-on any caravan
 nī hatō. Jab ham phir-kar ūwat-thā, tab unā
not was. When we returned-having coming-were, then that
 gāw-kō ēnā-bājū jab dō sipāhī-nē ham-khē lāyē
village-of on-this-side when two constable-by us having-brought
 milā.
were-met.

Free translation unnecessary.

BHŌYARĪ OF CHHINDWARA.

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagarī, and speak a broken Mālvi. In the adjoining district of Chhindwara the local Bundēli is often mechanically mixed with Marāṭhī, and examples have been given in Vol. IX., Pt. I. The Bhōyars of Chhindwara have retained their original Mālvi, but, in the same way, have mixed it with Marāṭhī, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final *ē* is often represented by *a*. This is borrowed from Nīmāḍī and also agrees with the practice of the Marāṭhī of Berar.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (BHŌYARĪ BROKEN DIALECT).

(DISTRICT CHHINDWARA).

कोनी एक मानुस-ला दुई बेटा होता । ते-म-को नान्हो बाप-ला कहन लाग्यो बाबा म-ला
महरा हिस्सा-को धन आय-हे लू दे । तव आ-ने धन ओ-ला बाट-दियो । तव थोड़ा दिन-भ
नान्हो बेटा समझो जमा कर-कन दूर मुलुक-म गयो आउर वहाँ वाहियात-पना कर-कन आपलो
पैसो उडायो । तव ओ-न अवधो खर्चा उपर बना मुलुक-म मोठो दुष्काल पड्यो । ओ-ना विपत पडन
लागी । तव वो बीन मुलुक-मा एक भला मानुस-के जवर रह्यो ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	mānus-lā	duī	bēlā	hōtā.	Tē-ma-kō	nānhō
Certain	one	man-to	two	sons	were.	Them-in-of	the-younger
bāp-lā	kahan	lāgyō,	'bāhā,	ma-lā	mharā	hissā-kō	dhan āy-hē,
the-father-to	to-say	began,	'father,	me-to	my	share-of	wealth comes,
tyū dē.	Tab	ā-nē	dhan	ō-lā	bāt-diyō.	Tab	thōrā
that give.	Then	him-by	wealth	him-to	was-divided.	Then	a-few
dina-bh	nānhō	bēlā	sam ^a dhō	jamā	kar-kan	dūr	
days-after	the-younger	son	all	together	made-having	a-distant	
muluk-ma	gayō,	āur	wahā	wāhiyāt-panā	kar-kan	āp ^a lō	paisō
country-in	went,	and	there	riotousness	made-having	his-own	money
udāyō.	Tab	ō-na	aw ^a dhō	kharchā-upar	wanā	muluk-ma	
was-squandered.	Then	him-to	all	on-being-spent-after	that	country-in	
mōṭhō dushkāl	paḍyō.	Ō-nā	bipat	paḍan	lāgi.	Tab	wō wōn
great famine	fell.	Him-to	difficulty	to-fall	began.	Then	he that
muluk-mā	ēk	bhalā	mānus-kō	jawar	rahyō.		
country-in	one	gentle	man-of	near	lived.		

PAṬ'VĪ OF CHANDA.

The Paṭ'wās, or silk-weavers, of Chanda in the Central Provinces speak another of these broken dialects. It looks as if the original language of these people was Marāṭhī and that they had abandoned it for Rājasthānī. As a specimen, I give a few lines of a version of the Parable. The vocabulary is full of Marāṭhī words, and there are a few Marāṭhī inflexions, but most of the grammar seems to be Rājasthānī (with here and there some Bundēli), and for convenience sake we may class the language as a form of Mālvi. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Paṭ'nūli or Paṭ'wēgārī, and is a form of Gujarātī. It is described below on pp. 447 and 448.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

R ĀJASTHĀNĪ.

MĀLVĪ (PAṬ'VĪ BROKEN DIALECT).

(DISTRICT CHANDA).

कोनी एक मनुष्य-क दोन पोखा ह्ये । ति-का-मं-ती लहानो बाप-क मने बाबा जे माल-
मत्तो-को बाटनी म-क आव-को ते दे । मंग ति-न तेऊ-क जमा वाटी-दिये । मंग थोडा दिवस-मे
लहान पोरे समदो जमा करी-कुन्या दूर देस-क गये । आनिक ताहा बारबंद-पना-ती आपलो
जमा उडाई दिये । मंग ति-न अवघो खरच्या-वर ते देस-मे मोठो महारो पडे । मंग ति-क अडचन
पड-क लागे । तवा ति-न ते देस-मे एक भला मनुष्य जवर रहे । ति-न मंग ति-क डुकर चरा-
वं-क आपलो वावर-मे धाडे । तवा डुकर जे कौडा खातो-होतो ते कौडा-ती आपलो पोट भरतु
असो ति-का दिल-मे बासना हुई । आनि ति-क कोनी दिया नही ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	manushya-ka	dōn	pōryā	huyē.	Ti-kā-man-tī	lahānō	
Some	one	man-to	two	sons	were.	Them-of-in-from	the-younger	
bāp-ka	manē,	‘bābā,	jē	māl-mattō-kō	wāṭ'nī	ma-ka	awam-kō,	
the-father-to	says,	‘father,	what	property-of	share	me-to	coming-of(-is),	
tē	dē.’	Maṅg	ti-na	tēū-ka	jamā	wāṭi-diyē.	Maṅg	thōḍā
that	give.’	Then	him-by	them-to	property	was-divided.	Then	a-few
diwas-mē	lahān	pōrē	sam’dō	jamā	karī-kunyā	dūr	dēs-ka	
days-in	the-younger	by-son	all	collection	made-having	a-far	country-to	
gayē,	ānik	tāhā	bār’band-panā-tī	āp’lō	jamā	udāi-diyē.	Maṅg	
went,	and	there	debauchery-by	his-own	property	squandered.	Then	
ti-na	aw’dhō	khar’chyā-war	tē	dēs-mē	mōṭhō	mahāgrō	paḍē.	
him-by	all	on-being-spent-after	that	country-in	a-great	famine	fell.	
Maṅg	tī-ka	aḍ’chan	padañ-ka	lāgē.	Tawā	ti-na	tē	dēs-mē
Then	him-to	difficulty	falling-to	began.	Then	him-by	that	country-in

ēk bhalā manushya jawar rahē. Ti-na maṅg ti-ka ḍukar
a gentle man near it-was-remained. Him-by then him-to swine
 charāwan-ka āplō wāwar-mē dhādē. Tawā ḍukar jē kōḍā
feeding-for his-own field-in it-was-sent. Then the-swine what chaff
 khātō-hōtō, tē kōḍā-ti āplō pōṭ bhar'nu asū ti-kā dil-mē hās'nā
eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish
 huī. Āni ti-ka kōnī diyā nahī.
was. And him-to anyone gave not.

NĪMĀDĪ.

As examples of Nīmāḍī, I give a version of the Parable of the Prodigal Son from Nīmar, and a fragmentary folktale from Bhopawar.

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Nīmāḍī.

(DISTRICT NIMAR).

कोई एक आदमी-का दुइ लडका था । उन-म-सु छोटा-न अपना बाप-सु कह्यो अरे दादा अपनी धन-दौलत-म जो म्हारी हिस्सो होय सो म्ह-क दइ-न्हाक । तँव बाप-न अपनी धन-दौलत अपना बेटाना-क बाट-दी । बहुत दिन बित्या नही हु-से कि छोटी बेटो अपनी सब धन-दौलत लिइ-न कहीं दूर देस-क चळ्यो-गयो अरु वहाँ दंगा-वखेडा-म दिन तेर-करि-न अपनी धन-दौलत उडाइ दी । अरु जँव सब धन-दौलत बरबाद हुइ-गई तँव उना सुलक-म बडो अकाळ पड्यो । अरु वो कंगाल हुइ-गयो । तँव वो जाइ-न उना देस-का रहेणावाळा-म-सी एक-का घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपना खेतना-म सुबर चराण-क सेज्यो । तँव जिना छिलका-क सुबर खाइ-रह्या-था वो छिलका खाइ-न अपनो पेट भरणू असी नौबत गुजरी थी । अरु कोई आदमी वो-ख कई न दे । असी बक्त-म जब वो-की धुंदी जाइ-न आख्यो खुली । तँव वो कहे म्हारा दादा-का केतरा राख्या-हुवा नौकर के की जो पेट भरि-न रोटा खावच अरु रह्यो-सह्यो वाँचि-न घर लइ-जावच अरु हउं ह्यो भूको मरी-रह्योच । हउं अँव उठि-न अपना दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । थारा राख्या हुवा नौकरना-म-सी हउं भी एक नौकर के असो समझ । असो कहि-न वो उख्यो नी अपना बाप-का पास आयो । वो दूर-सी आइ-रह्यो-थो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दया आई । तँव वो दौबो नी बेटा-का गळा-म लिप्यो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कह्यो दादा म-न भगवान-का अगेडी नी थारा अगेडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रही । एतरा-पर भी बाप-न अपना नौकरना-सी कह्यो की सब-सी आछा कपडा लाइ-न लडका-क पहेंनाव अरु ओ-का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पनैना देव । अपण मजा-म खासों पीसों नी चैन करसों । क्योंकी हउं समझी-थो की ये म्हारो छोरी मरि-गयो-हु-से पण नही फिरि भी ये जिंदो के । वो कथई चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्या ॥

अँव ओ-को बडो बेटो खेत-म थो । वो अवन लाग्यो नी घर-का पास पहुँच्यो तँव उन-न सुख्यो की बान्यो अरु नाच चकी-रह्याच । ओ-का-पर-सी उन-न अपना नौकरना-म-सी एक-क पुकाख्यो नी ओं-क पूख्यो की ये काँइ हुइ-रह्योच । नौकर-न ओ-क कह्यो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच क्योंकी थारो भाइ आख्यो भको घर आइ-गयोच ।

ए-का-पर-सी बडा भार्द-क घुस्सो आयो नी घर-म नही जाव । तंव बाप बाहर आयो नी बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न बाप-सी कछो देखजो एतरा बरस-सी थारो सेवा-चाकरी करुंच कभी थारा हुकम-क नही तोड्यो । एतरा-पर भी तू-न म-क एक वार-भी बकरी-को बच्चो तक नहि दियो की हउं अपणा दोस्तना-का साथ चैन करतो । इन थारा छोटा छोरा-न राँडना-का साथ रहि-न अपणी धन-दौलत उडाइ दीवी वो छोरो घर आत-का साथ तू-न व-का साठ जाफत दीवीच । तंव बाप अपणा बडा बेटा-सी बोल्ह्यो बेटा तू तो सदा म्हारा पासच छें नी जो म्हारी धन-दौलत छे सब थारिच छे । अपण समझा था की थारो भाइ मरि-गयो-हु-से पण नहि फिरि भी वो जिंदो छे । वो कथइ चळ्यो-गयो-थो पर फिर आइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनंद मनावणू नी खूसी होणू ॥

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NIMĀPĪ.

(DISTRICT NIMAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād'mī-kā dui laḍ'kā thā. Un-ma-sū chhōṭā-na
A-certain one man-of two sons were. Them-in-from the-younger-by
 ap'nā bāp-sū kahyō, 'arē dādā, ap'nī dhan-daulat-ma jō
his-own father-to it-was-said, 'O father, our wealth-property-in whatever
 mhārō hissō hōy sō mha-ka dai-nhāk.' Tāwa bāp-na ap'nī
my share may-be that me-to give-away.' Then the-father-by his-own
 dhan-daulat ap'nā bētānā-ka bāt-dī. Bahut din bityā nahī
wealth-property his-own sons-to was-divided. Many days passed not
 hu-sē ki chhōṭō bētō ap'nī sab dhan-daulat līi-na kahī
been-were that the-younger son his-own all property taken-having some
 dūr dēs-ka chalyō-gayō, aru wahā daṅgā-bakhēḍā-ma din
distant country-to went-away, and there riotous-conduct-in days
 tēr-kari-na ap'nī dhan-daulat udāi-dī. Aru jāwa sab dhan-daulat
passed-having his-own property wasted-away. And when all property
 bar'bād hui-gai, tāwa unā mulak-ma baḍō akāl paḍyō, aru wō
destroyed became, then that country-in a-great famine fell, and he
 kaṅgāl hui-gayō. Tāwa wō jāi-na unā dēs-kā rahenāwālā-ma-sī
poor became. Then he gone-having that country-of inhabitants-in-from
 ēk-kā ghara jāi-na rahyō. Aru unā ād'mī-na wa-kha ap'nā
one-of in-house gone-having lived. And that man-by him-to his-own
 khēt'nā-ma suwar charāna-ka bhējyō; tāwa jinā chhil'kā-ka suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine
 khāi-rahya-thā wō chhil'kā khāi-na ap'nō pēt bhar'nū asī
to-eat-used those husks eaten-having his-own belly to-fill such
 naubat guj'rī-thī. Aru kōi ād'mī wō-kha kaī na dē.
an-event occurred-had. And any man him-to anything not gives.
 Asī wakt-ma jab wō-kī dhundī jāi-na ākhyā khulī, tāwa
Such time-in when him-of pride gone-having eyes were-opened, then
 wō kahē, 'mhārā dādā-kā kēt'rā rākhyā-huwā naukar chhē, kī jō
he says, 'my father-of how-many kept servants are, that who
 pēt bhari-na rōṭā khāwach aru rahyō-sahyō
belly filled-having breads eat and that-which-remained-over-and-above

bādhī-na għara lai-jāch, aru haũ hyā bhūkō mari-rah-yōch.
tied-having in-house take-away, and, I here hungry dying-remained-am.

Haũ āwa uḥi-na ap'nā dādā-kā pās jāis aru wa-ka kahis,
I now arisen-having my-own father-of near will-go and him-to I-will-say,

"dādā, dādā, ma-na Bhag'wān-kā agēḍi nī thārā agēḍi
"father, father, me-by God-of in-presence and thee-of in-presence

badō pāp ki-yō, jē-kā-sī thārō laḍ'kō kahelāna-kī mhārī aw'kāt
great sin was-done, which-of-from thy son being-called-of my worth

nahī rahi; thārā rākhyā-huwā naukar'nā-ma-sī haũ bhī ēk naukar
not remained; thy kept servants-in-from I also one servant

chhē, asō samajh." ' Asō kahi-na. wō uthyō nī ap'nā
am, such (you-may-)understand." ' Such said-having he arose and his-own

bāp-kā pās āyō. Wō dūr-sī āi-rah-yō-thō, ē'rā-ma ō-kā bāp-na
father-of near came. He far-from coming-was, when his father-by

ō-ka dēkhyō, wa ō-ka dayā āi. Tāwa wō daudyō nī
him-to it-was-seen, and him-to compassion came. Then he ran and

bēṭā-kā gaḷā-ma lip'tyō nī ō-kā chummā liyā. Bēṭā-na
the-son-of the-neck-in embraced and him-of kisses were-taken. The-son-by

bāp-sī kahyō, 'dādā, ma-na Bhag'wān-kā agēḍi nī
the-father-to it-was-said, 'father, me-by God-of in-the-presence and

thārā agēḍi badō pāp ki-yō, jē-kā-sī thārō laḍ'kō
of-thee in-the-presence great sin was-done, which-of-from thy son

'kahelāna-kī mhārī aw'kāt nahī rahi.' Ē'rā-par-bhī bāp-na
being-called-of my worth not remained.' So-much-on-even the-father-by

ap'nā naukar'nā-sī kahyō, kī, 'sab-sī āchhā kap'ḍā lāi-na
his-own servants-to it-was-said, that, 'all-than good clothes brought-having

laḍ'kā-ka pahenāw; aru ō-kā ūg'li-ma āg'thi ḍālō aru ō-kā pāw-ma
the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on

ḍāl'na-ku panhainā dēw. Apaṇ majā-ma khāsā piśā nī
putting-for shoes give. We pleasure-in will-eat will-drink and

chain kar'sā; kyaũ-kī haũ sam'jhō-thō kī yē mhārō chhōrō
merriment will-make; because-that I understood-had that this my son

mari-gayō-hu-sē, paṇ nahī, phiri-bhī yē jindō chhē; wō kathāī
dead-gone-was, but no, again-even he alive is; he somewhere

chal'yō-gayō-thō, par phiri āi-gayō.' Asō kahi-na wō ohain
gone-away-had, but again returned.' Thus said-having they merriment

kar'na lāgyā.
to-do began.

Āwa ō-kō badō bēṭō khēt-ma thō. Wō aw'na lāgyō nī ghar-kā
Now his elder son field-in was. He to-come began and house-of

pās pahūchyō; tāwa un-na sunyō kī 'bājyō aru nāch
near reached; then him-by was-heard that 'music and dancing

chalī-rahyaēh.' Ō-kā-par-sī un-na ap'nā naukār'nā-ma-sī ēk-ka
going-on-are.' That-of-on-from him-by his-own servants-in-from one-to
 pukāryō nī ō-ka pūchhyō kī, 'yē kāi hui-rahyaēh?'
it-was-called and him-to it-was asked that, 'this what going-on-is?'
 Naūkar-na ō-ka kahyō kī, 'thārō bhāi āyōch, nī thārā
The-servant-by him-to it-was-said that, 'thy brother come-is, and thy
 bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhaḷō ghara
father-by a-feast given-is, because-that thy brother safe-well in-house
 āi-gayōch.' B-kā-par-sī baḍā bhāi-ka ghussō āyō nī ghar-ma
returned-is.' This-of-on-from the-elder brother-to anger came and house-in
 nahī jāw. Tāwa bāp bāhar āyō nī baḍā bēṭā-ka manāyō.
not goes. Then the-father out came and the-elder son-to it-was-entreated.
 Tē-kā-par-sī baḍā bēṭā-na bāp-sī kahyō, 'dēkh'jō, ē'rā
That-of-on-from the-elder son-by the-father-to it-was-said, 'see, ' so-many
 baras-sī thārī sēwā-chāk'rī karūch, kabhi thārā hukam-ka nahī
years-from thy service I-doing-am, ever thy order-to not
 tōdyō. Bē'rā-par-bhī tū-na ma-ka ēk-wār-bhī bak'rī-kō
it-was-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of
 bachhō tak nahī diyō kī haū ap'nā dōst'nā-kā sāth chain
a-young-one even not was-given that I my-own friends-of with merriment
 kartō. Inā thārā chhōṭā chhōrā-na rāṇḍ'nā-kā sāth rahi-na
might-have-made. This thy younger son-by harlots-of with lived-having
 ap'nī dhan-daulat udāi-divī, wō chhōrō ghara āta-kā
his-own property was-wasted-away, that son to-house on-coming-of
 sāth tū-na wa-kā-sāṭha jāphat divich.' Tāwa bāp ap'nā baḍā
with thee-by him-of-for a-feast given-is.' Then the-father his-own elder
 bēṭā-sī bōlyō, 'bēṭā, tū-tō sadā mhārā pāsa-oh chhē, nī jō
son-to said, 'son, thou-indeed always me-of near art, and whatever
 mhārī dhan-daulat ohhē, sab thūri-oh chhē. Apaṇ sam'jhā-thā kī
my property is, all thine-alone is. We understood-had that
 thārō bhāi mari-gayō-hu-sē, paṇ nahī, phiri-bhī wō jindō chhē; wō
thy brother dead-gone-was, but no, again-even he alive is; he
 kathāī chalyō-gayō-thō, par phiri āi-gayōch; ē-kā-sāṭha apaṇ-ka
somewhere gone-away-had, but again returned-has; this-of-for us-to
 chāy'jē kī apaṇ-na anand manāw'nū nī khūsī
it-was-meet that us-by merriment was-to-be-celebrated and happiness
 hōṇū.
was-to-be-become.'

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

Nīmāpī.

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बडी फनर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तीस लागी । ऊ-न अपणा मन-म कयो की पाणी काँई जगा मिळ तो पीणू । इतरा-म वो-ख एक लीम-को भाड गहरो नजर आयो । वहाँ पाणी होयगा असो जानी-न घोडो दवडाई-न लीम पास गयो । जहाँ जाई-न देखज तो एक सूखी तकाई पडीज न एक जोगी पलक लगाई-न बढ्यो-थो न वो-की चेलो बसती-म आटो माँगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी मिळन कई मिल । कसी जगा-म जोगी बढ्योज । वो-ती बखत राजा सोना-को सुगट पहेग्यो-थो । वो-म काली-को वासो होज । ते-का-सू राजा-ख काँई समज नहीं पडी न मरेलो साँप जोगी-का गळा-म बढवी-आयो । इतरा-म आटो माँगी-न चेलो आयो चेला-न अपणा गुरू-का गळा-म साँप बढवेलो देखी-न साँप-ख कयो की जिन-न म्हारा गुरू-का गळा-म साँप बढ्यो-होय वो-ख तू जाई-न रात-म डस । अल्यांग राजा अपणा महल-म आई-न सुगुट उतारी-न बढ्या । तँव राजा-ख चेत आई की आपण जोगी-का गळा-म मरेलो साँप बढवी-आया । ये बुरो काम कयो । पण अब जाई-न साँप निकाळी-आऊँ । असो विचार करी-न राजा बिदा हुयो ॥

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀPĪ DIALECT.

(STATE BHARWANI, BHOPAWAR AGENCY).

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Wō sikār-kha jāy. Baḍi phajar-si tō
A king there-was. He hunting-for goes. Early morning-from indeed
 sikār khēl'ta-khēl'ta wō-kha pānī-kī tis lāgi. Ū-na ap'nā
hunting in-sporting-in-sporting him-to water-of thirst was-felt. Him-by his-own
 man-ma kayō kī, 'pānī kāi jagā mīla tō pīṇū.'
mind-in it-was-said that, 'water at-some place if-it-is-got then I-may-drink.'
 It'rā-ma wō-kha ēk lim-kō jhāḍ gaḥ'rō najar āyō. Wāḥā pānī
So-much-in him-to one nim-of tree dense in-sight came. There water
 hōy'gā asō jānī-na ghōḍō daw'dāi-na lim pās gayō.
will-be so thought-having horse caused-to-run-having the-nim near he-went.
 Wāḥā jānī-na dēkhaj tō ēk sūkhī talāi paḍij na ēk jōgi
There gone-having it-seen-is then one dried tank lying-is and one devotee
 palak lagāi-na baṭhyō thō, na wō-kō chēlō was'ti-ma āṭō
eye-lashes closed-having seated was, and him-of disciple village-into flour
 māḡ'na gayō-thō. Rājā-na man-ma kayō kī, 'yahā pānī mīla
to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got
 na kāi mīla; kasi jagā-ma jōgi baṭhyōj! ' Wō-ti bakhat
not anything got; what-sort-of place-in the-devotee seated-is! ' At-that time
 rājā sōnā-kō mugaṭ paheryō-thō; wō-ma Kali-kō wāsō hōj;
(by)-the-king gold-of a-crown worn-was; that-in Kali-of abode being-is;
 tē-kā-sū rājā-kha kāi samaj nahī paḍi. Na marēlō
that-of-from the-king-to any understanding not occurred. And a-dead
 sāp jōgi-kā gaḷā-ma wāl'vī-āyō. It'rā-ma āṭō
serpent the-devotee-of neck-in having-suspended-came. So-much-in flour
 māḡi-na chēlō āyō. Chēlā-na ap'nā gurū-kā gaḷā-ma
begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in
 sāp wāl'vēlō dēkhī-na sāp-kha kayō kī, 'jin-na mhārā
a-serpent suspended seen-having serpent-to it-was-said that, 'whom-by my
 gurū-kā gaḷā-ma sāp wāl'vyō-hōy, wō-kha tū jāi-na
preceptor-of the-neck-on serpent may-have-been-suspended, him-to thou gone-having
 rāt-ma ḍas. Alyāḡ rājā ap'nā mahāl-ma āi-na mugut
the-night-in bite.' Here the-king his-own palace-in come-having crown

utāri-na baṭhyā. Tāwa rājā-kha chēt āi ki, 'āpan
put-off-having sat. Then the-king-to consciousness came that, 'I
 jōgī-kā gaḷā-ma marēlō sāp waḷ¹vi-āyā; yō burō kām
the-devotee-of on-the-neck a-dead serpent having-put-came; this bad work
 karyō. Paṇ ab jāi-na sāp nikāli-āñ. Asō
was-done. But now gone-having the-serpent taken-off-having-I-will-come. Thus
 vichār karī-na iājā bidā-huyō.
consideration made-having the-king set-out.

FREE TRANSLATION OF THE FOREGOING.

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,¹ and through its influence the king could not understand what he was doing; so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor.' In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out.

¹ The presiding evil genius of the present age.

LIST OF STANDARD WORDS

English.	Mārwarī.	Mārwarī (Thajī of Jaisalmer).	Jaipur.	Mewar.
1. One . . .	Ek . . .	Hāk . . .	Ek, jik . . .	Ek . . .
2. Two . . .	Dōy . . .	Bē . . .	Dō . . .	Dō . . .
3. Three . . .	Tin . . .	Tira . . .	Tin . . .	Tin . . .
4. Four . . .	Chiyār, chyār . . .	Chīm . . .	Chyār . . .	Chyār . . .
5. Five . . .	Pāch . . .	Pācha . . .	Pōch . . .	Pāch . . .
6. Six . . .	Chhaw . . .	Chlaw, chha . . .	Chhai . . .	Chhai . . .
7. Seven . . .	Sāt . . .	Satta . . .	Sāt . . .	Sāt . . .
8. Eight . . .	Āth . . .	Ātha . . .	Āth . . .	Āth . . .
9. Nine . . .	Naw . . .	Naw . . .	Nau . . .	Nau . . .
10. Ten . . .	Das . . .	Das . . .	Das . . .	Das . . .
11. Twenty . . .	Bīs . . .	Bīs . . .	Bīs . . .	Bīs . . .
12. Fifty . . .	Pachās . . .	Pachās . . .	Pachās . . .	Pachās . . .
13. Hundred . . .	Sō; Saik'as . . .	Sō . . .	Sau . . .	Sau . . .
14. I . . .	Hū, mhū . . .	Hū . . .	Maī . . .	Maī . . .
15. Of me . . .	Mhārō, mārō . . .	Mā-jō . . .	Mhārō . . .	Mārō . . .
16. Mine . . .	Mhārō, mārō . . .	Mayālō . . .	Mhārō . . .	Mārō . . .
17. We . . .	Mhē, mō . . .	Mhē . . .	MLē . . .	Ham, hamī . . .
18. Of us . . .	Mhārō, mārō . . .	Mhē-rō . . .	Mhē-ko . . .	MLārō . . .
19. Our . . .	Mhārō, mārō . . .	Mhē-rō . . .	Mhē-ko . . .	Mhārō . . .
20. Thou . . .	Tū, thū . . .	Tū, tō . . .	Tō . . .	Tō . . .
21. Of thee . . .	Thārō . . .	Tā-jō . . .	Thārō . . .	Tārō . . .
22. Thine . . .	Thārō . . .	Tayālō . . .	Thārō . . .	Tārō . . .
23. You . . .	Thē; tamō . . .	Thō . . .	Thō . . .	Tam, tam, tham . . .
24. Of you . . .	Thārō, tamārō . . .	Thārō . . .	Thārō . . .	Thārō . . .
25. Your . . .	Thārō, tamārō . . .	Thārō . . .	Thārō . . .	Thārō . . .

SENTENCES IN RĀJASTHĀNĪ.

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nīmāṇṇī (Nimar).	English.
Ēk	Ēk.	1. One.
Dō	Dui	2. Two.
Fin	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Chhō	Chhaw	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Naw	Naw	9. Nine.
Das	Das	10. Ten.
Vis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
Śō	Sau	13. Hundred.
Ēū	Haū	14. I.
Mhārō, mārō	Mhārō	15. Of me.
Mhāro, mārō	Mhārō	16. Mine.
Mhē	Ham	17. We.
Mhē-kō, mhānō	Hamārō	Hamārō	18. Of us.
Mhē-kō, mhānō	Hamārō	Hamārō	19. Our.
Tū	Tū.	20. Thou.
Thārō	Thārō	21. Of thee.
Thārō	Thārō	22. Thine.
Thē, thaī	Tam	Tam	23. You.
Thē-kō, thānō	Tamārō	Tamhārō	24. Of you.
Thē-kō, thānō	Tamārō	Tamhārō	25. Your.

English.	Mārwāṣī	Mā-nāṣī (Thos) of Jaisalmer	Jaljeri.	Mēwāṣī
26. He	Wō, u, uwō	Ō	Wō	Wō, wōh
27. Of him	Un-rō	Uwē-rō	U-kō	Wāñh-kō
28. His	Up-rō	Uwē-rō	U-kō	Wāñh-kō
29. They	Wē, wai, uwē	Ō	Wai	Wē, wai waih . . .
30. Of them	Upī-rō	Uwī-rō	Wā-lō	Un-lō
31. Their	Upā-rō	Uwā-rō	Wā-lō	Un-lō
32. Hand	Hat	Hath	Hat	Hat
33. Foot	Paḡ	Pag	Pag	Par, paḡ
34. Nose	Nak	Nak	Nak	Nak
35. Eye	Ākh, nāñ	Ākh	Ākh	Ākhy
36. Mouth	Mūdo	Mūdo	Mūdo	Mōh
37. Teeth	Dīt	Ditta	Dīt	Dīt
38. Ear	Kāñ	Kan	Kāñ	Kāñ
39. Hair	Kes; bāl	Kē	Bāl	Bāl
40. Head	Māthō	Matthō	Māthō	Sir
41. Tongue	Jib	Jibh	Jib	Jib
42. Belly	Pēt	Pēt	Pēt	Pēt
43. Back	Māñr	Patthi	Mañgar	Mañgar, pith . . .
44. Iron	Lō	Lō	Lō	Lōh
45. Gold	Sōnō	Sōnō	Sōnū	Sōnū
46. Silver	Rāpō	Chīdi, rāpō	Chīdi	Chīdi
47. Father	Bāp	Bap	Bāp	Bap, bābo
48. Mother	Ma	Mā	Mā	Mā
49. Brother	Bhāl	Bhm	Bhāl	Bhāl
50. Sister	Bāñ	Bñ	Bhāñ	Bāñ
51. Man	Minakh; ād'mi	Manakh, māḡas, ādmi	Mōtyār, minakh, ād'mi	Ād'mi, mard, mōtyār .
52. Woman	Luḡal	Luḡāl	Luḡāl	Bair-bāñi, bir-bāñi, luḡāl .

Mālvi (Rāngri).	Mālvi (when different from Rāngri).	Nimādi (Nimar).	English.
Ū	Ū	Wə	26. He.
Wani-kō, -rō; upi-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō . . .	Us-kō, ō-kō	27. Of him.
Wani-kō, -rō; upi-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō . . .	Us-kō, ō-kō	28. His.
V₁	Vi	Wə	29. They.
Wanā-kō, wanā-kō . . .	Un-kō	Un-kō	30. Of them.
Wanā-kō, wanā-kō . . .	Un-kō	Un-kō	31. Their.
Hāt . . . . .	.....	Hāt	32. Hand.
Pag . . . . .	.....	Pāw	33. Foot.
Nāk . . . . .	.....	Nāk	34. Nose.
Akh . . . . .	.....	Ākh	35. Eye.
Mūdo . . . . .	.....	Mundho	36. Mouth.
Dāt . . . . .	.....	Dāt	37. Tooth.
Kān . . . . .	.....	Kān	38. Ear.
Kā . . . . .	.....	Bāl	39. Hair.
Mātho . . . . .	.....	Si	40. Head.
Jibh . . . . .	.....	Jibh	41. Tongue.]
Pēt . . . . .	.....	Pet	42. Belly.
Pith . . . . .	.....	Pit, pūṭ	43. Back.
Loh	Lūwō	Lōhō	44. Iron
Sōnō	Sōnō, sunnō	Sunnō	45. Gold.
Chūdi . . . . .	.....	Chūdi	46. Silver.
Bāp, bhābhā, pita . . .	Bāp, dādā, dāy-ji . . .	Bāp, dādā, dādo . . .	47. Father.
Mā	Mā, jiji	Mā, māya	48. Mother.
Bhāi . . . . .	.....	Bhāi	49. Brother.
Bain, bēn . . . . .	.....	Bahū	50. Sister.
Ādāmī, manak . . . . .	.....	Ādānī	51. Man.
Lugāi	Bairī	Avrat	52. Woman.

English.	Mārṡāpī.	Mārṡāpī (Thali of Jaisalmer).	Jaipurī.	Mēwāpī.
53. Wife	Jorāyat; bahū	Baū	Bhaū, lugāi	Lugāi
54. Child	Ṭābar; bālak	Tabar	Bālak, ṭābar	Bālak
55. Son	Bē'o, dik'ro	Dik'ro	Bēṭo	Bēṭo, chhoro
56. Daughter	Bēṭi, dhiw'ṭi, dik'ri	Dik'ri	Bēṭi	Bēṭi, chhori
57. Slave	Golō; chākar	Chākar	Bādo	Bādo
58. Cultivator	Kar'so	Hālī	Pal'ti	Kis'in, jimidār
59. Shepherd	Ēvāliyo	Gowāl, gōri	Guwālyo	Guwāl
60. God	Īsvar; Rām-jī	Par'mēsar, bhag'wān	Pan'mēsar	Rām, Īsur
61. Devil	Rākās	Satān	Rākās, parēt, bhūt	Bhūt, parēt
62. Sun	Sūraj-jī	Sūraj	Suraj	Sūraj
63. Moon	Chandar'mā-jī	Chandarmā	Chād	Chād
64. Star	Tārō	Tārā	Tārō	Tārō
65. Fire	Bis'dagw	Bāstō	Āg, bāstē, baisāndar	Āg, āgya
66. Water	Jal	Pāni	Pāni	Pāni
67. House	Ghar	Ghar	Ghar, jagū	Ghar
68. Horse	Ghōṛo	Ghōṛo	Ghōṛo	Ghōṛo
69. Cow	Gay	Gāya	Gāy	Gāy
70. Dog	Kuttō, gindak	Kuttō	Kūk'ro, gāṇak, gāṇak'ro	Kuttō, kūk'ro
71. Cat	Minni	Billi, minni	Bilāi, balāi, myāū	Bilāi
72. Cock	Kāk'ro	Kakaro	Mur'go	Mur'go
73. Duck	Ād	Ād	Batak	Batak
74. Ass	Gadhō, puraniyo	Gado	Ghado, gadaiyo	Gadhō, chaupo
75. Camel	Ūth, pāgal, tūdiyo; mayyo; jakhōṛo	Ūṭ	Uth	Ūṭ
76. Bird	Pākhīrū	Paūkhī	Chiri, chari	Chiri
77. Go	Jā	Jā	Jā	Jā
78. Eat	Jim	Khā	Khā	Khā
79. Sit	Baiṭh	Bais	Baiṭh	Baiṭh

Mālvī (Rāngrī)	Mālvī (when different from Rāngrī).	Nīmādi (Nīmar).	English.
Lugāl, wāū	Baū	Lāḍī, bāy*ki	53. Wife.
Bālak, ohhōrō	Bachchō	54. Child.
Laḍ*ko, bōṭō	Bēṭō, ohhōrō, laḍ*ko	55. Son.
Laḍ*ki, bēṭī	Bēṭī, ohhōrī, laḍ*ki	56. Daughter.
Lāḍō	Gulām	57. Slave.
Kar*shān	Kir*sān	Kisān	58. Cultivator.
Gāḍ*ī	Gadariyō	59. Shepherd.
Paramēśwar	Dēwn	60. God.
Bhūt, jind	Bhūt	61. Devil.
Sūraj	Sūraj	62. Sun.
Chāḍ	Chāḍ	63. Moon.
Tārā	Tārō	64. Star.
Wās*di	Bastī	Āg	65. Fire.
Pāni	Pāni	Pāni	66. Water.
Ghar	Ghar	67. House.
Ghōṛō	Ghōḍō	68. Horse.
Gāy	Gāy	69. Cow.
Kuttō, kut*rō, ṭēg*ḍō	Kuttō, kutrō	70. Dog.
Min*ki	Billī, mājar	71. Cat.
Kūh-ḍō	Kuk*ḍō	72. Cock.
Badak	Badak	73. Duck.
Gadō, rās*bō	Gadhō	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Pākhērū	Paūchhi, pākhērū	76. Bird.
Jā	Jā	77. Go.
Khā	Khā	78. Eat.
Bēṭī	Bēṭī	79. Sit.

Page	Word	Number of Occurrences	Page	Word
80	Chase	1	81	Chase
81	Post	1	82	Post
82	Stat	1	83	Stat
84	De	1	85	De
86	De	1	87	De
88	De	1	89	De
90	De	1	91	De
92	De	1	93	De
94	De	1	95	De
96	De	1	97	De
98	De	1	99	De
100	De	1	101	De
102	De	1	103	De
104	De	1	105	De
106	De	1	107	De
108	De	1	109	De
110	De	1	111	De
112	De	1	113	De
114	De	1	115	De
116	De	1	117	De
118	De	1	119	De
120	De	1	121	De
122	De	1	123	De
124	De	1	125	De
126	De	1	127	De
128	De	1	129	De
130	De	1	131	De
132	De	1	133	De
134	De	1	135	De
136	De	1	137	De
138	De	1	139	De
140	De	1	141	De
142	De	1	143	De
144	De	1	145	De
146	De	1	147	De
148	De	1	149	De
150	De	1	151	De
152	De	1	153	De
154	De	1	155	De
156	De	1	157	De
158	De	1	159	De
160	De	1	161	De
162	De	1	163	De
164	De	1	165	De
166	De	1	167	De
168	De	1	169	De
170	De	1	171	De
172	De	1	173	De
174	De	1	175	De
176	De	1	177	De
178	De	1	179	De
180	De	1	181	De
182	De	1	183	De
184	De	1	185	De
186	De	1	187	De
188	De	1	189	De
190	De	1	191	De
192	De	1	193	De
194	De	1	195	De
196	De	1	197	De
198	De	1	199	De
200	De	1	201	De

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nimāḍī (Nimar).	English.
Ā	Āw	80. Come.
Mār	Māi	81. Bent.
Ūbhō-rē	Khado	82. Stand.
Maī	Mār	83. Die.
Dē	Da, dē	84. Give
Dōḍ	Bhāg	85. Run
Ūpar	Upar	86. Up.
Mērē	Pas, najik	87. Near.
Nichē	Nicha	88. Down.
Dār, vāg ¹ lo	Dār	89. Far.
Pelā, ngē	Āga	90. Before.
Pāchhē	Pāchha	91. Behind.
Kūn	Kun, kun	92. Who.
Kaī, kāī	Kaī, kaī	Kāi	93. What.
Kā, kyū, kyō	Kyāū	94. Why.
Aur, ōr, nē	Aru, nī, wa	95. And.
Par, parant, pan	Pan	96. But.
Jō	Agar	97. If.
Hā	Hā	98. Yes.
Nī, nī :	Nahi	99. No.
Arō-arō	Ar bāp-rō	100. Alas.
Bāp	Bāp	101. A father.
Bāp-kō, -rō	Bāp-kō	102. Of a father
Bāp-nē, -kō	Bāp-kō	Bāp-ka	103. To a father.
Bāp-sū, -sē, -ū	Bāp-sī	104. From a father.
Dō bāp	Dui bāp	105. Two fathers.
Bāp	Bāp, bāp-hōr (or hōrō, -hōn, -hōnō, and so throughout, all declensions). ¹	Bāp ¹ nu	106. Fathers.

¹ The plural suffixes will be varied in the following words, so as to show their use.

English.	Mārvarī.	Nārvarī (Thali of Jaipur)	Jaipuri.	Māwāti.
107. Of fathers . . .	Bāpā-ro . . .	Bāpā-rō . . .	Bāpā-ko . . .	Bāpā-ko . . .
108. To fathers . . .	Bāpā-nāi, -kanāi . . .	Bāpā-nāi . . .	Bāpā-nai . . .	Bāpā-nai . . .
109. From fathers . . .	Bāpā-sū . . .	Bāpā-sū . . .	Bāpā-sū . . .	Bāpā-tai, -sai . . .
110. A daughter . . .	Bēti . . .	Dikāi . . .	Bēti . . .	Bēti . . .
111. Of a daughter . . .	Bēti-ro . . .	Dikāi-ro . . .	Bēti-ko . . .	Bēti-ko . . .
112. To a daughter . . .	Bēti-nāi, -kanāi . . .	Dikāi-nāi . . .	Bēti-nai . . .	Bēti-nai . . .
113. From a daughter . . .	Bēti-sū . . .	Dikāi-sū . . .	Bēti-sū . . .	Bēti-tai, sai . . .
114. Two daughters . . .	Doy bētiyā . . .	Bē dikāriyā . . .	Do bēti, dō bētyā . . .	Do bēti . . .
115. Daughters . . .	Bētiyā . . .	Dikāriyā . . .	Bētyā . . .	Bētyā . . .
116. Of daughters . . .	Bētiyā-ro . . .	Dikāriyā-ro . . .	Bētyā-ko . . .	Bētyā-ko . . .
117. To daughters . . .	Bētiyā-nāi, -kanāi . . .	Dikāriyā-nāi . . .	Bētyā-nai . . .	Bētyā-nai . . .
118. From daughters . . .	Bētiyā-sū . . .	Dikāriyā-sū . . .	Bētyā-sū . . .	Bētyā-tai, -sai . . .
119. A good man . . .	Ēk bhalō ād'mi . . .	Bhalō mānas . . .	Ēk chōkhō minakh . . .	Ēk āchhyō ād'mi . . .
120. Of a good man . . .	Ēk bhalā ād'mi-ro . . .	Bhalō mānas-ro . . .	Ēk chōkhā minakh-ko . . .	Ēk āchhyā ād'mi-ko . . .
121. To a good man . . .	Ēk bhalā ād'mi-nāi; -kanāi . . .	Bhalō mānas-nāi . . .	Ēk chōkhā minakh-nai . . .	Ēk āchhyā ād'mi-nai . . .
122. From a good man . . .	Ēk bhalā ād'mi-sū . . .	Bhalō mānas-sū . . .	Ēk chōkhā minakh-sū . . .	Ēk āchhyā ād'mi-tai, -sai . . .
123. Two good men . . .	Doy bhalā ād'mi . . .	Dō bhalā mānas . . .	Dō chōkhā minakh . . .	Dō āchhyā ād'mi . . .
124. Good men . . .	Bhalā ād'mi . . .	Bhalā mānas . . .	Chōkhā minakh . . .	Āchhyā ād'mi . . .
125. Of good men . . .	Bhalā ād'miyā-ro . . .	Bhalā mānas-ro . . .	Chōkhā min'khā-ko . . .	Āchhyā ād'myā-ko . . .
126. To good men . . .	Bhalā ād'miyā-nāi; -kanāi . . .	Bhalā mānas-nāi . . .	Chōkhā min'khā-nai . . .	Āchhyā ād'myā-nai . . .
127. From good men . . .	Bhalā ād'miyā-sū . . .	Bhalā mānas-sū . . .	Chōkhā min'khā-sū . . .	Āchhyā ād'myā-tai, -sai . . .
128. A good woman . . .	Ēk bhalī lugāi . . .	Bhalī lugāi . . .	Ēk chōkhi lugāi . . .	Ēk āchhi bair'bāi . . .
129. A bad boy . . .	Ēk bhūḍō chhōrō . . .	Burō chhōk'rō . . .	Ēk burō chhōrō . . .	Ēk burō chhōrō . . .
130. Good women . . .	Bhalī lugāiyā . . .	Bhalī lugāiyā . . .	Chōkhi lugāiyā . . .	Āchhi bair'bāiyā . . .
131. A bad girl . . .	Ēk bhūḍī chhōrī . . .	Burī chhōk'rī . . .	Ēk burī chhōrī . . .	Ēk burī chhōrī . . .
132. Good . . .	Bhalō . . .	Bhalō . . .	Chōkhō . . .	Āchhyō, chōkhō . . .
133. Better . . .	Utpō . . .	Ghaṇṇō bhalō . . .	U-sū chōkhō . . .	Wāi-tai āchhyō (better than that).

Mālvī (Rāngṛī).	Mālvī (when different from Rāngṛī).	Nīmāṛī (Nimar).	English.
Bāpā-kō, -rō . . .	Bāp-kō, bāp-hōr-kō . . .	Bāp ^a nū-kō . . .	107. Of fathers.
Bāpū-nē, -kē . . .	Bāp-kī, bāp-hōr-kē . . .	Bāp ^a nū-ka . . .	108. To fathers.
Bāpū-sū, sē, -ū . . .	Bāp-sē, bāp-hōr-sē . . .	Bāp ^a nū-sī . . .	109. From fathers.
Lad ^a ki . . .	Bēṭī . . .	Bēṭī . . .	110. A daughter.
Lad ^a ki-kō, -rō . . .	Bēṭī-kō . . .	Bēṭī-kō . . .	111. Of a daughter.
Lad ^a ki-nē, -kē . . .	Bēṭī-kē . . .	Bēṭī-ka . . .	112. To a daughter.
Lad ^a ki-sū, -sē, -ū . . .	Bēṭī-sē . . .	Bēṭī-sī . . .	113. From a daughter.
Dō lad ^a kyā . . .	Dō bēṭī, dō bēṭī-hōrō . . .	Dui bēṭinā . . .	114. Two daughters.
Lad ^a kyā . . .	Bēṭī-hōrō, bēṭyā . . .	Bēṭinā . . .	115. Daughters.
Lad ^a kyā-kō, -rō . . .	Bēṭī-hōr-kō . . .	Bēṭinā-kō . . .	116. Of daughters.
Lad ^a kyā-nē, -kē . . .	Bēṭī-kē, bēṭī-hōr-kē . . .	Bēṭinā-ka . . .	117. To daughters.
Lad ^a kyā-sū, -sē, -ū . . .	Bēṭī-hōr-sē, bēṭī hōrō-sē . . .	Bēṭinā-sī . . .	118. From daughters.
Āchhō ād ^a mī . . .	Āchchhō ād ^a mī . . .	Ēk āchhō ād ^a mī . . .	119. A good man.
Āchhā ād ^a mī-kō, -rō . . .	Āchchhā ād ^a mī-kō . . .	Ēk āchhā ād ^a mī-kō . . .	120. Of a good man.
Āchhā ād ^a mī-nē, -kē . . .	Āchchhā ād ^a mī-kē . . .	Ēk āchhā ād ^a mī-ka . . .	121. To a good man.
Āchhā ād ^a mī-sū, -sē, -ū . . .	Āchchhā ād ^a mī-sū . . .	Ēk āchhā ād ^a mī-sī . . .	122. From a good man.
Dō āchhā ād ^a mī . . .	Dō āchchhā ād ^a mī . . .	Dui āchhā ād ^a mī . . .	123. Two good men.
Āchhā ād ^a mī . . .	Āchchhā ād ^a mī-hōrō . . .	Āchhā ād ^a minā . . .	124. Good men.
Āchhā ād ^a myā-kō, -rō . . .	Āchchhā ād ^a mī-hōr-kō . . .	Āchhā ād ^a minā-kō . . .	125. Of good men.
Āchhā ād ^a myā-nē, -kē . . .	Āchchhā ād ^a mī-hōr-kē . . .	Āchhā ād ^a minā-ka . . .	126. To good men.
Āchhā ād ^a myā-sū, -sē, -ū . . .	Āchchhā ād ^a mī-hōr-sē . . .	Āchhā ād ^a minā-sī . . .	127. From good men.
Āchhi lūgāi . . .	Āchchhi bairā . . .	Ēk āchhi aw ^a rat . . .	128. A good woman.
Khod ^a lād ^a kō . . .	Burō ohhōrō . . .	Ēk kharāb lād ^a kō . . .	129. A bad boy.
Āchhi lūgāyā . . .	Āchhi lūgāyā, āchchhi lūgāyā-hōrō, āchchhi bairā-hōrō . . .	Āchhi aw ^a rat ^a nā . . .	130. Good women.
Khod ^a lād ^a ki . . .	Burī ohhōrī . . .	Ēk kharāb lād ^a ki . . .	131. A bad girl.
Āchhō . . .	Āchchhō . . .	Āchhō . . .	132. Good.
Want ^a sū (than that) āchhō . . .	Ō-sē āchchhō . . .	Jādo āchhā . . .	133. Better.

English.	Mārwaṛī.	Mārwaṛī (Thaḷī of Jaisalmer)	Jaipurī.	Mewāṭī.
134. Best . . .	Nirāṭ-āchhō . . .	Mulē bhalō . . .	Sab-sū chōkhō . . .	Sab-taṛ āchhyō . . .
135. High . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .
136. Higher . . .	Ghaṇō ūchō, un-sū ūchō . . .	Ghaṇō ūchō . . .	Ū-sū ūchō . . .	Wāl-h-taṛ ūchō . . .
137. Highest . . .	Sag-lā-sū ūchō . . .	Mulē ūchō . . .	Sab-sū ūchō . . .	Sab-taṛ ūchō . . .
138. A horse . . .	Ēk ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .
139. A mare . . .	Ēk ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛiyā . . .	Ghōṛiyā . . .	Ghōṛyā . . .	Ghōṛyā . . .
142. A bull . . .	Ēk sād . . .	Baladh . . .	Sād, ākal . . .	Bijār . . .
143. A cow . . .	Ēk gāy . . .	Gāya . . .	Gāy . . .	Gāy . . .
144. Bulls . . .	Sād . . .	Bal ^a dhā . . .	Sād, ākal . . .	Bijār . . .
145. Cows . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .	Gāyā . . .
146. A dog . . .	Ēk kuttō, ēk gundak . . .	Kuttō . . .	Kūl ^a rō, gādak ^a rō . . .	Kuttō . . .
147. A bitch . . .	Ēk kutti . . .	Kutti . . .	Kūl ^a ri, gādak ^a ri . . .	Kutti . . .
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kūl ^a rā, gādak ^a rā . . .	Kuttā . . .
149. Bitches . . .	Kuttiyā . . .	Kuttiyā . . .	Kūk ^a ryā, gādak ^a ryā . . .	Kuttiyā . . .
150. A he goat . . .	Ēk bal ^a rō . . .	Bal ^a rō . . .	Bal ^a rō . . .	Bal ^a rō . . .
151. A female goat . . .	Ēk bal ^a ri, ēk chhai . . .	Bal ^a ri . . .	Bal ^a ri . . .	Bal ^a ri . . .
152. Goats . . .	Bal ^a rā . . .	Bal ^a rā . . .	Bal ^a rā-bal ^a ri . . .	Bal ^a rā-bal ^a ri . . .
153. A male deer . . .	Ēk hiraṇ . . .	Haran . . .	Hiran . . .	Hirn . . .
154. A female deer . . .	Ēk hir ^a ni . . .	Haraṇi . . .	Hir ^a ni . . .	Hir ^a ni . . .
155. Deer . . .	Hiraṇ . . .	Haraṇā . . .	Hiran . . .	Hirn . . .
156. I am . . .	Hū hū . . .	Hū āi . . .	Maṛ chhū . . .	Maṛ hū . . .
157. Thou art . . .	Tū hū . . .	Tū āi . . .	Tū chhai . . .	Tū hai, hā . . .
158. He is . . .	Uwō hū . . .	Ō āi . . .	Wō chhai . . .	Wō hai . . .
159. We are . . .	Mē hū . . .	Mhē āi . . .	Mhō chhā . . .	Ham hū . . .
160. You are . . .	Thē hō . . .	Thō āi . . .	Thō chhō . . .	Tam hō . . .

Mālvī (Rāugṛī).	Mālvī (when different from Rāugṛī).	Nimāḍī (Nīmas).	English.
Sab-sū āchhō . . .	Sab-sē āchchhō . . .	Baḍō āchhō . . .	134. Best.
Ūcho	Ūcho	Ūcho	135. High.
Wapi-sū ūcho . . .	Un-sē ūcho . . .	Jāḍō ūcho . . .	136. Higher.
Sāb-sū ūcho . . .	Sab-sē ūcho . . .	Baḍō ūcho . . .	137. Highest.
Ghōḍō . . . . .	.....	Ghōḍō	138. A horse.
Ghōḍī . . . . .	.....	Ghōḍī	139. A mare.
Ghōḍā	Ghōḍā-hōnō . . .	Ghōḍā, ghōḍānā . . .	140. Horses.
Ghōḍyā	Ghōḍī-hōnō . . .	Ghōḍīnā	141. Mares.
Bēl, baḷad	Sāḍ	Sāḍ	142. A bull.
Gāy	Gāy	Gāya	143. A cow.
Bēl, baḷdyā	Sāḍ-hōrō	Sāḍ'nā	144. Bulls.
Gāyā	Gāy-hōn	Gāy'nā	145. Cows.
Tēg'ḍō	Kut'rō	Kuttō	146. A dog.
Tēg'ḍī	Kuttī	Kuttī	147. A bitch.
Tēg'ḍā	Kut'rā-hōrō . . .	Kuttā, kuttānā . . .	148. Dogs.
Tēg'dyā	Kut'ri-hōrō . . .	Kuttīnā	149. Bitches.
Bak'rō, khāj'rū . . .	.....	Bak'rō	150. A he goat.
Bak'ri . . . . .	.....	Bak'ri	151. A female goat.
Bak'ryā	Bak'rā-hōnō . . .	Bak'rīnā	152. Goats.
Haran . . . . .	.....	Haran	153. A male deer.
Har'ṇī . . . . .	.....	Har'ṇī	154. A female deer.
Haranyā	Hirap-hōrō . . .	Haran'nā	155. Deer.
Hū hū . . . . .	.....	Haū chhō	156. I am.
Tū hai, hō . . . . .	.....	Tū chhō	157. Thou art.
Ū hai, hō . . . . .	.....	Wō chhō	158. He is.
Mhē hā	Ham hā	Ham āya	159. We are.
Thē hō	Tam hō	Tum chhō	160. You are.

English.	Mārwāri.	Mārwāri (Thāl of Jaisalmer).	Jaipuri.	Mēwāti.
161. They are . . .	Uvê hāi	Ô āi	Wai chhai	Wai hai
162. I was	Hũ hō	Hũ hāto	Maĩ chho	Maĩ hō, tho . . .
163. Thou wast . . .	Tũ hō	Tũ hāto	Tā chho	Tā hō, tho . . .
164. He was	Uwō hō	Ô hāto	Wō chho	Wō hō, tho . . .
165. We were	Mō hā	Mhẽ hātā	Mhō chhā	Ham hā, thā . . .
166. You were	Thō hā	Thō hātā	Thō chhā	Tam hā, thā . . .
167. They were . . .	Uvê hā	Ô hātā	Wai chhā	Wai hā, thā . . .
168. Be	Hō (imperative)	Hō	Whai	Whā
169. To be	Hūno	Hōw ^a no	Whaibo	Hōnū
170. Being	Hoto, hāto	Hōw ^a to	Whaito	Hō-to
171. Having been . . .	Hāyar	Hoyar	Whaur	Hō-kar
172. I may be	Hũ hoñ	Hũ hōwā	Maĩ hū	Maĩ hū
173. I shall be	Hũ hoñlā	Hũ hoñé	Maĩ hū-lo, hoñyū . . .	Maĩ hūgo
174. I should be . . .	.....	.....	Maĩ hū . . . .	.....
175. Beat	Kūto	Mār	Pit	Mār
176. To beat	Kūt ^a no	Mār ^a no	Pit ^a bo	Mār ^a nū
177. Beating	Kūt ^a to	Mār ^a to	Pit ^a to	Mār ^a to
178. Having beaten . . .	Kūtar	Mārar	Pītar	Mār-kar
179. I beat	Hũ kūtū	Hũ mārē-i	Maĩ pitū	Maĩ mārū
180. Thou beatest . . .	Tũ kūtū	Tũ mārē-i	Tā pitai	Tā mārū
181. He beats	Ū kūtū	Ô mārē-i	Wō pitai	Wō mārū
182. We beat	Mō kūtā	Mhẽ mārē-i	Mhō pitā	Ham mārā
183. You beat	Thō kūtō	Thō mārē-i	Thō pitō	Tam mārō
184. They beat	Uvê kūtū	Ô mārē-i	Wai pitai	Wai mārā
185. I beat (<i>Past Tense</i>)	Mhañ kūtīyō	Mẽ mārīyō	Mañ pitīyō	Mañ mārīyō
186. Thou beatest (<i>Past Tense</i> .)	Thāñ kūtīyō	Tẽ mārīyō	Tā pitīyō	Tāñ mārīyō
187. He beat (<i>Past Tense</i>)	Uv kūtīyō	Uvẽ mārīyō	Wō pitīyō	Waiñ mārīyō

Malvi (Rāngrī).	Malvi (when different from Rāngrī).	Nimādi (Nimat).	English.
Vi hai, hē . . . .	.....	Wō chhē	161. They are.
Hū tho . . . .	.....	Haū tho	162. I was.
Tū tho . . . .	.....	Th tho	163. Thou wast.
Ū tho . . . .	.....	Wō tho	164. He was
Mhē thā	Ham thā	Ham thā	165. We were.
Thē thā	Tam thā	Tam thā	166. You were.
Vi thā	Ho thā	Wō thē	167. They were.
Whō . . . .	.....	Hō	168. Be.
Vhēpō, vēnō	Hōnō	Hōpū	169. To be.
Vhētō, vētō	Hōtō	Hōtō	170. Being.
Wal-nē	Hui-nē	Hui-na	171. Having been.
.....	.....	.....	172. I may be.
Hū wāṅgā, wāṅgā	Hoṅgō	Haū hui	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . . .	.....	Mār	175. Beat.
Mār ^a pō mār ^a wō	Mār ^a nō	Mār ^a nū	176. To beat.
Mār ^a tō . . . .	.....	Mār ^a tō	177. Beating.
Mārī-nē . . . .	.....	Mārī-nō	178. Having beaten.
Hū mārū . . . .	.....	Haū mārūch	179. I beat.
Tū mārē . . . .	.....	Tū mārōch, mārēch	180. Thou beatest.
Ū mārē . . . .	.....	Wō mārōch, mārēch	181. He beats.
Mhē mārū, mārū	Ham mārū, mārū	Ham mārūch	182. We beat.
Thē mārō	Tam mārō	Tam mārōch	183. You beat.
Vi mārē . . . .	.....	Wō mārōch, mārēch	184. They beat.
Mhañ mārō	Mha-nē mārō	Mā-na mārō	185. I beat (<i>Past Tense</i>).
Thañ mārō	Tha-nē mārō	Tū-na mārō	186. Thou beatest (<i>Past Tense</i>).
Wapi-ē mārō	Ō-nē mārō	Un-na mārō	187. He beat (<i>Past Tense</i>).

English.	Mārwāṇṭ.	Mārwāṇṭ (Thaṭ of Jaipur).	Jaipur.	Māwāl.
188. We beat (<i>Past Tense</i>).	Mhō kūtīyō . . .	Mhā mārīyō . . .	Mhō pītīyō . . .	Ham mārīyō . . .
189. You beat (<i>Past Tense</i>).	Thō kūtīyō . . .	Thā mārīyō . . .	Thō pītīyō . . .	Tam mārīyō . . .
190. They beat (<i>Past Tense</i>).	Uwā kūtīyō . . .	Uwā mārīyō . . .	Wai pītīyō . . .	Un mārīyō . . .
191. I am beating . . .	Hū kūtī-hū . . .	Hū mārī-ī . . .	Maī pītī-ohhū . . .	Maī mārī-hū . . .
192. I was beating . . .	Hū kūtī-hō . . .	Hū mārī-to-hāto . . .	Maī pītī-ohhō . . .	Maī mārī-hō, -thō . . .
193. I had beaten . . .	Mhāī kūtīyō-hō . . .	Mā mārīyō-hāto . . .	Maī pītīyō-ohhō . . .	Maī mārīyō-hō, -thō . . .
194. I may beat . . .	Hū kūtī . . .	Hū mārī . . .	Maī pītī . . .	Maī mārī . . .
195. I shall beat . . .	Hū kūtī-lā . . .	Hū mārī . . .	Maī pītī-lō, pītīyā . . .	Maī mārīgō . . .
196. Thou wilt beat . . .	Tū kūtī-lā . . .	Tū mārī . . .	Tū pītī-lō, pītī . . .	Tū mārīgō . . .
197. He will beat . . .	Uwō kūtī-lā . . .	Ō mārī . . .	Wō pītī-lō, pītī . . .	Wō mārīgō . . .
198. We shall beat . . .	Mhō kūtī-lā . . .	Mhō mārī . . .	Mhō pītī-lā, pītīyā . . .	Ham mārīgā . . .
199. You will beat . . .	Thō kūtī-lā . . .	Thō mārī . . .	Thō pītī-lā, pītīyō . . .	Tam mārīgā . . .
200. They will beat . . .	Uwō kūtī-lā . . .	Ō mārī . . .	Wai pītī-lā, pītī . . .	Wai mārīgā . . .
201. I should beat . . .	. . .	.....	Maī pītī . . .	.....
202. I am beaten . . .	Hū kūtīyō hū . . .	Hū mārīyō-ī . . .	Maī pītīyō-ohhū . . .	Maī pītīyō-hū . . .
203. I was beaten . . .	Hū kūtīyō hō . . .	Hū mārīyō . . .	Maī pītīyō-ohhō . . .	Maī pītīyō-hō, -thō . . .
204. I shall be beaten . . .	Hū kūtīyō jāū-lā . . .	Hū mārīyō jāī . . .	Maī pītī-lō . . .	Maī pītīgō . . .
205. I go . . .	Hū jāū . . .	Hū jāwā-ī . . .	Maī jāū . . .	Maī jāū . . .
206. Thou goest . . .	Tū jāwāī . . .	Tū jāwā-ī . . .	Tū jāy . . .	Tū jāy . . .
207. He goes . . .	Uwō jāwāī . . .	Ō jāwā-ī . . .	Wō jāy . . .	Wō jāy . . .
208. We go . . .	Mhō jāwā . . .	Mhō jāwā-ī . . .	Mhō jāwā . . .	Ham jāh . . .
209. You go . . .	Thō jāwō hō . . .	Thō jāwō-ī . . .	Thō jāwō . . .	Tam jāwō . . .
210. They go . . .	Uwō jāwāī . . .	Ō jāwō-ī . . .	Wai jāy . . .	Wai jāyāh . . .
211. I went . . .	Hū gayō . . .	Hū gyo, gayō . . .	Maī gayō . . .	Maī gayō . . .
212. Thou wentest . . .	Tū gayō . . .	Tū gyo, gayō . . .	Tū gayō . . .	Tū gayō . . .
213. He went . . .	Uwō gayō . . .	Ō gyo, gayō . . .	Wō gayō . . .	Wō gayō . . .
214. We went . . .	Mhō gayā . . .	Mhō gayā . . .	Mhō gayā . . .	Ham gayā . . .

Mālvi (Rāngrī).	Mālvi (when different from Rāngrī).	Nimāḍī (Nimar).	English.
Mhā-ō mārō	Ham-nō mārō	Ham-na mārō	188. We beat (<i>Past Tense</i>).
Thā-ō mārō	Tam-nō mārō	Tam-na mārō	189. You beat (<i>Past Tense</i>).
Wanā-ō mārō	Un-nō mārō	Un-na mārō	190. They beat (<i>Past Tense</i>).
Hū mārū-hū . . . .	.....	Haū māri rahyōh	191. I am beating.
Hū mārū-thō . . . .	... ..	Haū māri rahyō-thō	192. I was beating.
Mhāi mārō-thō	Mha-nō mārō-thō	Haū mārō-thō	193. I had beaten.
Hū mārū	Hū mārū . . . .	.....	194. I may beat.
Hū mārūgā	Hū mārūgā, -gā	Haū māria	195. I shall beat.
Tū mārūgā	Tū mārūgā, -gā	Tū māria	196. Thou wilt beat.
Ū mārūgā	Ū mārūgā, -gā	Wō mārū	197. He will beat.
Mhā mārūgā	Ham mārūgā	Ham mārū	198. We shall beat.
Thā mārūgā	Tam mārūgā	Tam mārū	199. You will beat.
Vi mārūgā	Vi mārūgā	Wō mārū, mārūgā	200. They will beat.
... ..	.....	... ..	201. I should beat.
Hū mārō jāū-hū . . . .	.....	Ma-ka mārō	202. I am beaten
Hū mārō gayō . . . .	.....	Ma-ka mārō-thō	203. I was beaten.
Hū mārō jāūgā . . . .	.....	Haū mārō jāla	204. I shall be beaten.
Hū jāwā	Hū jāwā	Haū jāūch	205. I go.
Tū jāwā, jāy . . . .	.....	Tū jāch, tājā	206. Thou goest.
Ū jāwā, jāy . . . .	.....	Wō jāch	207. He goes.
Mhā jāwā	Ham jāwā	Ham jāwāj	208. We go.
Thā jāwā	Tam jāwā	Tam jāwāj, tam jāwā	209. You go.
Vi jāwā, jāy	Vi jāwā, jāy	Wō jāj	210. They go.
Hū gayō . . . .	.....	Haū gayō	211. I went.
Tū gayō . . . .	.....	Tū gayō	212. Thou wentest.
Ū gayō . . . .	.....	Wō gayō	213. He went.
Mhā gayā	Ham gayā	Ham gayā	214. We went.

English.	Mārwarī	Mārwarī (Thali of Jaisalmer)	Jaipuri	Mewāṭī
215. You went . . .	Thē gayā . . .	Thē gayā . . .	Thē gayā . . .	Tam gayā . . .
216. They went . . .	Uwāī gayā . . .	Ō gayā . . .	Wai gayā . . .	Wai Gayā . . .
217. Go . . .	Jāwō . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāw'tō . . .	Jāw'nō . . .	Jātō . . .	Jātō . . .
219. Gone . . .	Gayō . . .	Gayō . . .	Gayō . . .	Gayō . . .
220. What is your name ?	Thūrō nāw kālī hāi ?	Thā-rō nām ki āi ?	Thā-ko kālī nāw chhai ?	Thārō kē nāw hai ?
221. How old is this horse ?	In ghōrā-ri umar kālī hāi ?	Ē ghōrō kitta badō āi ?	Yō ghōrō kattōk badō chhai ?	Yō ghōrō kit'ni umar-māi hai ?
222. How far is it from here to Kashmir ?	Athā-sū Kashmir kit'ni bhūi hāi ?	Kasmirithā-sū kitti aghi āi ?	Kas'mir aiḍā-sū kat'rik dūr chhai ?	Kas'mir it-tai kit'ni-k dūr hai ?
223. How many sons are there in your father's house ?	Thā-rāī hāp-rāī ghar-mālī kit'rā bātā hāi ?	Thā-rō hāp-rō ghar-mē kitti dok'rā āi ?	Thā-kā hāp-kā ghur-māi kaiyēk bētā chhai ?	Thārā hāp-kā ghar-māi kit'nak bētā hai ?
224. I have walked a long way to-day.	Mhāī aj ghanō pāḍō kiyo .	Āj hūi ghani bhaū gayō .	Āj māi nari dūr chālyō-chhūi.	Āj māi bhaut dūr chālyō-hūi.
225. The son of my uncle is married to his sister.	Mhārā lākā-rō bētō un-ri bhān par'niyō-hāi	Uvō-ri bain-sū mē-jē kālē-rō dik'rō-rō biyā huō āi.	Mhārā lākā-kā bēti-ko byāw ū-ki bhain-sū huyō-chhai.	Mārā kālā-kā ' bēti-ko byāh waiḥ-ki bhān-tai huyō-hai.
226. In the house is the saddle of the white horse	Lālā ghōrā-ri kāṭhi ghar-māi paṛi hāi.	Uvō ghar-mē dhanlō ghōrō-rō palān āi	Dhanlā ghōrā-ki jīd ghar-māi chhai.	Supād ghōrā-ki jīn ghar-māi hai.
227. Put the saddle upon his back.	Un-rāī māūrā ūpar kāṭhi māndō	Uvō-ri puthī mātḥē palān māndō.	Jīd ū-kā māng'rā-mālai mālo.	Jīn waiḥ-ki pith-par dharō
228. I have beaten his son with many stripes.	Mhāī un-nāī bētāī-rāī ghar-nā chhā'kiyā ri-divi hāi.	Mē uvō-rō dik'rō-nā ghaui sārī bētā bāi	Māī ū-kā bētā-nai narā kō'rā-sū māryō-chhai.	Māī waiḥ-ko bētō bhaut kar'rā-tai māryō-hai.
229. He is grazing cattle on the top of the hill.	Uvō dūgar-ri chōṭi-ūpar dhāw chorāy-rayō-hāi.	Uvō tēk'ri mātḥē o dhan chorāvē-i.	Wō dūgar-mālai dhāḍā charāwai-chhai	Wō pāḥar-kai ūpar dhōr charā-rayō hai.
230. He is sitting on a horse under that tree.	Uvō un rūkh hētāī ghōrāī mātḥāī chadiyōrō bāṭhō-bāi	Ō uvō rūkh-rō hētō (sic) ghōrō mātḥē (sic) bēthō i.	Wō rūkh nichai ēk ghōrā-mālai chhar rahyō-chhai.	Wō waiḥ rūkh-kai nichai ghōrā-par baithyō-hai.
231. His brother is taller than his sister.	Un-rō bhāī āp-ri bhān-sū ghanō ḍigō hāi.	Uvō-rō bhāī uvō-ri bain-sū ḍighō āi.	Ū-ko bhāī ū-ki bhān-sū lambō chhai.	Waiḥ-ko bhāī waiḥ-ki bhān-tai lambō hai.
232. The price of that is two rupees and a half.	Un-rō mōl adāī rupiyā hāi .	Uvō-rō mōl adhāī rupayā āi	Ū-ko mōl dhāī ripyā chhai .	Waiḥ-ko mōl dhāī rapriyā hai.
233. My father lives in that small house	Mārō hāp un chhōṭāī ghar-māi āl'vāl-hāi.	Mā-jō hāp uvō chhōṭē ghar-mē rē-i.	Mhārō hāp ū chhōṭā ghar-māi rahai-chhai.	Mērō hāp waiḥ chhōṭā ghar-māi rahai-hai.
234. Give this rupee to him .	Ō rupiyō un-nāī dē-dēwō .	Ē rupayō uvō-nāi dō .	Yō ripyō ū-nai dyō .	Yō rapaiyō waiḥ-nai dyō .
235. Take those rupees from him.	Uvō rupiyā un kanā-sū lē-lēwō	Ō rupayā uvō-sū lō .	Ū-sū wai ripyā lē-lyō .	Wai rapriyā waiḥ-tai lyō .
236. Beat him well and bind him with ropes	Un-nāī āchhi tarāī-sū kāṭō nāī un-nāī rād'wā-sū chas'kāy-dēwō.	Uvō-nāī bhāl tarē-sū māro aur rād'wā-sū bandhō	Ū-nai gairo piṭō ar jēw'rā-sū bād-dyō	Waiḥ-nai khūb māro ar jēw'rā-tai bādō .
237. Draw water from the well.	Bērāī-māy-sū jāī sēcho .	Talē-māh-sū pāoi kadhō .	Kūwā-māī-sū pāni kadhō .	Kuwa-tai pāni kadhō .
238. Walk before me .	Mārāī āgāī āgāī hālō .	Mū-jē ogāī bai .	Mhārōi āgai chāl .	Mērāi āgai chāl .
239. Whose boy comes behind you ?	Thārāī lārāī kin-rō chhōrō āwāī-hāi ?	Thā-rō lārō kē-rō dik'rō āwā-i	Yā-kai pāchhai kun-kō chhōrō āwai-chhai ?	Tarai pāchhai laiḥ-ko chhōrō ūwai-hai ?
240. From whom did you buy that ?	Unāī thē kin-sū mōl liwī ?	Thāō kē-kanā mōl liyō .	Thē wō kun-kanai-sū mōl liyō ?	Tam wō kit-tai mōl liyō ?
241. From a shopkeeper of the village	Gāw-rāī hāt-wālāī kanā-sū .	Hēkō gāw-rō hāt-bāniyā-sū	Gāw-kā ēk dukandār-kanai-sū.	Gāw kā ēk hāt-wālā-tai .

¹ Feminine to agree with cāiz or bāt, understood

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nīmāḍī (Nīmar).	English.
Thō gayā	Tam gayā	Tum gayā	215. You went.
Vi gayā	Vi gayā	Wō gayā	216. They went.
Jā . . . .	.....	Jā	217. Go.
Jāto . . . .	....	Jāto	218. Going.
Gayō . . . .	.....	Gayō	219. Gono.
Thārō nām kāī ? . .	Tamārō nām kāī ? . .	Tumhārō nām kāī ohhō ? .	220. What is your name ?
Anī ghōḍā-kī umar kāī ? .	Inā ghōḍū-kī umar kāī ? .	Inū ghōḍū-kī kēt*ri nmar ohhō ?	221. How old is this horse ?
Hyā-sū Kāsmir kīt*ri-k dūr hai ?	Yā-sē Kāsmir kītī dūr hai ?	Yāhū-sī Kāsmir kēt*ro dūr ohhō ?	222. How far is it from here to Kashmir ?
Thā-kō pitī-kē waṭhō kīt*ri lād*kā hai ?	Thāi ā bāp-kā ghar-mē kīt*ri lād*kā hō ?	Thārā bāp-kā ghar-ma kīt*ri chhōrā ohhō ?	223. How many sons are there in your father's house ?
Āj hū bahōt dūr pharī-nō āyō.	Hū āj bhōt dūr ohālyō .	Āj haū dūr-tak chalyō gayō	224. I have walked a long way to-day.
Mhārā kākā-kā bēṭā-ē wapi-kī bēn-sē byāw karyō.	Mhārā kākā-kā bōṭā-nō ō-kī bēn-sē byāw karyō-hai.	Mhārā kākā-kā ōk chhōrā-kī ō-kā bahēn-sī sūdi huich.	225. The son of my uncle is married to his sister.
Ghar-mē dhōlā ghōḍā-kō khōgir hai.	..	Saphēt ghōḍū-kō khōgir ghar-ma ohhō.	226. In the house is the saddle of the white horse.
Wani-kō pīth-par khōgir mēṭō.	Ō-lī pīth-par khōgir dhar	Ōkū pūt-par khōgir kas .	227. Put the saddle upon his back.
Mhaī wani-kā lād*kā-nō ghaṭā kōṛḍā māryā.	Mha-nō ō-kā chhōrā-kō bhōt chūp*kyā māryā.	Mā-na ō-kā ohhōrā-kā bahut-sē sapātā māryā.	228. I have beaten his son with many stripes.
Ū wani tēk*ri-kā mātū-par dhōḍhā charāvē-hai.	Ū tēk*di-kā mātū-par dhōr charāvē-hē	Wō baṛḍī-kā mātū-par dhōr charai-rahych.	229. He is grazing cattle on the top of the hill.
Wani jhād-kō nichē ā ghōḍā-par bēṭhō-hai.	Ū unā jhād-kō nichē ghōḍā-par bēṭhō-hē	Wō unā jhād-kā nōḥa ghōḍā-par bathī-mhyōch.	230. He is sitting on a horse under that tree.
Wani-kō bhāī wapi-kī bēn-sē ūchō hai.	Ō-kō bhāī ō-lī bēn-sē ūchō hā.	Ō-lō bhāī ō-kā bahēn-sī ūchō ohhō.	231. His brother is taller than his sister.
Wani-lō mōl nāī rūpyā hai	Ō-lī kīmat adāī rūpyā hō .	Ō-kī kīmat āḍhāī rūpyā ohhō.	232. The price of that is two rupees and a half.
Wani chhōṭā ghar-mē mhārā pitā rō-hai	Mhārō bāp unā chhōṭā ghar-mē rī-hē.	Mhārō bāp unā chhōṭā ghar-ma rahch.	233. My father lives in that small house.
Yō rūpyō wani-nō dō .	Ō-kō yō rūpyō dō .	Yē rūpyō ō-kā dō .	234. Give this rupee to him.
Vi rūpyā wani-pās-sū lō .	Vi rūpyā ō-kō-pās-sō lō .	Wō rūpyā ō-kā-sī la .	235. Take those rupees from him.
Wani-nō khōb māro nō rās-sū bādhō.	Ō-kō khōb mār aur ō-kō rās-sū bādh.	Ō-kā ūchhl tarah-sī mār aur ō-kā rās-sī bādh.	236. Beat him well and bind him with ropes.
Wapi kūḍī-mē-sū pāṇī kūḍō	Kūḍī-mē-sō pīnī nikūl .	Kuṇḍ-mu-sū pānī khaich .	237. Draw water from the well.
Mhārō agāḍī chāl . .	Mhārō agāḍī chāl . .	Mhārō sāma chāl . .	238. Walk before me.
Kapi-kō lād*kō thārō pāchhō-sū āvē-hai ?	Tamārō pāchhō kō-kō ohhōrō āvē-hō ?	Thārā pāchha kun-kō chhōrō āvaj ?	239. Whose boy comes behind you ?
Ū thā-sō kani-kanō-sū mōl hō ?	Ū tam-nō kō-kō-pās-sō mōl līyō ?	Kun-kā-sī tū-na mōl līyō ? .	240. From whom did you buy that ?
Wapi gāw-kā dūkandār-kanō-sū.	Unā gām-kā ōk dūkandār-pās-sō.	Gāw-kā wanyū-sī . .	241. From a shopkeeper of the village.



GUJARĀTĪ.

The word 'Gujarāṭī' means the vernacular language of Gujarat, and this name very accurately connotes the area in which it is spoken.

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar.

Area in which spoken.

It is the court and business language of Cutch, and has even extended a short distance into Sind. The name 'Gujarat'

is derived from the Sanskrit *Gurjaratrā*,¹ which apparently means 'the country of the Gurjaras.' The ancient *Gurjaratrā* only covered that portion of the modern Gujarat which lies north of the river Mahi, i.e. Kaira, Ahmedabad, Mahikantha, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chāwadhās, who ruled in Anahilavāḍa between 720 and 950 A.D. The country south of the Mahi was known to Sanskrit geographers as *Lāṭa*, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule.²

The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat.

The Gurjaras.

The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east. Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāts or Jāts as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjars spread further east and south than the Jāts. The earliest Gūjar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants. From Mathura, the Gūjars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gūjars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bhilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.³ In the other direction, the Gūjars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir. It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rājasthānī and with Gujarāṭī. The grammar of the Gūjars of Swat is almost the same as that of the Rajputs of Jaipur.

The following is taken from pp. 1 and 2 of the *Early History of Gujarat*, already quoted. The richness of Mainland Gujarat, the gift of the Sabarmati, the Mahi, the Narbada, and the Tapti, and the

¹ The intermediate form is the Prakrit *Gujjaratṭi*; see Dr. Fleet in the *Journal of the Royal Asiatic Society* for 1900, p. 455.

² *Bombay Gazetteer*, Vol. I., Part i., p. 6.

³ Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr. Bhagvān Lal Indraji, in Vol. I., Part i. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-rāṣṭra*, through the Prakrit *Gujjara-rāṣṭha*. As shown by Dr. Fleet in the article quoted in note ¹, this is incorrect.

goodliness of much of Saurāshṭra,¹ 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yādavas (B.C. 1500—500); contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians; the pursued Pārsis and the pursuing Arabs (A.D. 600—800); hordes of Sanganian pirates (A.D. 900—1200); Pārsi and Nawāyat Musalmān refugees from Khulagu Khān's devastation of Persia (A.D. 1250—1300); Portuguese and rival Turks (A.D. 1500—1600); Arabs and Persian Gulf pirates (A.D. 1600—1700); African, Arab, Persian and Makrān soldiers of fortune (A.D. 1500—1800); Armenian, Dutch, and Fr traders (A.D. 1600—1750); and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500); the Gurjaras (A.D. 400—600); the early Jādējās and Kāṭhīs (now of Kathiawar) (A.D. 750—900); wave upon wave of Afghān, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500); and the later Jādējās and Kāṭhīs (A.D. 1300—1500).

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brāhmapas; and since the 13th century have come Turk, Afghān, and Mughul Musalmāns.

From the east have come the Mauryans (B.C. 300); the half-Scythian Kshatrapas (B.C. 100—A.D. 300); the Guptas (A.D. 320); the Gurjaras (A.D. 400—600); the Mughuls (A.D. 1530); the Marāṭhās (A.D. 1660—1760); and the British (A.D. 1780 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the language is Mārwarī. Gujarātī has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Mārwarī to its north. On the west it is bounded by the Kan of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marāṭhī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāṭhās) are mixed, and each preserves its own tongue. The boundary runs east so as to include the State of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Ārāvali Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhīl tribes. These Bhīls have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhīli.² Further east beyond the Bhīls lie Eastern and Southern Rajputana, of which the important dialects are Jaipurī and Mālvi. Jaipurī and Mālvi are both closely connected with Gujarātī, and the Bhīl dialects may be considered as linking them together.

¹ Saurāshṭra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar.

² See Vol. IX, Part III.

The following is the number of persons reported for the purposes of this Survey to speak Gujarātī in the tract in which it is a vernacular :—

Name of District, State or Agency.	Number of Speakers.	Reported number of Speakers.
Ahmedabad	.	840,000
Mahikantla	.	541,500
Palanpur	.	606,000
Outch	.	205,500
Kathinwar	.	2,571,000
Camby	.	82,700
Kaira	.	840,000
Panch Mahals	.	188,000
Rewa Kantha	.	565,000
Broach	.	290,000
Surat	.	502,000
Baroda	.	2,025,759
Surat Agency	.	56,000
TOTAL		9,313,459

Gujarātī is spoken by settlers in nearly every province and state of India. The Pārsis, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 447 ff.) retain the language of their original home.

The following are the figures for Gujarātī in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

Province, State or Agency.	Number of Speakers.
Ajmer-Merwara	1,483
Assam	26
Bengal	1,713
Berar	20,954
Bombay (excluding the area in which Gujarātī is a vernacular)	1,142,611
Burma	761
Central Provinces	17,059
Coorg	126
Madras	82,594
Punjab	1,157
United Provinces	5,079
Quetta, etc.	210
Andamans	361
Hyderabad State	26,994
Mysore State	2,182
Kashmir State (Estimate)	30
Rajputana Agency	} Estimate
Central India Agency	
TOTAL	
	1,330,977

To these we must add the Gujarātī spoken by some wandering tribes of Bombay and Berar, *viz.*—

Kākari	122
Tārimūki or Ghisādi	1,609
TOTAL	1,731

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey :—

Gujarātī spoken at home	9,813,459
" " abroad	1,380,977
" " by wandering tribes	1,791
TOTAL	<u>10,646,227</u>

In 1901 the total number of speakers of Gujarātī was 9,165,831.

The only true dialectic variation of Gujarātī consists in the difference between the speech of the uneducated and that of the educated. That of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation, although there are a few "clipped" or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *i* as *ē*, of *k* and *kh* as *ch* and *chh*, respectively, of *ch* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *ḍ* and *ḷ*, to double medial consonants, and to pronounce the letter *ā* as a broad *o*, something like the sound of *a* in *oll*. The Pārsis and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of Pārsis and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nāgarī, the language of the Nāgar Brāhman, or Charōtari, the language of the Charōtar tract on the banks of the Mahi, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarātī, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhīl languages. These are dealt with separately.¹ They form a connecting link between Gujarātī and Rājasthānī, and are most closely connected with the former language. The total number of speakers of Bhīl languages is 3,942,175, and if we add this to 9,813,459, the number given above for speakers of recognized Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Gujarātī (with Western Hindī, Rājasthānī and Panjābī) is a member of the Central

Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

Place of the language in connection with the other Indo-Aryan languages

¹ See Vol. IX., Part III.

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above¹ in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east—the Gurjaras. At the same time, although Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *ā*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāṭhī and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarātī with its immediate parent the Nāgara form of Śaurasēna Apabhraṃśa. This was the Apabhraṃśa with which the Grammarian Hēmachandra (fl. 12th century A.D.) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhmins form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most sanskritized form) is called Nāgarī after them.² It is probable that the Nāgara Apabhraṃśa also derives its name from this literary caste. Hēmachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilavāḍa Paṭṭaṇ did not die out with Hēmachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsingh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhraṃśa, and we can trace the development of Apabhraṃśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years.³

The Nāgara Apabhraṃśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēnī, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

¹ P. 324.

² See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

³ Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhraṃśa (see pp. 358 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

Gujarātī closely agrees in its main characteristics with Western Hindī and still more closely with Rājasthānī.¹ It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindī. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, i.e., by the addition of help-words, while in the latter it is conducted synthetically, i.e., by means of terminations. For example in Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōrē-lā*, and 'to a horse' is *ghōrē-lā*, in which the help-words *kā* and *lā* are added to the word *ghōrē*. On the other hand, in Bengali, 'of a horse' is *ghōrār*, and 'to a horse' is *ghōrārē*, in which the terminations *r* and *rē* are suffixed to the word *ghōrā*, and in each case *ghōrār* or *ghōrārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōrē-lā* and *ghōrē-lā*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhramśa. This is that certain consonants (of which *k* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalati*, he goes, becomes *chala* in Apabhramśa, through the *t*, which is in the middle of a word and between two vowels, being elided; but in the phrase *kāmasa tatta*, the essence of love, the first *t* of *tatta* is not elided, because, although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhramśa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes or terminations of the genitive. These are *liāa*, *kara* or *larau*, and *tanau*. The Hindōstānī *ghōrē-lā* is derived from the Apabhramśa *ghōdai-liāa*. Here it will be seen that the *k* of *liāa* has not been elided in becoming *kā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōrē*, and *kā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali *ghōrār* is derived from *ghōdai-kara*, through an intermediate form *ghōdai-ara*. Here the initial *k* of *kara* has been elided. It had therefore become medial, and *kara* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōdai-kara*. The *r* is therefore a termination and not a postposition. Bengali grammarians quite properly write *ghōrār* as one word, and not *ghōrā-r*, as if it were two, and the declension is no longer analytical, but has become synthetical.

The case is exactly the same with the Western Rājasthānī *ghōdārō*, of a horse, usually, but wrongly, written *ghōdā-rō*. It is derived from *ghōdai-karak*, and the elision of the *k* shows that *ghōdai-karak* and *ghōdārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetical and no longer analytical.

Finally, let us take the Gujarātī *ghōdānō*, of a horse. This is derived from *ghōdai-tanau*, through *ghōdai-panau*. Here again the elision of the *t* shows that *tanau* has ceased to be a postposition, and has become a termination, just as the letter *t* in *equi* is a termination and not a postposition. *Ghōdānō* is therefore one word and not two. *Nō*, like *rō*, is a termination, not a postposition, and it is wrong to write *ghōdā-nō*, with a hyphen as is usually done, just as it would be wrong to write *equ-t* instead of *equ*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Kō* is the locative of *kā*, as *rē* is that of *r* or *rō*, and as *nē* is that of *nō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī² depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

¹ In medieval times, Gujarat was simply a part of Rajputana. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

² So also Panjabi. The Panjabi *dō* is a contraction of *lādā*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel.¹ Thus, the Hindī *makkhan*, butter, is *mākhā* in Gujarātī; so the Apabhramśa *mārissaũ*, I shall strike, becomes *mārīs* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *śahr* but Gujarātī *śeher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindōstānī has *ai* and *au*. Thus Hindōstānī *baīḥā*, Gujarātī *beḥō*, seated; Hindōstānī *lauṇḍī*, Gujarātī *lōṇḍī*, a slave-girl. It will be observed that in *beḥō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* is pronounced broadly, like the *a* in 'all.' A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated *ó*.

Many words which contain *i* in Hindōstānī have *a* in Gujarātī. Thus Hindōstānī *bigur'nā*; Gujarātī *bugaṛ'ioũ*, to be spoilt; Hindōstānī *likh'nā*, Gujarātī *lahk'ioũ*, to write; Hindōstānī *mil'nā*, Gujarātī *maḷ'ioũ*, to be met; Hindōstānī *adhik*, Gujarātī *adakhū*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *ó*, and *i* becomes *ē*. This is especially common in North Gujarāt. The change of *i* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōṇī* for *pāṇī*, water; and *mārēs* for *mārīs*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindōstānī. Thus Hindōstānī *tum*, Gujarātī *tamē* [compare Mēwātī (Rājasthānī) *tam*], you; Hindōstānī *mānus*, Gujarātī *māṇas*, a man; Hindōstānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hulō*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Pañjābī, Sindhī, and Marāṭhī. The cerebral letters *ḍ* and *ḍh* in literary Gujarātī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindī sounds of *r* and *rḥ*. In Northern Gujarātī, moreover, *ḍ* is often dentalized to a pure *r*, as will be explained below. The cerebral *n* and the cerebral *l* are unknown to Hindōstānī, but are extremely common (only as medial or final letters) in Gujarātī. The rule is that when *n* and *l* represent double *nn* or double *ll* in Apabhramśa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhramśa *sonnaũ*, Gujarātī *sōnũ*, gold, with a dental *n*; Apabhramśa *ghaṇaũ*, Gujarātī *ghaṇũ*, dense; Apabhramśa *challai*, Gujarātī *chālē*, he goes; Apabhramśa, *chalai*, Gujarātī *chalē*, he moves. As already explained, Gujarātī prefers to simplify a double consonant and to lengthen the preceding vowel at the same time. It thus happens that the dental letters, when medial, almost always follow long vowels. In colloquial Northern Gujarātī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

¹ Exactly the reverse tendency is observable in Pañjābī.

In such cases, *ḍ*, *ḍh*, and *ḷ* generally become *ṣ*. Thus, *mātē* for *māṭē*, for; *dīḥō* for *dīḥō*, seen; *thōrū* or *ṣhōḍā* for *thōḍā*, a few; *lōrū* for *lōḍhū*, iron; *tēnē* for *tēnē*, by him; *mar'icū* for *maṭ'icū*, to mingle; *ḍāh'dō* for *daḥḍō*, a day; *ṣū* for *lū*, thou; *diḍhō* or *ḍiḍhō* for *didhō*, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Pichha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce *ch* and *chh* as *ṣ*, and, as we go north, this gradually becomes the rule. Thus, *pāṣ* for *pāch*, five; *uṣō*, for *ūchō*, high; *sār'icū*, for *chār'icū*, to feed cattle; *ṣōrū* for *chhōrū*, a child; *puṣyō*, for *puchhyō*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *ṣ*, as in *ṣāḍ* for *jhāḍ*, a tree. In the Charōlar country, on the banks of the river Mahi, this *ṣ* and *ṣ* are pronounced as *ṣ* and *ṣ* respectively, so that the name of the tract itself is called by the people who live in it 'T'arōtar.' A similar pronunciation is found in Marāṭhī.¹

While *ch* and *chh* become *ṣ*, on the other hand *k*, *kh*, and *g*, especially when followed or preceded by *i*, *e*, or *y*, become *ch*, *chh*, and *j*, respectively, in Northern Gujarātī. Thus, *dīk'rō*, a son, becomes *dīch'rō*; *lhetar*, a field, becomes *chhetar*; the verb *lāg'icū*, to begin, makes its past tense *lājyō*, not *lāgyō*; *pagē*, on foot, becomes *pagē*. A similar change is observable in the Marāṭhī of the Northern Konkan.² This *ch* or *chh* is further liable to become *ṣ*, under the preceding paragraph. Thus, *nāchhyā*, on being thrown, becomes, first *nāchhyā*, and then *nūṣyā*.

In Hindōstānī, *u* or *r* regularly becomes *b*, but in Gujarātī it is preserved. Thus, Hindōstānī *bauū*, Gujarātī *uānū*, a shop-keeper; Hindōstānī *binā*, Gujarātī *cinā*, without; Hindōstānī *parbat*, Gujarātī *parunt*, a mountain.

In colloquial Gujarātī, the letters *ṣ* and *ḷ* are often pronounced *h*, and this is the rule in the north (compare Western Rājasthānī). Thus, *mānah*, for *mānṣ*, a man; *ḷō*, for *ḷō*, a hundred; *hūraj* for *sūraj*, the sun; *hū* for *ḷū*, what? *dēh*, for *dēḷ*, a country; *ham'jāyō*, for *sam'jāyō*, caused to understand. In Kathiawar, an initial *ṣ* is aspirated, so as to sound like *ṣ'h*, which bears the same relationship to *ṣ*, that *ḷh* does to *ḷ* (see p. 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *utō*, for *hutō* (i.e., *ḷatō*), he was; *ū*, for *hū*, I; *ālī*, for *hālī*, an elephant; *ḷāṣ*, for *ḷahū*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ēkalu*, for *ēkaḥḷū*, in one place; *hālē* or *hālī*, for *hālḥē*, on the hand; *adāḷū*, for *adhikū*, more. Even in standard Gujarātī an *h* is often omitted in writing, although it is still slightly audible. Thus the word *amē*, we, is sometimes pronounced *amē*, in which *h* represents a faint aspirate. A list of the words which contain this faint *h* is given on pp. 317 and ff. Some dictionaries indicate this unwritten *h* by putting a dot under the syllable after which it is pronounced. Thus, *ḷēḷ kēḷhū*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *mahārāṣī*, a queen, pronounced *m'hārāṣī*. Again, *ahu* is pronounced *'han*, as in *bahu*, much, pronounced *b'han*, and *ahi* is pronounced *'hai*, as in *lahiyō*, a scribe, pronounced *l'haiyō*. Similarly, words like *rahyō*, he remained, *kahyū*, it was said, are pronounced *r'hayō*, *k'hayū*, etc.

¹ See Vol. VII., p. 22.

² See Vol. VII., p. 65.

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *diṭṭhō* for *dīṭhō*, seen; *nōkhar* for *nōkar*, a servant; *ammē* for *amē*, we; *nāllō* for *nālō* (i.e. *nānō*), small; *mmārō*, my. As in *nāllō*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *i*. Thus, *māryō*, struck, is pronounced *māirō*. Even in standard Gujarātī such forms as *āvyō*, *lāvyō*, are pronounced *āivyō*, *lāivyō*.

In Gujarātī we often meet cases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *ṭip^owū* or *piṭ^owū*, to beat; so *kharāvēs* for *kharāvēs*, I will give to eat; *dēt^owā* for *dēw^otā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charōtar tract we meet *jambūt*, for *majbūt*, strong; *mag*, for *gam*, towards; and *nuskān*, for *nuksān*, injury.

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindōstānī. Their vocabulary is, naturally, full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.¹ The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarātī spoken by Pārsīs often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindōstānī in having a neuter gender. It is true that in Hindōstānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindī sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindī, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī these instances cease to be sporadic, and become more and more frequent as we go westward, till we find the neuter gender firmly established in Gujarat. In this respect Gujarātī agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōk^orō* (masc.), a boy; *chhōk^orī* (fem.), a girl; *chhōk^orū* (neut.), a child (male or female).

The suffix *ḍō* (masc.), *ḍī* fem., and *ḍū* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhraṃśa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *kuk^oḍō*, a cock; *bilāḍī*, a cat; *gad^ohēḍū*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindī (except with the Hindōstānī dialect, which in this respect follows Pañjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōḍō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, viz. in having the oblique form in *ā*, which is quite strange to Western Hindī. Thus, *ghōḍānō*, of a horse, but Western Hindī *ghoḍē-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

¹ See pp. 437 and ff.

word *śū*, to mean 'what?' The Hindōstānī *kyā* is also used, especially in the north where it appears under the form *chīyā*.

In the conjugation of verbs we may note the use of the word *chhū*, to mean 'I am.' This occurs (in various forms) in all the languages of the Outer Circle and also in Panjābī and Rājasthānī, but is unknown to Western Hindī, the pure representative of the Central Group. The characteristic letter of the future is *ś* or *s*. This *s*-future is also found in Lahndā (a language of the Outer Circle) and in some dialects of Rājasthānī. In Western Hindī, when it occurs, the *s* has been weakened to *h*. This weakening also occurs in some forms of colloquial Gujarātī. Gujarātī also possesses a true passive voice. Thus, *dēkh'wū*, to see, *dīkhāwū*, to be seen. It often forms its causals by adding *āḍ*, or more commonly *āw* and sometimes *aw*, to the root. Thus, *dēkhāḍ'wū*, to cause to see; *karāw'wū*, to cause to do.

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, but which I have not noted elsewhere in India. It is in the use of the past tenses of transitive verbs. These are used either as passives, as in other Indian languages, or impersonally. In the former case, the participle which forms the tense agrees in gender and number with the object. Thus, *tēṇē rāj-dhānī karī*, he founded a capital city, literally, by him a capital city was founded. In Hindōstānī (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine. Thus, *us-nē rānī-kō chhōṛā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done). In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object. Thus, *tēṇē rānīnē mukī*, he left the queen, literally, by him as for the queen, she was left. This idiom should be carefully noted, as it is very characteristic of the language. Here, again, we may note that the same idiom is found in the Marāṭhī of the Konkan.¹

Gujarātī has not a large literature, but it is larger than it has sometimes been credited with. Most of the books written before the introduction of printing were, as in the case of other Indo-Aryan Vernaculars, in verse. The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-singh Mētā, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarātī for their explanations. One of these grammars, the *Mugdhaḥvabōdha-mauktika*, was written in 1394 A.D. and has been printed. Nar-singh Mētā (or Mēhētā) himself does not appear to have written any long continuous work. His fame rests upon his short songs, many of which exhibit considerable elegance. He was a Nāgar Brāhman by caste, and was born at Junagarh in the year 1413 A.D.² His father was a worshipper of Śiva, but his mother was devoted to Vishnu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs. He died in the year 1479, in the sixty-sixth year of his age. Other poets followed him, amongst whom we may mention Prēmānand Bhaṭṭ (fl. 1681 A.D. Author of the *Nar-singh Mēhētānū Māmērū*), Vallabh,

¹ See Vol. VII, pp. 67 and 170.

² For an account of Nar-singh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 71.

Kālidās, Pritam, Rēwaśaṅkar (translated the Mahābhārata), Muktaṇand, Sāmal Bhaṭṭ (author of *Akōlā-Rāṇī*, *Barās Kastūrī*, *Murdā Pachīṣī*, *Nand Batrīsī*, *Padmāvatī*, *Strī-charitra*, *Vikram-charitra*), Brahmānand and Dayārām. All these are admittedly inferior to Nar-siṅgh Mētā in grace and feeling. Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān. A more important side of Gujarātī literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Rās Mālā*.

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the

Authorities.

name 'Gujarātī' as applied to a language is in 1731. In November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzeratica lingua.'¹ The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratice*,' with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalischer Sprachmeister*. The version in the vernacular is in the ordinary Gujarātī character, and not in Dēva-nāgarī, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand alo tze amarā Pitā
Cælo in qui es noster Pater

Tumāra namā pūsa-karwāno
tuum nomen sanctificetur

Tumāra ratschia āwé
tuum regnum veniat

Tumāra mán paramandaló kewun karótzó jewutzé bumimá karó.
tua voluntas cælo in sicut fit ita terra in fiat.

Adelung (1806), in his *Mithridates*² gives a brief notice of the language under the name of 'Guzuratte' or 'Suratte' and reprints (with corrections) Schultze's version of the Lord's Prayer. He mentions a manuscript Gujarātī Dictionary by Franciscus Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Lingue Indianæ*. Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujuratee.'

I.—GRAMMARS, DICTIONARIES, AND OTHER AIDS TO THE STUDENT.—

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¹ *Thesaurus epistolicus LaCrozianus*, Vol. iii, p. 64. Before this, in 1715, John Jedah Kotelaar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindōstānī Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindostānī.

² Vol. i, p. 198. Published 1806.

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Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhmins, but the first printed

Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India. A Tirhutiyā scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājani script in Upper India, and in Gujarat it is known as *Vāṇiā* or *Ṣarrāfi* (from *Vāṇō*, a shop-keeper, and *Ṣarrāf*, a banker), or *Bōḍiā* (from *Bōḍi*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgarī it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp. 7 and ff. of Vol. V, Pt. ii. It will suffice to give the forms of the letters.

These are as follows :—

VOWELS, ETC.

अ a, आ ā, इ i, ई ē, उ u, ऊ ū, ऋ ṛi, ऐ e, औ ai, ओ ō, औ au, or ° both *anuswār* and *anunāsik*. Although Gujarātī has both a short e and a long ē, no distinction is made in writing them. Nor is any distinction made between *anuswār* and *anunāsik*, both being represented by °.

CONSONANTS.

ક ka,	ખ kha,	ગ ga,	ઘ gha,	ઙ ṅa.
ચ cha,	છ chha,	જ ja,	ઝ jh,	ઞ ṇa.
ટ ta,	ઠ tha,	ડ da,	ઢ dh,	ણ ña.
ત ta,	થ tha,	દ da,	ધ dha,	ન na.
પ pa,	ફ or ફ pha,	બ ba,	ભ bha,	મ ma.
ય ya,	ર ra,	લ la,	વ va or va.	
શ sha,	ષ sha,	સ sa,	હ ha,	ળ la.

It will be noted that Gujarātī has a cerebral *ḷa*.

The following examples show the employment of non-initial vowels :—

બા bā,	બિ bi,	બે bē,	બુ bu,	બૂ bū,	બ્રિ bṛi.
બે be,	બાિ bai,	બો bō,	બાુ bau,		

The following are more or less irregular,—

ર ru or rū, also ર ru, ર rū,				
જા jā (hardly irregular),	જિ ji,	જુ ju,	જૂ jū,	
દ્રિ dṛi,	ઙ્રિ ṅṛi, and		હ્રિ hṛi.	

For some of these regular forms are also used. Thus, *સ્રિ* sṛi, *રુ* ru.

The following are examples of compound consonants :—

કશા kṣha,	જિઞા jiṅa,	કના kna,	ગવા gwa.
તતા tta,	ત્રા tra,	ત્વા tva,	પ્તા pta.
સ્તા sta,	દ્વા dva,	દ્યા dya,	
દ્દહા ddha,	ષ્છા śha,	શ્વા śva,	
ઙ (or, better, ઙ) ઠિઠા (ṭṭha),		હ્યા hya,	ધ્યા dhyā.

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form *ṛ*. Thus, *ṛi*, *ṛiḥa*. When it is not the first member of a compound, it takes the form *ṛ*. Thus, *ṛi gya*, *ṛi bra*.

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. We may add that *ṛ* is often written for *i* and *u* for

Pronunciation.

ṛi. *ṛi* is often pronounced *rū* (German *ü*), but more commonly as the English *ru* in 'rule.' The letter *ṛ* is a pure labial, as explained under Rājasthānī (*ante*, p. 5.), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *ṛ*, otherwise *w*. The letter *ṣ* is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter *ṣ* is pronounced *gya*, not *dnya* as in Marāṭhī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp. 394 and ff. below).

As a general rule, the spelling of Gujarātī is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

After the foregoing explanations, it is hoped that the following brief sketch of Gujarātī Grammar will enable the reader to understand the specimens.

Grammar.

GUJARATĪ SKELETON GRAMMAR.

I.—**NOUNS.**—There are three genders, masculine, feminine, and neuter. There are two numbers, singular and plural.

Case.—Besides the nominative, there is a general oblique form, and an agent-locative. Thus:—

A.—*Strong nouns.*

	Masc.	Fem.	Neut.
Sing. Nom.	<i>chhōl'ṛō</i> , a boy	<i>chhōl'ṛī</i> , a girl	<i>chhōl'ṛā</i> , a child.
Obl.	<i>chhōl'ṛā</i>	<i>chhōl'ṛī</i>	<i>chhōl'ṛā</i> .
Ag.-Loc.	<i>chhōl'ṛē</i> , <i>chhōl'ṛāḍē</i> , by or in a boy	<i>chhōl'ṛīḍē</i> , by or in a girl	<i>chhōl'ṛā</i> , <i>chhōl'ṛāḍē</i> , by or in a child.
Plur. Nom.	<i>chhōl'ṛā</i> , <i>chhōl'ṛāḍ</i> , boys	<i>chhōl'ṛīḍ</i> , girls	<i>chhōl'ṛā</i> , <i>chhōl'ṛāḍ</i> , children.
Obl.	<i>chhōl'ṛā</i> , <i>chhōl'ṛāḍ</i>	<i>chhōl'ṛīḍ</i>	<i>chhōl'ṛā</i> , <i>chhōl'ṛāḍ</i> .
Ag.-Loc.	<i>chhōl'ṛāḍē</i> , <i>chhōl'ṛāḍāḍē</i> , by or in boys	<i>chhōl'ṛīḍāḍē</i> , by or in girls	<i>chhōl'ṛāḍē</i> , <i>chhōl'ṛāḍāḍē</i> , by or in children.

B.—*Other nouns.* *Bālak*, a child (nom. and obl. sing.); *bālālē*, by or in a child; *bālākō* (nom. and obl. plur.); *bālālōḍē*, by or in children.

The usual case suffixes are, acc.-dat. *nē*; abl. *thī*; gen. *nō*; loc. (instead of *ē* above) *mā*. They are all added to the oblique form. Thus, *chhōl'ṛānē*, to a boy; *chhōl'ṛā-thī*, from a boy; *chhōl'ṛānō*, of a boy; *chhōl'ṛē* or *chhōl'ṛā-mā*, in a boy. *Ghārē*, in a house, is nearly always written and pronounced *gher*.

The genitive *nō* is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find *tanō* or *kērō* instead of *nō*.

Instead of the ablative *thī*, we sometimes, in the dialects, find *tālō*, which is an adjective agreeing in gender, number, and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental.

Note that *nē*, the sign of the acc.-dat. is the locative of the genitive *nō*. *Nō* and *nē* are not real postpositions. They are terminations and are added to the noun without hyphens. Thus, *chhōl'ṛānō*. On the other hand, *thī* and *mā* are postpositions and require hyphens. Thus, *chhōl'ṛā-thī*. This is a matter of history which is too long to explain here. (See p. 328.)

Adjectives—A strong adjective (including genitives, and the *thō*-ablative) has its masculine in *ō*, its feminine in *ī*, and its neuter in *ā*. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in *ō*. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, so is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples: *sārō chhōl'ṛō*, a good boy; *sārā chhōl'ṛānē*, to the good boy; *sārī chhōl'ṛīḍ*, good girls; *sārī chhōl'ṛīḍ*, a good child; *sārā chhōl'ṛānē*, to good children; *bijē dāhāḍē*, on the second day; *ēnā* (not *ēnē*) *bhatrijē māgyū*, his nephew asked. Adjectives other than strong do not change.

Comparison is formed as usual by the ablative. Thus, *māthā-thī mōḡū*, larger than the head; or, as in *Mārṣṛī*, with *kar'tā*, with the obl. gen.; thus, *dar'cājānā lar'tā āchū*, higher than the door. Generally *nā* is omitted. *Sāk-thī mōḡū* or *saku kar'tā mōḡū*, largest of all, largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II.—**PRONOUNS.**—The following is taken from Mr. Taylor's Grammar.

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, i.e., first person, sing. *hū*, *ma*, *mārā*, and *maj* (or *muj*); plur. *am*, *amārā*, *amō*. Second person, sing. *tū*, *ta*, *tārā*, *tuj*; plur. *tam*, *tamārā*, *tamō*. We thus get the following declension:—

First Person.

	Singular.				Plural.		
Base.	<i>hū</i> .	<i>ma</i> .	<i>mārā</i> .	<i>maj</i> .	<i>am</i> .	<i>amārā</i> .	<i>amō</i> .
Nom.	<i>hū</i>	...	...	...	<i>amē</i> , <i>am</i>	...	<i>amō</i> .
Acc.-Dat.	...	<i>manē</i>	<i>mārē</i>	<i>maj'nē</i>	<i>am'nē</i>	<i>amārē</i>	<i>amōnē</i> .
Ag.	...	<i>mē</i>	<i>mārē</i>	...	<i>amē</i>	<i>amārē</i>	<i>amōē</i> .
Abl.	<i>hū-thī</i>	...	<i>mārā-thī</i>	<i>maj-thī</i>	<i>am-thī</i>	<i>amārā-thī</i>	<i>amō-thī</i> .
Gen.	...	...	<i>mārō</i>	<i>maj</i>	...	<i>amārō</i>	...
Loc.	...	...	<i>mārā-mā</i>	<i>maj-mā</i>	<i>am-mā</i>	<i>amārā-mā</i>	<i>amō-mā</i> .

Second Person.

	Singular.				Plural.		
Base.	<i>tū</i> .	<i>ta</i> .	<i>tārā</i> .	<i>tuj</i> .	<i>tam</i> .	<i>tamārā</i> .	<i>tamō</i> .
Nom.	<i>tū</i>	...	...	...	<i>tamē</i> , <i>tam</i>	...	<i>tanō</i> .
Acc.-Dat.	...	<i>tanē</i>	<i>tārē</i>	<i>tuj'nē</i>	<i>tam'nē</i>	<i>tamārē</i>	<i>tamōnē</i> .
Ag.	...	<i>tē</i>	<i>tārē</i>	...	<i>tamē</i>	<i>tamārē</i>	<i>tamōē</i> .
Abl.	<i>tū-thī</i>	...	<i>tārā-thī</i>	<i>tuj-thī</i>	<i>tam-thī</i>	<i>tamārā-thī</i>	<i>tamō-thī</i> .
Gen.	...	...	<i>tārō</i>	<i>tuj</i>	...	<i>tamārō</i>	...
Loc.	...	...	<i>tārā-mā</i>	<i>tuj-mā</i>	<i>tam-mā</i>	<i>tamārā-mā</i>	<i>tamō-mā</i> .

B.—Finite Verb.

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, *tānā rānānā mūkī* (not *rūkīyā*), by him, with reference to the queen, she (not 'it') was left, he left the queen.

Principal parts.

Infinitive, *mār'wā*, obl. *mār'wā*, to strike.

Present participle, *mār'īḥ*, striking.

Past " *māryō*, *riārō* (obsolete), *riārēḥ* (declinable), *mār'ē* (indeclinable), struck.

Future " *mār'wānō* (gen. of infn.), about to strike.

Conjunctive " *mārī*, *mārīnē*, having struck.

Present Gerund, *mār'īḥ*, on striking.

Past " *riārjā*, on having struck.

Noun of Agency, *mār'nārō* (declinable), *mār'nār* (indeclinable), one who strikes or is about to strike.

(a) Simple tenses.

Present, 'I strike,' 'I may strike,' etc.			Future, 'I shall strike,' etc.				(b) Compound tense. Present Definite, 'I am striking.'	
	Sing.	Plur.	Standard.		Passī		Sing.	Plur.
			Sing.	Plur.	Sing.	Plur.		
1	<i>mār'wā</i>	<i>mār'īḥ</i>	<i>mār'is</i>	<i>mār'isū</i>	<i>mār'at</i>	<i>mār'au</i>	<i>mār'wā chāw</i>	<i>mār'īḥ-chāhē</i>
2	<i>mār'ē</i>	<i>mār'ō</i>	<i>mār'īḥ</i>	<i>mār'īḥ</i>	<i>mār'at</i>	<i>mār'at</i>	<i>riār'ē-chāhē</i>	<i>mār'ō chāhē</i>
3	<i>mār'ā</i>	<i>mār'ā</i>	<i>mār'īḥ</i>	<i>mār'īḥ</i>	<i>mār'at</i>	<i>mār'at</i>	<i>mār'ē-chāhē</i>	<i>mār'ā chāhē</i>

Imperative, 'strike thou,' etc. 2nd person sing. *mār*, plur. *mārō*; familiar, *mārōnē*, *mārōnī*; polite, sing. *mār'jē*, plur. *mār'jō*; precative (2nd and 3rd person), *mārō*.

(c) Participial tenses.

Transitive verb.

hū mār'īḥ, I used to strike.

(jō) *hū mār'at*, (if) I had struck.

hū mār'īḥ-hatō, I was striking.

(jō) *hū mār'īḥ-hōw*, (if) I may be striking.

(jō) *hū mār'īḥ-hōt*, (if) I had been striking.

mō māryō (or *mār'īḥ*), I struck (him).

mē riāryō-chāhē, I have struck (him).

mē māryō-hatō, I had struck (him).

(jō) *mō māryō-hōy*, (if) I may have struck (him).

(jō) *mē māryō-hōt*, (if) I had struck (him).

hū mār'wānō-chāhē, I am about to strike.

hū mār'wānō-hatō, I was about to strike.

(jō) *hū mār'wānō-hōw*, (if) I be about to strike.

(jō) *hū mār'wānō-hōt*, (if) I had been about to strike.

Intransitive verb.

hū chāl'īḥ, I used to go.

(jō) *hū chāl'at*, (if) I had gone.

hū chāl'īḥ-hatō, I was going.

(jō) *hū chāl'īḥ-hōw*, (if) I may be going.

(jō) *hū chāl'īḥ-hōt*, (if) I had been going.

hū chāl'yō (or *chāl'īḥ*), I went.

hū chāl'yō-chāhē, I have gone.

hū chāl'yō-hatō, I had gone.

(jō) *hū chāl'yō-hōw*, (if) I may have gone.

(jō) *hū chāl'yō-hōt*, (if) I had gone.

hū chāl'wānō-chāhē, I am about to go.

hū chāl'wānō-hatō, I was about to go.

(jō) *hū chāl'wānō-hōw*, (if) I be about to go.

(jō) *hū chāl'wānō-hōt*, (if) I had been about to go.

Irregular verbs.

(1) *Thaw*, to become. Pres. eg. (1) *tāw*, (2, 3) *tāy*; pl. (1) *tāw*, (2) *tāw*, (3) *tāy*. Future, (1) *tāw*, (2) *tāw*, and so on; conj. part. *tāw*. The stem is *tā* before *i*, *u*, or a consonant. Otherwise it is *tā*. Note, however, *tāw*, past part., and *tāy* of pres. tense, 2nd and 3rd sing. and 3rd plur.

(2) *Jaw*, to go. Conjugated like *tāw*. Past part. also irregular. See below.

(3) *Jōw*, it is necessary (defective impersonal); fut. *jōw*; past subj. (jō) *jōw*; pres. part. *jōw*. *Mārē ā chōp'dī jōw*, to me this book is necessary.

(4) Verbs like *lāw*, to take, *dāw*, to give, *kāw*, *keḥw*, or *kaḥw*, to say, *rāw*, *reḥw*, or *raḥw*, to remain, form the 2nd and 3rd sing., and 3rd plur. pres., *lā*, *dā*, *keḥ* or *kaḥ*, and *reḥ* or *raḥ*. So, conjunctive participle *kaḥinē*, *lāinē*, *dāinē*; fut. *lāis*, and so on.

(5) Verbs with roots in *ṣ*, like *pīw*, to drink, form the 1st plur. present like *pīw*.

(6) If the root ends in *ṣ*, it becomes *ṣ* before the terminations *-ē* and *-ō*. Thus, *jōw*, to see; *jūw*, he sees; *jūw*, you see. But *jōw*, because the *-ṣ* is not a complete termination. *Hōw*, to be, and *kaḥw*, to be rotten, make *hōy* and *kaḥy*, respectively, with the termination *ē*.

(7) If the root ends in *s*, it becomes *ṣ* before *i* or *y* in some dialects, but not in the Standard. Thus (dialectic), *ḥes'w*, to sit; *ḥesinē*, having sat; *ras'w*, to dwell; past part. *raṣyō*.

(8) Irregular past participles.

<i>Bes'w</i> , to sit,	past part.	<i>beḥw</i> , <i>beḥw</i> .
<i>Dil'w</i> , to see,	" "	<i>dil'w</i> , <i>dil'w</i> .
<i>Nās'w</i> (<i>nāḥ'w</i>), to flee,	" "	<i>nāḥw</i> , <i>nāḥw</i> .
<i>Pes'w</i> , to enter,	" "	<i>peḥw</i> , <i>peḥw</i> .
<i>Bid'w</i> or, better, <i>bīw</i> , to fear,	" "	<i>bīd'w</i> or <i>bīn</i> , <i>bīd'w</i> or <i>bīn</i> .
<i>Dēw</i> , to give,	" "	<i>dīd'w</i> , <i>dīd'w</i> .
<i>Kar'w</i> , to do,	" "	<i>kīd'w</i> or <i>laryō</i> , <i>kīd'w</i> or <i>kar'w</i> .
<i>Kāḥw</i> , to eat,	" "	<i>kāḥw</i> , <i>kāḥw</i> .
<i>L'w</i> , to take,	" "	<i>līd'w</i> , <i>līd'w</i> .

¹ And so, throughout, the participle in *īḥ* may be substituted for that in *yō*.

² Or *rār'nār*, *chāl'rār*, and so throughout.

<i>Piwũ</i> , to drink,	past part.	<i>pidhō, pīdhēlō.</i>
<i>Hōwũ</i> , to be,	"	<i>hātō, hōēlō</i> (regular).
<i>Suwũ</i> , to sleep,	"	<i>sutō, sutēlō.</i>
<i>Mar*uwũ</i> , to die,	"	<i>muō, muēlō</i> or <i>mātēlō.</i>
<i>Jawũ</i> , to go,	"	<i>gayō, gāēlō.</i>
<i>Kahōwũ</i> , to be rotten,	"	<i>kahōyō, kahēlō.</i>
<i>Kēhōwũ</i> , or <i>kaheuwũ</i> , to say,	"	<i>kahyō, kahēlō.</i>
<i>Rehōwũ</i> or <i>rahōwũ</i> , to remain,	"	<i>rahyō, rahēlō.</i>
<i>Nīraj*uwũ</i> , to be produced,	"	<i>nīrajyō</i> or <i>nīpanyō.</i>
<i>Upaj*uwũ</i> , to be produced,	"	<i>upajyō</i> or <i>upanyō.</i>

The past gerunds of these verbs are regular. Thus, *tō khāyā* (not *khādāyā*) *karō-chhe*, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarat, passives whose roots end in *ā*, may optionally form the past participle by adding *yō* (*nī, nū*) instead of *yō* (*ī, yū*). Thus, *bharānō* (or *bharāyō*), was filled; *marānō*, was killed; *chhapānō*, was printed. So, also, *dīghānō*, for *dēkhāyō*, was seen.

Passive Voice. The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always impersonal (cf. Latin *luātur a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lakh*uwũ*, to write; *lakhāwũ*, to be written. If the root ends in a vowel, *aw* is added, not *ā*. Thus, *jōwāwũ*, to be seen. A preceding *ā* is shortened. Thus, *capar*uwũ*, to use, passive *caparāwũ*; *gāwũ*, to sing, passive *gawāwũ*; *āw*uwũ*, to come, passive *awāwũ*; *awāy*, it is come. These passives have usually a potential sense; *lakhāy*, it can be written; *dēkhāy*, it can be seen, it is visible; *awāy*, it can be come.

Another passive is formed by conjugating the past participle with *jawũ*, to go, as in Western Hindi. Thus, *tō mārīyō gayō*, he was struck.

Another is formed with *āw*uwũ*, to come, and the locative of the infinitive. Thus, *ē wastu jōwā-mā āw*ēē*, this thing will come into seeing, will be seen.

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā-thī ē kām karāyũ*, this work was done by the king.

Causal Verbs. These (including transitives from nenters) are usually formed by adding *aw* or *āy* to the root, a preceding *ā* being shortened.

Thus, <i>lakh*uwũ</i> , to write,	<i>lakhāw*uwũ</i> , to cause to write.
<i>dēkh*uwũ</i> , to see,	<i>dēkhāy*uwũ</i> , to cause to see.
<i>sābhaj*uwũ</i> , to hear,	<i>sābhajāw*uwũ</i> , to cause to hear.

Sometimes the added syllable is *aw*. Thus, *chhōḍ*uwũ*, to release, *chhōḍāw*uwũ* or *chhōḍāy*uwũ*, to cause to release.

Irregular are—

<i>dhul*uwũ</i> , to be mixed,	<i>dhūlaw*uwũ</i> , to mix.
<i>phar*uwũ</i> , to be turned,	<i>phāraw*uwũ</i> , to turn.
<i>maḥ*uwũ</i> , to be met,	<i>maḥlaw*uwũ</i> , to mingle.
<i>pīwũ</i> , to drink,	<i>pāwũ</i> , to give to drink.
<i>mar*uwũ</i> , to die,	<i>mār*uwũ</i> , to strike, kill.
<i>ḥar*uwũ</i> , to be fixed,	<i>ḥāraw*uwũ</i> , or <i>ḥarāw*uwũ</i> , to fix.

and others.

Double causals and passives can be formed from causals. Thus, *ēaw*ḍīw*uwũ*, to cause to eat; *capīw*uwũ*, to cause to be warm; *ḥapāwāwũ*, to be caused to be warm.

Compound Verbs. These are as in other Indo-Aryan languages, viz.—

(1) From the shorter form of the conjunctive participle.

Intensives,—*mārī nākh*uwũ*, to strike down, kill.

Potentials,—*lakhī lakh*uwũ*, to be able to write.

lakhī lakhāwũ, to be able to be written.

Completives,—*lakhī chhuk*uwũ*, to finish writing.

(2) From the past gerund.

Frequentatives,—*bōlyā* (or *bōlyō*) *kar*uwũ*, to speak frequently.

khāyā (or *khāyō*) *kar*uwũ*, to eat frequently.

jayā (or *jayō*) *kar*uwũ*, to go frequently.

(3) From the present participle, with *jawũ*, *āw*uwũ*, or *rahōwũ*.

Continuatives,—*bōl*ēē rahōwũ*, to keep talking.

(4) From the infinitive,—

Obligatives,—*sīpākhīnā bhākhā mar*uwũ pḥḍ*ēē*, to the sepoy dying by hunger will fall, the sepoy will have to die of hunger.

Permissives,—*jawā* (oblique) *dāwũ*, to allow to go.

Inceptives,—*kar*wī ḍag*uwũ*, to begin to do.

IV. PARTICLES. The negative of the verb substantive has been already described. *Mā* is prohibitive. It follows the verb; *bīhō mā*, do not fear. *Nā* is used in answering questions like our 'no.' It and *na* are also used in prohibition, preceding the verb; *na bīhō*, do not fear. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *nāhī*.

Questions which do not contain an interrogative pronoun are generally indicated by *ēē*, what? Thus, *ēē tamō jāyō-chhā*, are you going?

The emphatic suffix *-j* is of frequent occurrence. Thus, *tamōj*, you indeed; *ēkaj*, only one. It corresponds to the Marāṭhī *-eḥ*.

GUJARĀTĪ GRAMMAR.

APPENDIX I.

Words containing a short *e*.The following list of Gujarātī words containing short *e* is taken from the *Narmakōś* :—

<i>eḍ</i> (<i>eḥḍ</i>), stocks, fetters.	<i>preṁ-lūr</i> , a woman passionately fond of her lover, but
<i>edī</i> , lazy.	<i>prēm</i> , love.
<i>em</i> , thus.	<i>phēn</i> , a snake's hood.
<i>eru</i> , a snake.	<i>phēl</i> , pretence.
<i>ewā</i> (<i>eḥwā</i>), habit, custom.	<i>phēl'wū</i> , to be spread.
<i>eḷē</i> , in vain.	<i>phes'ḷē</i> , a decision.
<i>keḍ</i> , the waist.	<i>ḷe</i> , two
<i>keḍiyū</i> , a jacket.	<i>bechāreḷ</i> , about two or four.
<i>kenigam</i> , whither ?	<i>beḷhāl</i> , a seat.
<i>kem</i> , how ?	<i>ben</i> (<i>beḷn</i>), a sister.
<i>ler</i> , <i>ler'ē</i> , a certain wild fruit.	<i>berū</i> (<i>beḥrū</i>), deaf.
<i>ler'qō</i> , a <i>ler</i> -tree.	<i>beḷ</i> , a bull.
<i>ler'ōḍ</i> , a kind of dance.	<i>bes'wū</i> , to sit.
<i>kerī</i> , a mango.	<i>bho</i> or <i>bhō</i> , fear.
<i>keḷ</i> or <i>kaḷ</i> , sharp pain, but <i>kēḷ</i> , a plantain.	<i>bhenū</i> , an earthen cooking pot.
<i>khe</i> , consumption.	<i>bherau</i> , a certain musical mode, a form of <i>Śiva</i> .
<i>khen</i> , a hindrance.	<i>meḷāl</i> , a frog.
<i>kheḷ</i> , paste, starch.	<i>meḷhō</i> , a ram.
<i>geḷī</i> , secret, hidden.	<i>meḍī</i> , a certain plant (<i>Lavsonia inermis</i>).
<i>geḷ</i> , indulgence.	<i>meḍō</i> , fine wheaten flower.
<i>ghen</i> , drowsiness.	<i>menā</i> , a jay, a <i>mainā</i> .
<i>gher</i> , in a house.	<i>memān</i> (<i>mehmān</i>), a guest.
<i>gherū</i> , deep-coloured.	<i>mer</i> , interjection, be off !
<i>ghelū</i> , mad, foolish.	<i>meḷ</i> , dirt, filth.
<i>che</i> or <i>cheḷ</i> , a funeral pyre.	<i>meḷē</i> , spontaneously.
<i>chen</i> , a muskrat.	<i>ren</i> , night.
<i>chen</i> (<i>cheḷn</i>), rest, repose.	<i>renu</i> , dust.
<i>cheḷ</i> , itching	<i>le</i> (<i>leḷ</i>) or <i>lho</i> , inclination, propensity.
<i>chāe</i> , he is.	<i>leḷō</i> (<i>leḷḷō</i>), motion, gait.
<i>jejewantī</i> , a certain metre.	<i>len</i> (<i>leḷn</i>), dues, debts due.
<i>jenigam</i> , whither ?	<i>ler</i> (<i>leḥr</i>), a wave.
<i>jem</i> , how.	<i>leḷin</i> (<i>leḷīr</i>), intent upon.
<i>jher</i> , poison.	<i>leḷō</i> , a trowel.
<i>ṭel</i> (<i>teḷḷ</i>), prying.	<i>lewū</i> (<i>leḥwū</i>), to reflect, think (but <i>ḷēwū</i> , to take).
<i>qheḷ</i> , a peachen.	<i>ve</i> (<i>veḷ</i>), a hole.
<i>tem</i> , so.	<i>ven</i> , voice, word.
<i>den</i> , a debt.	<i>venā</i> , a lute
<i>dhen</i> , a woman in her first pregnancy.	<i>venī</i> , a wooden bar fitted against a door.
<i>dhen</i> , a cow.	<i>venū</i> , a water cart
<i>nen</i> , an eye.	<i>ver</i> , enmity.
<i>ner</i> , intention.	<i>verāg</i> , absence of worldly affection.
<i>nemī</i> (<i>neḷmī</i>) or <i>neḥemī</i> , always.	<i>verāḍī</i> , name of a certain musical mode.
<i>neḷ</i> , a narrow lane.	<i>vere</i> , with, along with.
<i>pejan</i> , an anklet.	<i>sen</i> , wise, discreet.
<i>peḷhū</i> , entered.	<i>seher</i> , a city.
<i>peḷhē</i> , like to.	<i>sej</i> (<i>seḷj</i>), a little.
<i>pēḷō</i> , a kind of sweetmeat.	<i>sen</i> , hemp.
<i>penī</i> , a frying pan.	<i>seniyū</i> , hemp-cloth.
<i>penḷō</i> , a blow with the clenched fist.	<i>seḷ</i> , taking the air, a walk
<i>peḷ</i> , confusion.	<i>sewū</i> (<i>seḥrū</i>), to bear, endure.
<i>per</i> , a method.	<i>heḷ</i> , stocks, fetters, cf. <i>eḷ</i> .
<i>peḷ</i> (<i>peḷḷ</i>), beginning.	<i>hewā</i> , practice, habit, cf. <i>ewā</i> .
<i>peḥ'wū</i> , to enter.	

GUJARĀTĪ GRAMMAR.

APPENDIX II.

Words containing a broad *ō*.

The following list of words in which *ō* is pronounced like the *aw* in 'law,' and transliterated *ō*, is compiled from the Narmakōś and other standard dictionaries:—

Ōkhar, a surname.
Ōkḥāḡwū, to call out.
Ōḡnā, small pieces of cake, etc.
Ōḡlō, half-boiled rice.
Ōḡal'wū, to ooze.
Ōḡal, that which is spit out after chewing a thing.
Ōchar, a voucher, a document (a corruption of 'voucher').
Ōchar'wū, to utter, speak.
Ōchintū, unexpectedly.
Ōchēkhav, holiday.
Ōchḥāḡ, a sheet, coverlet.
Ōjhaḡ, a slap.
Ōjhal, a curtain, a veil.
Ōḡhū, a shadow.
Ōḡāwū, to desire.
Ōtal'wū, to forget.
Ōthār, a nightmare.
Ōdhān, pregnancy.
Ōdhār, rescue, salvation.
Ōr, another. See *Ōḡr* in App. III.
Ōr'ō, joy, fruition.
Ōr'wāl, a step-brother.
Ōriyō, joy, fruition, relief.
Ōl, dry or arid saliva in the mouth.
Ōlḡ, simple, artless.
Ōḡōlāwū, to be bashful.
Ōḡḡāl, free from obligation after returning a favour.
Ōsar'wū, to recede, to contract.
Ōḡl, a cuckoo.
Ōḡlō, coal.
Ōḡaḡiyū, cholera.
Ōḡḡlō, a mouthful of water.
Ōḡh'ōlū, the shell of a nut.
Ōḡḡh, *Ōḡḡhū*, a wood-apple; but *Ōḡḡhū*, a face.
Ōḡḡh, cowries.
Ōḡḡḡ (*Ōḡḡḡḡ*), a byre; afflicted with white leprosy.
Ōḡḡi, a score; a covey.
Ōḡn, wē o p.
Ōḡḡḡi, a hoe.
Ōḡḡlū, a large hoe.
Ōḡḡi, ever, at any time.
Ōḡḡ, an old she-buffalo.
Ōḡḡḡ, coal.
Ōḡlō, greyish.
Ōḡḡḡak, one of a number of squares ruled on paper.
Ōḡḡan'wū, to mix.
Ōḡḡar, deficiency.
Ōḡḡ'ōlū, the iron part of a ploughshare.
Ōḡḡ, a small wisp of grass, but *Ōḡḡ*, a large rat.
Ōḡḡiyō, a mouthful.
Ōḡḡlō, a wisp of grass.

Ōḡḡ'ōlū, a pretext.
Ōḡḡrū, rancid.
Ōḡḡḡ, oilenka; a search.
Ōḡḡlō, the lap.
Ōḡḡḡlō, a recess in a wall.
Ōḡḡḡ, dirty, nasty.
Ōḡḡḡlō, a byre; a case; a nest.
Ōḡḡ, a boil, a tumour.
Ōḡḡḡi, a married woman invited to dinner in fulfilment of a vow.
Ōḡḡar, a kind of cattle-fodder.
Ōḡḡḡ, forage; manure.
Ōḡḡ, a family priest.
Ōḡḡaw, a dinner given by the father of a bride to the bridegroom.
Ōḡl, treacle, but *Ōḡḡ*, spherical.
Ōḡḡiyō, an empty treacle-jar.
Ōḡḡn, a large, heavy, hammer.
Ōḡḡḡiyū, a drum.
Ōḡḡl, a quadrangle.
Ōḡḡḡḡḡ, a quadrangular frame.
Ōḡḡḡḡḡ, a square; an aggregate of four
Ōḡḡḡḡḡ, an ear ornament.
Ōḡḡḡ'wū, to start, shy.
Ōḡḡḡḡ, exact.
Ōḡḡḡl, a police station.
Ōḡḡḡlō, a quadrangular spot for cooking.
Ōḡḡḡḡḡḡ, square.
Ōḡḡḡḡḡḡ, a kind of chequered cloth
Ōḡḡḡḡḡḡ, on all sides.
Ōḡḡḡḡḡḡ, quadrangular.
Ōḡḡḡḡḡ, the figure 4.
Ōḡḡḡḡḡ, on all sides.
Ōḡḡḡḡḡḡḡ, a period of four *ghaḡḡḡ*.
Ōḡḡḡ, a heap.
Ōḡḡḡḡḡ'wū, to cook.
Ōḡḡḡḡḡḡ, breadth.
Ōḡḡḡḡḡ, broad; fourfold.
Ōḡḡḡḡ, a heap.
Ōḡḡḡḡḡḡḡḡ, on all sides.
Ōḡḡḡḡḡḡḡ, thirty-four.
Ōḡḡḡḡḡḡ, a raised square, a *chabutra*.
Ōḡḡḡḡḡ, a kind of cloth.
Ōḡḡḡḡḡḡ, having four measures of time
Ōḡḡḡḡḡ, a tribute of one-fourth of the revenue; the fourth
 day of a lunar fortnight.
Ōḡḡḡḡḡḡ, fourth.
Ōḡḡḡḡḡḡḡḡ, a certain public officer.
Ōḡḡḡḡḡḡḡḡ, four-edged.
Ōḡḡḡḡḡḡḡḡ, vigilance; a mace.
Ōḡḡḡḡḡḡḡḡ, a quadruped.

APPENDIX II—*contd.*

chōp'dī, a book.
chōp'dō, an account-book, a ledger, but *chōp'dū*, unctuous.
chōp'dār, a mace-bearer.
chōpāī, a kind of metre.
chōpāniyū, a pamphlet.
chōpās, on all sides.
chōpālō, a litter, a swing.
chōphāl, a cloth having four folds.
chōmāsū, the monsoon, rainy season.
chōbbār, in four directions.
chōras, a square.
chōr'sū, a cube.
chōrō, a public square in a village.
chōryāsī, eighty-four.
chōlāī, a kind of vegetable.
chōw'dū, fourfold.
chōwāfē, on all sides.
chōwādō, a place for cattle-grazing.
chōvīs, twenty-four.
chōsēf, sixty-four.
chōsar, a necklace with four strings.
chōr'īū, a slice.
chōlī, a kind of vegetable, but *chōlī*, a bodice.
chhō, a fig, for!
chhōd, an embryo arrested in its growth in the womb, but
chhōd, a shrub.
chhō'r'sū, a piece of dry bark.
chhōl, bark.
chhōlā, husks.
chhōl, a wave.
jōl, twins.
jhōd, a ghost, evil spirit.
ḷōl, mockery, fun.
ḷōlī, mockery, but *ḷōlī*, a crowd.
ḷhōr, a place; a kind of sweetmeat.
ḷhōliyū, jocular, rude.
ḷōl, shape, figure.
ḷhōl, a large drum.
tō, then; verily; on the other hand.
tōlē, then.
tōpan, nevertheless.
tōr, look, aspect.
tōr'dī, an earthen pot with fire in it carried before a bier.
dōhḡāī, roguishness.
dōḷ (*dōhḡ*), one and a half.
dōlō, magnanimous; artless.
dhōkō, a club.
dhōtāl, generous, profuse.
dhōriyo, the pole of a carriage.
dhōl, a drum; a thump.
dhōl, a kind of song sung by women.
dhōl'wū, to whitewash.
dhōlū, white.
nōlāū, separate.
nōdh, a memorandum.
nōdhār'sū, Lelpleas.
nōbāt, a Lelplearm; a time, turn.
nōri, the ninth day of a lunar fortnight.

nūy (*nōhy*), may not be.
nōr (*nōhr*), a scratch made by the nails.
nōr'tū (*nōhr'tū*), name of a certain festival.
nōliyō, mongoose.
pō, the ace of dice.
pōn, a promise, vow.
pōnsō, ninety-nine and three-quarters.
pōndō, three-fourths of one-hundred, seventy-five.
pōnū, three-quarters.
pōbār, a throw in dice, the ace and two sixes, i.e. thirteen.
pōr, last year.
pōs, the amount held in the two hands placed open side by side.
pōl, a street, a lane.
pōliyō, a door-keeper.
pōlū (*pōhl*), wide.
pḷōt, death.
pḷōt'rū, husk, chaff.
pḷōm, memory.
pḷōr, smell, odour.
pḷōr'sū, spray.
bōr'sū, grains in an ear of corn.
bhō or *bhe*, fear.
mōh'h'rē, in front.
mōq or *mag*, a way, passage.
mōgh'wārī, dearness.
mōghū, dear, high-priced.
mōḷhī, eating, food.
mōdā, the roll of names in a boys' school.
mōlū, delay.
mōḷū (*mōhḡū*) or *mahḷḡū*, the face.
mōn or *mān*, clarified butter or oil poured on dough.
mōnē-mōnē, gradually.
mōr (*mōhr*), tree-blossoms; but *mōr*, a peacock.
mōwālō, soft hair.
mōsāl, a maternal grandfather's house.
mōl, nausea.
mōl'wū, to shred anything for cooking.
mōliyū, that part of a garment on which the lace is fixed.
mōlī, a preparation of gram-flour.
mōlū, insipid.
mōlāī (*mōhḡlāī*), pertaining to a maternal grandfather's house (*mōsāl*).
rōn (*rōhn*), a fierce quarrel.
rōp, airs, ostentation, but *rōp*, a sapling.
rōḷī, a child's penis.
rōnḡī, a slave-girl.
wōratyō (*wōhratyō*), a purchaser.
wōr'wū (*wōhr'wū*), to purchase.
sōḷ, the side.
sōdiyō (*sōhḡiyō*), a veil.
sōḷē, near, close to.
sōl, with.
sōdāl, roguery.
sōyō, a large needle.
sōr'wū (*sōhr'wū*), to scrape.
sōl or *sōr*, a weal.
hōnār, that which will be.
hōy, he may be; let it be.

GUJARĀTĪ GRAMMAR.

APPENDIX III.

Words in which there is an unwritten *h*.

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound is indicated in the *Narmakōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus *ઠેડ*, pronounced *hēḥuḍ*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, *ઠેડ* *ઠેડ* or *ઠેડ*, and that the *h*-sound is in most of them there by right of origin, as in *બેહર*, deaf, derived from the Sanskrit *badhiraḥ*, through the Prakrit *bahirō*, or as in *બેહતર*, better, from the Persian *bihṭar*. In the list, I have indicated this slightly pronounced *h*-sound by *h* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

અઠીસ (for *aḥḥār* or *arāḥḥ*), eighteen.
અનસમજ, without understanding.
અમ, we.
અઠિલાઈ, pertinacity.
અઠિવડું or *હાઠિવડું*, the udder.
અઠિવડું, *અઠિવડું*, or *હાઠિવડું*, a water-trough.
ઢંધા, painting.
ઢંધા-લુ-લુ-પા-લુ, confused.
ઢંધા-જા-લુ, to pant.
ઢંધા, of this kind.
અઠિ-લુ or *અઠિ-લુ*, a ruin of the
ઢંધા, hot.
ઢંધા or *ઢંધા*, stocks, fetters; a drove of cattle.
ઢંધા-લુ, death struggles.
ઢંધા (pl.), a drove of cattle, but *ઢંધા*, castor-oil.
ઢંધા, affection.
ઢંધા or *હાઠિવડું*, a water-trough.
ઢંધા or *ઢંધા*, an incessant shower of rain.
ઢંધા, in this year.
ઢંધા, a push.
ઢંધા or *હાઠિવડું*, habit, custom.
ઢંધા, of this kind.
ઢંધા-લુ or *હાઠિવડું*, to be familiar.
ઢંધા, a wave of water.
ઢંધા, in this year.
ઢંધા or *ઢંધા-નિ*, an embroidered cloth.
ઢંધા, like, following the example of. (The *Narmakōś* writes the word for 'other' *ઢંધા*, but other dictionaries have *ઢંધા*, and do not give the meaning here given for *ઢંધા*.)
ઢંધા-લુ-લુ or *ઢંધા-લુ-લુ*, to clothe.
ઢંધા, near.
ઢંધા or *હાઠિવડું*, the sloping bullock-track of a well.
ઢંધા-લુ or *હાઠિવડું*, to be extinguished.
ઢંધા-લુ, to comb.
ઢંધા-લુ or *ઢંધા-લુ*, on an unlucky day.
ઢંધા-લુ, a sop, a gallant.
ઢંધા or *હાઠિવડું*, wild.

હાઠિવડું, the wall of a house.
હાઠિવડું, tin.
હાઠિવડું, a part of a marriage ceremony in which women offer sweetmeats to the bridegroom.
હાઠિવડું, or *હાઠિવડું*, where? but *હાઠિવડું*, why?
હાઠિવડું-હાઠિવડું, removing and replacing.
હાઠિવડું-લુ, to extract.
હાઠિવડું-નર, one who brings out.
હાઠિવડું, a decoction; an exit water channel.
હાઠિવડું, a message, but *હાઠિવડું*, a visit of condolence
હાઠિવડું, a story.
હાઠિવડું, a pilli-bearer, but *હાઠિવડું*, a door
હાઠિવડું, a kind of dance.
હાઠિવડું or *હાઠિવડું*, when?
હાઠિવડું, a cotton pod, but *હાઠિવડું*, sleeping.
હાઠિવડું, coffee.
હાઠિવડું-લુ, to be teased.
હાઠિવડું, vacation
હાઠિવડું or *હાઠિવડું*, an earthen pot.
હાઠિવડું, a message.
હાઠિવડું, a proverb.
હાઠિવડું, whose.
હાઠિવડું or *હાઠિવડું*, a catastrophe
હાઠિવડું, a proverb.
હાઠિવડું, at what time?
હાઠિવડું, of what sort?
હાઠિવડું, to say.
હાઠિવડું, mortification (the disease).
હાઠિવડું, a riddle.
હાઠિવડું, a byre.
હાઠિવડું, white leprosy.
હાઠિવડું, afflicted with white leprosy.
હાઠિવડું, a byre.
હાઠિવડું-લુ-લુ, a kind of gum.
હાઠિવડું-લુ-લુ, a kind of serpent.
હાઠિવડું-નર, a kind of grain, *જા-નર*.
હાઠિવડું, a riddle, but *હાઠિવડું*, a whip.

APPENDIX III—*contd.*

lōhṇī, the elbow.
*lōhy*ḍō*, a riddle, but *lōy*ḍō*, a whip.
*lōhy*ṭū*, decayed, rotten.
lōhyā-bōṭū, speaking with prolixity.
lōhyū, speaking with prolixity.
lōhlū, reddish-brown.
lōhlū, a jackal.
lōhīcāḍō, -ḍī, a hatchet.
kōhwaṇ, putrefaction.
lōhucū or *lōhōucū*, to putrefy.
lōhli, the vine of a *lōhlū*.
lōhlū, a kind of gourd.
lāhāli or *lāhāliū*, a threshing floor.
lāhāli, a ditch, but *lāhāi*, food.
lāhāwō, a kind of weed.
lāhōwū, to lose.
grēhū or *grēhēwū*, to take.
chahḍ-utar, ascent and descent.
chahdan, an ascent.
*chahd*ṭī*, rise.
*chahd*ṭū*, rising.
*chahd*ṭū*, to rise.
chahḍāi, an attack.
chahdāu or *chahḍēl*, vain.
chahdā-chahḍī, competition.
chahḍāw or *chahḍāwō*, ascent.
*chahdāw*ṭū*, to cause to rise.
chahḍiyāiū, superior.
chāh, tea.
*chāhy*nā*, love.
chāhū, to love.
chihḍiyū, irritable, but *chīḍiyū*, a bead.
chihl or *chīdh*, irritability.
chihlō, a cart-rat.
*chuhl*ḍī*, a hearth.
*chuhlā-sag*ḍī*, a portable hearth.
chuhlō, *chūhl* or *chūhlō*, a fireplace.
chēhn, ease, repose; a mark.
chēhnō, craving.
*chēhr*ṭū*, to erase.
chōḥṭ, pain caused by indigestion.
*chōḥṭ*ṭū*, to adhere.
*chōḥṭāḍ*ṭū*, to affix.
chōḥṭiyā, pinching frequently.
chōḥṭiyō-lādu, a kind of sweetmeat.
chōḥṭī, a pinch.
*chōḥḍ*ṭū*, to affix.
chhahāḥlō, curdled milk.
chhahāḥj, a shelf, a thatch.
*chhahāhy*ṭī*, a coiling.
*chhahāhy*ṭū*, to thatch; to beset.
chhahāhyū, beating the breast in mourning.
chhahāhyū, a thatched outhouse.
chhahāhr, ashes.
*chhahāhr*ṭū*, to compromise.
chhahāhrī, a film on liquid.
chhahāhrū, dust, rubbish.
chhahāḥḍ or *chhahāḍ*ṇī*, tensing.

*chhahāḍ*ṭū*, to tease.
chhahāḍā-chhahāḍī, a knot tied at the time of performing a marriage ceremony.
chhahāḍō, conclusion, end.
chhahāḥr or *chhahāḥranṭō*, watery excrement.
*chhahāḥr*ṭū*, to discharge watery excrement.
chhahāḥ, a plastering with chunam.
chhahāḥḍ, dry crust of mucus.
*chhahāḥl*ṭū*, to vomit milk (of a baby).
jāh or *jyāḥ*, where.
jōhrā or *jyāḥrā*, when.
jāhāḥ, pomp.
jāhl, beating, dashing.
jēhr or *jher*, poison.
jēhū, (such) as, like.
jēhūwō, while.
ṭāhḍ, *ṭāḥ* or *ṭāḥḍ*, coldness.
ṭāhḍak or *ṭāḥḥak*, coolness.
ṭāhḍā, ironical scolding.
ṭāhḍiyō-ṭāw, ague.
ṭāhḍī, ashes.
ṭāhḍī-siyāl, certain days in the month of Śrāwan on which cold food is eaten.
ṭāhḍū, cold (*adj.*)
ṭāhḍēliyū, a cooling medicine.
ṭēhch, pride.
*ṭāhy*ṭū*, loquacity.
ṭēhl, prying; a certain beggars' cry.
ṭēhliyō, a beggar who employs *ṭēhl*.
ṭōhyō, a person set in a field to scare birds.
*ṭōh*ṭū*, to scare birds.
ṭauhlō or *ṭauḥō*, the cry of a bird.
ṭhōhr, a certain coin.
ṭhōhrī-ṭēwū, to take by force.
dāhī-nō-gḥōḍō, the game of hide-and-seek.
dāhḍ, *dāḍḥ*, see *dāḥḍ*.
dāhḍī or *dāḍḥī*, see *dāhḍī*.
dāhḍō or *dāḍḥō*, see *dāhḍō*.
dāh-paṇ or *dāhyā-paṇ*, wisdom, prudence.
dāhm, a brand, cautery.
*dāhm*ṭū*, to brand, but *dām*ṭū*, to tie by the leg.
dāhmēl, branded.
dahyū, wise, prudent.
ḍuḥō, dirt.
*dēhm*chū*, a small stick of sugarcane.
dēhrō, a log tied to an animal's neck, but *dēḥō*, a tent.
*dēh*ṭū* or *dēhlō*, see *dēhlū*.
dōhḍ, see *dōḥḍ*.
dōhḍiyū, see *dōḥḍiyū*.
dōhḍī, a kind of ornament.
dōhṇī or *dōḥṇī*, a whey-pot.
*dōḥ*ṭū* or *dōḥṭ*ṭū*, to shake (a liquid), but *dōḥṭ*ṭū*, to shake and pick up what comes to the surface.
dōhḥlō, a thick filthy liquid.
ṭāh or *ṭyāḥ*, there.
ṭāhḍ, see *ṭāhḍ*.
ṭāhr-pachhī, after then, after that time.
ṭāhrā or *ṭyāḥrā*, then.
ṭēḥṭāṭī, forty-three.

APPENDIX III—*contd.*

tēhtri, thirty-three.
tēhnāi-jawū, to be ripe.
tēhṭeṭ, sixty-three.
tēhwārī, then.
tēhwū, snob.
tēhwō, immediately, instantly.
tōhṭer, seventy-three.
tōhri, anger, wrath.
thuhēriyō, *thuhwar* or *thōhr*, a kind of Euphorbia.
ḍāhrō, a ditch.
dāhḍ, *dāḍh*, or *dāḥḍ*, a molar tooth.
dāhdam, a pomegranate.
dāhḍi, *dāḥi*, or *dāḥḍi*, the beard.
dāḥḍō, *dāḥḥō*, or *dāḥḍō*, a day.
dāhyālū or *das'kō*, a group of ten, a decade.
dēhāsar, the room in which the family gods are kept.
dēhri, a small *dēhrū*.
dēhrū, a small temple.
dēhlī, the upper story in front of a house.
dēhlū, *dēhlō*, *dēhlū*, or *dēhlō*, the gate of a street.
dōhḍ, one and a half.
dōhḍiyū or *dōhḍiyū*, three pies, a pie.
dōhni or *dōh'ni*, a milk-pail.
dōhḥ'ḍū, a kind of musical instrument.
dōhy'ḥū, difficult.
dōhrū or *dōh'rū*, a couplet, a distich.
dōhl, affliction.
namēhrū, pitiless.
naḥrānt or *naḥrēnī*, an instrument for prying the nails.
naḥrēḥn, a kitchen.
naḥrēḥlō, the skin close to the nail.
naḥrēnū, a wilderness, an abandoned place.
nāḥn, the menses.
nāḥnū, the ceremony of bathing the bridegroom, but *nānū*, a coin.
nāḥi-dhōrī, a woman arrived at full age.
naḥnam, inferiority.
naḥnū or *nāḥnōrū*, small.
nāhr'kḥū, the centre iron pipe of the nave of a wheel.
nāhrū, guinea-worm.
nāhl, see *nyāhl*.
nāhwan, bathing.
nāḥwū, to bathe.
nāḥs'rī, a certain small measure of value, half a pie.
nāḥs'wū, to run away.
nēḥ, the tube of a hubble-bubble.
nēḥchō, the snake of a huqū.
nēḥmī or *nēḥemī*, always.
nēḥrū, a gutter.
nāḥyū or *nāḥiyū*, the skin close to the nail.
nōḥtar'wū, to invite.
nōḥtariyū, the bearer of an invitation.
nōḥt'rū, an invitation.
nōḥy or *nāḥy*, may not be.
nōhr, a scratch made by the nail.
nōhr'ḥū, the name of a certain festival.
nyāhl or *nāhl*, rich.
paḥnū or *pūḥ*, there, in that place.
paḥnō, the breadth of a cloth.
paḥnōlī, a certain evil conjunction of the planets.

paḥnōlū, fortunate.
paḥrāṇē, against the will.
paḥrānō, *paḥrōnō*, a goad.
paḥi, dawn, daybreak.
paḥrā, or *par'hāḥ*, abstinence.
parōhḍ, *parōḥḥ*, *parōḥḍiyū*, or *parōḥḍiyū*, dawn, daybreak.
paḥrōnō, a guest.
pāḥ, see *paḥnō*.
pāḥḍ, a mountain, but *pāḍ*, obligation.
pāḥḍi, rocky, mountainous.
pāḥḍū, a custom, but *pāḍō*, a ho-buffalo.
pāḥn or *pāḥnū*, a steve, a rook.
pāḥniyārū, the place in a house where water-pots are kept.
pāḥnī, the heel.
pāḥnō, the flowing of milk into the udder.
piḥḍ or *piḥḥ*, a grinder (tooth), a paint for the teeth, but *pīḍ*, pain.
pīḥyāl, beaming the forehead of a woman with red ointment.
pīḥyō, the mucus of the eye.
pāḥḍi or *pēḥḥi*, a generation.
pāḥḍu, the lower part of the belly.
pāḥran, a kind of shirt.
pāḥr'wū, a garment.
pāḥr'wū, to wear, put on, but *pār'wū*, a piece of sugarcane.
pāḥrāwū, to cause to put on.
pāḥrēḥir, a sentinel.
pāḥrō, see *pāḥrū*.
pāhl, beginning.
pāhl-wān, a wrestler.
pāhlū, at first.
pāhlū or *pāhlū*, first, but *pāhlū*, that.
pāḥ, early morning.
pāḥḥiyū or *pāḥḥiyū*, an ear of *jūwārī*, fit to be parched.
pāḥch, arrival, a receipt.
pāḥrēḥ'wū or *pāḥḥ'wū*, to arrive.
pāḥḥi, a wristlet.
pāḥḥḥi, knowing, well-instructed.
pāḥḥō or *pāḥḥū*, the wrist.
pāḥḍ'wū, to sleep.
pāḥniyū, a three-fourths part.
pāḥḍ'wū, to crash.
pāḥḍū, crushed.
pāḥlū, *pāḥḥiyū*, arrived.
pāḥr, a period of three hours, but *pār*, a city; *pār*, next year.
pāḥras, delight.
pāḥrēḥir, a sentinel.
pāḥrō, or *pāḥrō*, a watch, a guard.
pāḥḥi, breadth.
pāḥḥiyū, a broad rupee.
pāḥḥū, broad.
pāḥḥ, a family priest.
pāḥḥrāl, a slight meal.
pāḥḥrā-kāḥ, a woolen partition.
pāḥḥrā, a certain measure of grain.
pāḥḥwārō or *pāḥḥwārō*, a fountain.
pāḥḥiyū, a street.
pāḥḥi, a sister's husband.

APPENDIX III—*contd.*

baḷrō, pimples on the lips, but *ḍarō*, pride.
bahḷaiyā-khēḷā-wā, to write off an account.
bahḷi, *baḷlai*, coagulated milk, but *baḷi*, strong.
bāḷy, the arm.
bāḷy-dhar, *bāḷy-dhārī*, a guarantee.
bāḷyū, a wooden support placed in the shutters of a door.
bāḷnū, a pretence, but *bānū*, a lady.
bāḷyū, the treble end of a drum, to which iron paste is not applied.
bāḥr or *bahār*, spring; outside.
bāḥraniyō, a sister of goldsmith's dust.
bāḥrawāḷiyō, an outlaw.
bāḥrawāḷū, outlawry.
bāḥrawāḷiyō, a sweeper.
bāḥr-wū, to sweep.
bāḥrū, singing out of tune, but *bārū*, a door.
bāḥraiḷyō, a rafter twelve cubits long; a sweeper; an outlaw.
bāḥl or *bahāl*, established, confirmed.
bāḥw-rū, bewildered.
bāḥw-lū, a doll, a statue.
bāḥlanū, timid.
bāḥyamanū, frightful.
bāḥdhū, *bāḥnū*, afraid.
bāḥwū or *bāḥ-wū*, etc., to fear.
bāḥu, both.
bāḥlālū, uncontrollable in temper.
bāḥlālū, the time of life at which a man has to use spectacles.
bāḥtālī, forty-two.
bāḥl-wū, to send forth fragrance; to be disobedient.
bāḥdū, two waterpots, one on the top of the other, carried on the head.
bāḥtar, better, good.
bāḥn, *bāḥn-dī*, a sister.
bāḥn-panā, sisterhood.
bāḥn-panī, a female friend.
bāḥnī, a confidante.
bāḥr, *bāḥrū*, deaf.
bāḥrakḥ or *bāḥerakḥ*, a flag.
bāḥr-lḥi, a wristlet.
bāḥr-khō, a rosary.
bāḥriyū, a kind of bird.
bāḥrū, see *bāḥr*.
bāḥn-wū, to be a purchaser, to give a handsel.
bāḥnī, a handsel.
bāḥt or *bahut*, much.
bāḥtēr, seventy-two.
bāḥyū, a buoy.
bāḥlū, large, excessive.
maḥḍ-wū or *maḥḍ-wū*, to overlay, line.
maḥlāw-dā, coaxing.
maḥlāw-wū, to beautify.
maḥlāwū, beautifying.
maḥe, much, many.
māḷy, *māḷy*, or *māḷi*, in.
māḥt, or *mahāl*, ebeckmate; a mahout; cf. *māḥwat*.
maḥmārū, a present sent by parents to their daughter in the seventh month of her first pregnancy.

māḥy, in, inside.
māḥy-rū or *māḥiyār*, a married woman's mother's house.
māḥyō-māḥy, mutually.
māḥrō, my.
māḥl or *mahāl*, a certain fiscal division of the country.
māḥl-kārī, an officer in charge of a *mahāl*.
māḥl-wū, to strut, but *māḥ-wū*, a whey-pot.
māḥwat, *māḥwadḥ*, a mahout; cf. *māḥt*.
māḥwarō, or *māḥāwarō*, practice, habit.
maḥrat or *muhūrta*, an instant.
māḥ or *māḥ*, a cloud.
māḥyar, a memorial, representation (corruption of English 'measure').
māḥnū, a taunt.
māḥtar, a sweeper.
māḥtār-ḡī or *māḥtō*, a teacher.
maḥmān or *mehemān*, a guest.
māḥl-wū, to send.
māḥlū, *māḥlū*, *māḥlū*, *māḥlū*, or *māḥlū*, a street.
māḥ, *māḥ*, the face, see *māḥḍū*.
māḥ-jānū, *māḥ-jōnū*, the ceremony of first seeing the bride and bridegroom.
māḥt, *māḥtū*, *māḥtārū*, large.
māḥtār, *māḥtār*, *māḥtārpan*, *māḥtārī*, greatness.
māḥtār-bāḥī, a husband's sister.
māḥtār-tāḥī, loudly.
māḥḍ, a section among Brāhman-, Baniyās, etc., but *māḍ*, a chaplet.
māḥḍ-wū, a pile of cowdung-cakes or grass, but *māḍ-wū*, to twist.
māḥḍiyū, the mouth of a thing.
māḥḍū or *māḥḍū*, mouth, the face, but *māḍū*, delay.
māḥḍē, by heart, by rote.
māḥḍō or *māḥy-ḍō*, a net muzzle.
māḥt, death.
māḥtīyū, the eaves of a house.
māḥ-māgyū, as much as is asked for, without haggling.
māḥy-dō, a net muzzle.
māḥr, before; *māḥr* (or *māḥar*), a blossom.
māḥr-wū, to blossom.
māḥrī, a small net muzzle.
māḥrū or *māḥḍrū*, a chessman, a piece or counter in a game.
māḥrō, the mythical stone found in the head of a snake.
māḥl or *māḥl*, a place, but *māḍ*, a crop.
māḥlā, pieces of old leather.
māḥlū, see *māḥlū*.
māḥwan, oil poured on dough.
māḥwāḍ, a disease of the mouth in cattle.
māḥwāl-wū, to cry with the head covered.
māḥwū or *māḥ-wū*, to bewitch.
māḥsāl, a summons.
māḥsam, a season.
māḥl, low prices, but *māḍ*, nausea.
māḥlāḍī, pertaining to a maternal grandfather's house.
maḥḍḍō, the *maḥuḍ* tree.
maḥḍwar, *maḥḍēr*, or *maḥḍwar*, a snake-charmer's flute.
ragat-rāḥy-dō, a certain medicinal plant.

APPENDIX III—*contd.*

- rāh* or *rāh*, a road.
rāhā or *rāhā*, a cry, a noise.
rāhl (fem.), resin; (masc.), a dollar (corruption of English 'royal').
rih^ou or *rih^ou*, to be pleased.
rūh^o or *rūh^o*, healing.
rēh^ol^o, a kind of bullock-cart.
rēh^o, a water wheel.
rēh^o-māl, the line of vessels on a water-wheel.
rēh^oiyū, a spinning wheel.
rēh^oh^ou, a cart.
rēhn or *rēhn*, a kind of cement, but *ren*, night.
rēh^ohān, a residence.
rēhnī, manner of living, conduct.
rēh^ou, inhabiting.
rēh^ou, *rāh^ou*, etc., to remain, dwell.
rēh^oi-nūh^oh^ou, to rub away.
rēh^oh^o or rēh^oh^o, rustic, boorish.
rēh^oh^o, luncheon.
rāh^o, very thick.
rōhn, a fierce quarrel.
rōh^ol^o, an anchor.
lūhn or *lūh^o*, enjoyment of a pleasure, fruition.
lāhi, a paste.
lāhu-lākar or *lāhi-lākar*, a complete army.
lāh^o, a person of a certain sect of Haniyās.
lāh^o, distribution of presents to members of a community, but *lānī*, reaping.
lāht, a kick.
lāh^o, a conflagration; medicine that is to be licked; a kind of silk cloth.
lāh^ori or *lāh^ori*, boasting.
lāhr, a line, a row.
lāhrū, a bramble.
lāh^o, burning charcoal, see *lāh^o*.
lāh^o, see *lāh^o*.
lāh^onī, a ballad.
lāh^o-lākar, an army.
lāh^o, to distribute presents to members of a community.
lāh^o, *lāh^o*, or *lāhn*, fruition.
lāh^ohr, delay.
lāh^o, burning charcoal, see *lāh^o*.
lūh^ohānīyū, a towel.
lūh^oh^ou or *lūh^oh^ou*, to wipe.
lūh^o-phāh^o, plunder.
lūh^ou, to plunder.
lūh^ou, plundered property.
lūh^ou, a plunderer.
lūh^olūh^o, robbery in several places.
lūh^ou or *lūh^ou*, a blacksmith.
lūh^o, booty.
leh or *lhr*, inclination, propensity.
lēh^oh^ou or *lēh^oh^ou*, to move the limbs.
lēh^o or *lēh^o*, a gesture.
lēh^oh^ou, to limp.
lēh^oh^o, small trouser.
lēh^oh^o, trousers.
lēh^oh^o, a kind of thin wheat cake.
lēhn or *lēhn^o*, dues, debts due.
lēhmāl, taking and putting.
lēhr or *lāhar*, a wave.
lēh^oiyū, wavy lines.
lēh^oiyū, a kind of necklace.
lēh^ori, fanatical.
lēh^o-līn, intent upon.
lēh^o-lūh^o, overtaken by sleep.
lēh^o-lūh^o, hurry.
lēh^ou, to reflect, think, but *lēh^ou*, to take.
lēh^ou, a scribe, a writer.
lēh^o or *lēh^o*, iron.
lēh^o or *lēh^o*, blood.
lēh^oiyū, *lēh^oiyū*, or *lēh^oiyū*, a frying pan.
lēh^ou or *lēh^o*, an iron pan.
lēh^ou or *lēh^o*, iron.
lēh^ou, to wipe.
lēh^o, a buffoon.
lēh^ou, a daughter-in-law.
lēh^o-ar, *lēh^o-aru*, girls who are both daughters-in-law in the same house.
lēh^o-ar, a married couple.
lēh^o-lēh^o or *lēh^o-lēh^o*, a dispute.
lēh^o-lēh^oiyū, a certain quarrelsome kind of bird.
lēh^o-lēh^oiyū, quarrelsome.
lēh^ou or *lēh^ou*, to quarrel.
lēh^ou or *lēh^ou*, increasing.
lēh^ou, the shoot of a pulse-plant.
lēh^ou, ugly, but *lēh^ou*, to marry; to be spent.
lēh^ou, *lēh^ou*, a certain caste-dinner.
lēh^ou, to scrape.
lēh^ou, to be cheated.
lēh^o or *lēh^o*, the edge of a cutting instrument.
lēh^o-lēh^o, a man who wrangles in order to pry less than he owes.
lēh^ou or *lēh^ou*, to cut in two.
lēh^oiyū, *lēh^oiyū*, or *lēh^oiyū*, a desire.
lēh^ou, a vessel for holding *ghī*, but *lēh^ou*, a garden.
lēh^o, a ship, but *lēh^o*, speech.
lēh^ou or *lēh^ou*, the dawn.
lēh^o or *lēh^o*, help, aid, but *lēh^o*, a day.
lēh^o or *lēh^o*, love.
lēh^oam or *lēh^oam*, a lover.
lēh^ou or *lēh^ou*, dear, beloved.
lēh^ou or *lēh^ou*, well-wishing.
lēh^ou or *lēh^ou*, a kind of bean.
lēh^ou, to persuade: to be dragged, but *lēh^ou*, to blow.
lēh^o or *lēh^o*, a kind of bird.
lēh^ou or *lēh^ou*, abashed, alone.
lēh^o, a marriage.
lēh^o, *lēh^o*, or *lēh^o*, a hole.
lēh^oh^onī, distribution.
lēh^oh^ou, to distribute.
lēh^o, the span.
lēh^oiyū, dwarfish, span-high.
lēh^o or *lēh^o*, a finger-ring.
lēh^ou, a kind of sweetmeat.
lēh^ou or *lēh^ou*, a mango-fruit plucker.

APPENDIX III—*concl'd.*

- vēḥṇul-wāwū*, to be the time of dawn.
vēḥlū or *vēḥlū*, flowing (of water).
vēḥpār, trade.
vēḥpāṭi, a trader.
vēḥra or *vēḥm*, suspicion.
vēḥrē or *vēḥmē*, suspicious.
vēḥr or *vēḥr*, swordst, but *ver*, enmity.
vēḥr-wū, or *vēḥr-wū*, to saw.
vēḥrō or *vēḥrō*, difference, but *vēḥrō*, a tax.
vēḥl or *vēḥl*, a bullock-cart, but *vēl*, a creeper.
vēḥlā, distress.
vēḥlū or *vēḥlū*, quick.
vēḥw-dāw-wū, to spoil by over-indulgence.
vēḥwan, *vēḥwān*, or *vēḥwān*, a mother-in-law as related to her co-mother-in-law.
vēḥw-rāman, the getting a thing cheap.
vēḥw-rānū, to be cheated.
vēḥwā, marriage.
vēḥwāi, a father-in-law, as related to his co-father-in-law.
vēḥwār, intercourse.
vēḥwārīyō, a dealer.
vēḥwū or *vēḥwū*, to flow; to bear, carry.
vaiḥ, a register, but *vai*, a trap.
vaiḥ-wū, to pass away.
vaiḥ-rū, forced labour.
vaiḥwat, business.
vōḥ, a flow of water.
vōḥn, a ditch full of stagnant water.
vōḥnū, without, deprived of.
vōḥrat, buying.
vōḥratīyō, a purchaser.
vōḥr-wū or *vōḥār-wū*, to purchase.
vōḥrō, a trader, a *Bohrā*.
vāḥre, taste, relish.
vāḥu or *vāḥu*, honest, cf. *vāḥu*.
vāḥyō or *vāḥyō*, (a bill) payable to the holder.
vāḥi or *vāḥiyar*, a female friend.
vāḥu or *vāḥu*, all.
vāḥd or *vāḥd*, the sail of a ship.
vāḥd or *vāḥd*, still, calm.
vāḥḍ-wū, to make a lattice frame with bamboo chips; but *vāḍ-wū*, to rot.
vāḥḍiyō, a kind of large leaf-vein.
vāḥḍō, see *vāḥḍō*.
vāḥḥad-wū, to fasten bamboos together.
vāḥḥrat, an auspicious time.
vāḥḥdō or *vāḥḥḍō*, a chameleon.
vāḥḥ-vē ḥḥḍiḥ, the Survey Department.
- vāḥḥrāḥ* or *vāḥḥrāḥ*, a pleasant taste or smell.
vāḥḥrū, palatable.
vāḥḥraiḥyō, a perfume-seller.
vāḥḥwānō *vāḥḥwū*, to be in heat (of an animal).
vāḥḥwār, dawn, but *vāḥḥwār*, a rider.
vāḥḥwār-wū, early, betimes.
vāḥḥwāwū, to be pregnant (of an animal).
vāḥḥj, evening.
vāḥḥjī, a song sung in the evening.
vāḥḥd or *vāḥḥd*, a bull.
vāḥ or *vāḥ*, upright, honest, cf. *vāḥu*.
vāḥḥkār, a merchant.
vāḥḥkārī, mercantile dealing.
vāḥḥlī, a female friend.
vāḥḥjan, a meeting of respectable people.
vāḥḥjanū, a caste meeting.
vāḥḥyōḥ, see *vāḥḥyōḥ*.
vāḥḥāḥ, sixty.
vāḥḥāḥ, sixty years of age.
vāḥḥdō, plus one half.
vāḥḥdu, a wife's sister's husband.
vāḥḥnū, wise, discreet.
vāḥḥmāwāḥ, an opponent.
vāḥḥmāwāḥmā, face to face.
vāḥḥmū or *vāḥḥmā*, in front of.
vāḥḥwū, to catch, hold.
vāḥḥr, sweetness.
vāḥḥrō, a kind of sweetmeat.
vāḥḥnd or *vāḥḥnd*, an elephant's trunk.
vāḥḥwāḥ, a kind of dry cake.
vāḥḥwāḥ, soft, smooth.
vāḥḥ, a hundred.
vāḥḥḥḥḥ, an aggregate of a hundred.
vāḥḥ, power of endurance.
vāḥḥ, easily, a little.
vāḥḥlū or *vāḥḥlū*, easy, not difficult; but *vāḥḥlū*, a dress of honour.
vāḥḥwū, to endure, bear.
vāḥḥwū, to be agreeable.
vāḥḥiyar, a female companion, cf. *vāḥḥi*.
vāḥḥiyār-wū, co-operation.
vāḥḥy, conduct, character.
vāḥḥḥiyū, a veil.
vāḥḥy-lū, easy, not difficult.
vāḥḥr or *vāḥḥr*, noise.
vāḥḥr-wū, to sompe.
vāḥḥwū or *vāḥḥwū*, to be beautiful; *vāḥḥwū*, to sift.
vāḥḥlū, a garment worn at times of ceremonial cleanness.
vāḥḥlāyō, a rafters sixteen feet long.

OLD GUJARĀTĪ GRAMMAR.

APPENDIX IV.

In the year 1889, the late Mr. H. H. Dhruva published an edition of the *Mugdhā-vabōdhamauktika*, which he described as "a Grammar for Beginners of the Gujarati Language." He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarātī Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarātī. The date of the work is A.D. 1391, and all that is known of the author is that he was the pupil of Dēva-sundara. His name is not given. As a Sanskrit Grammar the *Mugdhā-vabōdhamauktika* is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of the Prakrit Grammarian Hēma-chandra (fl. 1150 A.D.) and the time of Narsingh Mētā (fl. 1450 A.D.), with whom Gujarātī literature is commonly said to commence. The close connection of this Old Gujarātī with the Gaurjara Apabhramśa of the Prakrit Grammarians is remarkable; and, though the materials are very incomplete we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of *anusvāra*, which is omitted *ad libitum*. When printed, it usually represents *annāsika*. Possibly it sometimes represents *anusvāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by *~*. Forms like *tā*, *jā*, should perhaps be written *taṃ*, *jaṃ*, respectively. I have silently corrected the numerous misprints in the use of *anusvāra*.

The letters *e* and *o* are no doubt often short, as in Apabhramśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāṭhī a single Prakrit *ṃ* remains cerebralized in the modern vernacular, but a double cerebral *ṃṃ* becomes dentalized to *n*, thus following the example of Jaina Māhārāṣṭrī. The same rule obtains in Old Gujarātī. Thus, Apabhramśa *jāṇai*, Old Guj. *jāṇai*, he knows; but Ap. *paṇṇa*, Old Guj. *pāna*, a leaf; Ap. *aṇṇai*, Old Guj. *anai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhramśa, a conjunct *r* is optionally retained (He., iv, 398). Thus, *Chaitra* or *Chaitta*, N.P.; *prāmai*, he obtains.

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, *aī*, *aū*. I have followed Professor Jacobi's example in omitting the diacresis as a useless complication.

NOUNS.

WEAK NOUN IS a.

Base, *dāna* (neut., Sanskrit loan-word), a gift; *Chaitra* (maso.), N.P., Chaitra.

Singular.

	AMHARABHĀ.	OLD GUJARATI.	MODERN GUJARATI.
Nom.	dāna dānu, Chettu	dīna, Chavṭa dānū, Chavṭa.	dīn.
Acc.	dāna dānu, Chettu	dīna, Chavṭa dānū, Chavṭa.	dīn.
		Also read as Dat.	Also read as Dat.
Instr.	dāna-āṭ, dānē	dānāṭ, dānē	dān.
Dat.	dīna-tanē, iv, 123, 313.	dīna naṭ	dīn-nā.
Abl.	dāna-lu, -hāto, -surāto, dīnaṭto.	dīna-tan, -hātan, -shau, -hā lu,	dīna-śāṭ (dīna śāṭ as adject- ive), -hā-śhāṭi.
Gen.	dāna-tanu	dāna-tanau dāna-nau dīna-raṭṭi, -raṭṭi	dīna-tanō. dīn-nā. (cf. Māhātmya dīn-rō).
	dīna-lēṭ (dative), iv, 125, 315	dīna līṭ	cf. dīna-lēṭ.
Loc.	dāni	dāni	dān.
Obl. base	dāna-ṭho, dāna	dāna	dīn.

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchaī*, peacocks dance. In Ap. it would be the same. In Mod. Guj., it would be *mōr(-ō)*. Cf., however, *je līṅga rībhakti vachana hūī, te śatṛ pratyaya paraī ānī*, the terminations of gender, case and number, are added to the suffix *śatṛ*.

Examples of the various cases—

Nominative.—(n) *chandra āgai*, the moon rises; *dāna dījai*, a gift is given; *śiṣya pūchhai*, the disciple asks; *dharma-karāṇahāra jīva sukha prāmai*, an individual who acts virtuously obtains bliss; *loka dekhai*, the person sees.

(b) *Chaittu loka-siũ rāta karai*, Chaitra converses with a person; *Maittu nāchai*, Maitra dances; *anyādika-nau yogu hui*, the sense of 'other' or the like is indicated; *pumlinga prathamū eka-vachanu hui*, it is the third person masculine singular. Nent. *dharmũ sukha-nai kārani hui*, virtue is for (i.e. leads to) happiness; *chaitta-tanau dhanu gāmi chhai*, Chaitra's wealth is in the village.

¹ References here and elsewhere are to Hema-chandra's Grammar. In i. 425 Hema-chandra gives *tanera*, but we are authorized to substitute *tan?* for this by 343.

Accusative.—(a) *vītarāga vāñchhita dīi*, the ascetic grants a boon; *vāta karai*, converses (see above); *tapa karai*, he performs austerities; *guru-tapañ vachana hañ sābhalañ*, I listen to the word of the preceptor; *artha pūchhai*, he asks the meaning; *hala khedatau*, driving the plough (cf. below); *ūja vāvai*, he sows seed; *sukha prāmai*, he obtains happiness; *śishya hañ sābhalañ*, I hear the disciple; *śāstra paṭhatau*, reading the scriptures.

(b) *Chaittu katu karai*, Chaitra makes a straw mat; *samsāru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *kisñ khedatau*, *halu*, what is he driving? the plough (cf. above).

Instrumental.—(a) *jīva dharmīñ samsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below); *kīṇañ kījatau*, *sūtradhārīñ*, by whom is it being made? by the architect (see below); *śishyīñ paṭhītañ hañ sābhalañ*, I listen to what is being read by the disciple; *e grantha sukhiñ paṭhāyai*, this book can be read with pleasure; *śrāvakīñ deva pūjīu*, the god is worshipped by the votary; *gopālīñ gāe dohitīe*, while the cows are being milked by Gopāla; *chaitīñ gāitai maittu nāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *kisīñ tarai*, *dharmīñ*, by what does one cross? by virtue; *sūtradhārīñ kījatau prasāda*, *loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-nañ*, for bliss; *jeha vastu-nañ parityāga sūchīñ*, for what thing abandonment is indicated. Instead of *nañ*, the word *kāraṇi* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekin moksha-nai kāraṇi khapai*, the man of discrimination strives after salvation; *dharmīñ sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahañ* is used to indicate the dative. Thus, *jeha-rahañ dāna dījai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-nañ bolivai*, in saying the letter *i*.

Ablative.—*vrīksha-tau pāna paḍai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *taṇau* and of *nau* will be given under the head of adjectives. The suffixes *rahañ* and *rahīñ* occur frequently in the grammatical rules, as in *tharahañ*, of this; *a-varṇa-rahīñ*, (in the place) of a vowel of the *a*-set. No examples are available of *kīhīñ*.

Locative.—*sampradāni*, in the dative; *chaitta-tapañ dhanñ gāmi chhai*, Chaitra's wealth is in the village; *chaittu gāmi vasai*, Ch. lives in the village; *śabda-nai chheki*, at the end of a word; *meghi varasatai mora nāchaiñ*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *nañ* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*.Base, *tārau* (masc.), a star; *sonaũ* (neut.), gold.*Singular.*

	APABHRANŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i>	<i>tārē, sōnũ.</i>
Acc.	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i>	<i>tārō, sōnũ.</i>
		Also same as Dat. . . .	Also same as Dat.
Instr.	<i>tārachī, tārō</i>	<i>tārāī</i>	<i>tārē.</i>
Dat.	<i>tāraa-tanē</i>	<i>tārā-naī</i>	<i>tārā-nē.</i>
Abl.	<i>tāraa-hu, -hihto, -sumto,</i> <i>tāraatto.</i>	<i>tārā-tau, -hūtau, -thau,</i> <i>-thakau.</i>	<i>tārā-thū, -thī, -thālī.</i>
Gen.	<i>tāraa-tanau</i>	<i>tārā-tanau, tārā-nau, tārā-</i> <i>rahi, -rahaī.</i>	<i>tārā-tanō, tārā-nō (tārā-</i> <i>ro).</i>
	<i>tāraa-lehī</i> (dative)	<i>tārā-lihī</i>	<i>tārā-lērō.</i>
Loc.	<i>tārai</i>	<i>tārai</i>	<i>tārē.</i>
Obl. base	<i>tāraaho, tāraa</i>	<i>tārā</i>	<i>tārō.</i>

Plural.

In Old Gujarātī, the nom. plural masc. appears to end in *ā* and the neuter in *ā̃*. Cf. Apabhramśa *tāraa* and *sonnaũī*. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarātī the forms for both the Nom. and the Obl. base are *tārā-(ō)* and *sonā̃-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā kartā kriyā suchiyāī*, the original subject and action are indicated (here apparently *kartā* and *kriyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine); *ātmanepada-taṇā nava vachanāī*, the nine persons of the ātmanepada; *ketalā*, how many (apparently masc.), and similar forms.

The following are examples of the use of some of the cases of the singular:—

Nominative.—*kriyā karivai ju mūligau hui, su kartā*, the originator in doing an action is the subject; *tārau āgiu*, the star rose; *iḥā sonaũ suhūgāũ vīkai*, gold is sold cheap here; *ātmanepada-naũ pahilaũ ekū-ja vachana hui*, the first (i.e., what we should call the third) person of the ātmanepada is only in the singular (*ja*=Śaurasēnī jjeva); *jeha-rahaī kriyā hetupaṇaũ na huī*, the actions of which do not become causality.

Accusative.—*sūtradhārī kījataũ deharau loka dekhai*, a person looks at a temple being built by the architect.

Instrumental.—*karī lei deī ityādi bolivai*, by saying 'having done,' 'having taken,' 'having given,' etcetera.

Locative.—*ju karai lī dii padhai hui ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivai ju mūligau hui, su kartā* (see Nom.).

Oblique base.—*varga-taṇā pahilā akshara parai*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following :—

Nominative singular.—*vivekiu moksha-nai kārāṇi khapai*, a man of discrimination strives for final beatitude ; *karasaṇi hala kheḍatau bīja vāvai*, the cultivator, while driving his plough, sows seed ; *guri arthu kahatai pramādin ūghai*, while the preceptor is telling the meaning, Pramādi (or the lazy one) is drowsy.

Accusative singular.—*sūtradhārī kījatī vāvī loka dekhai*, a person looks at a well being built by the architect.

Dative singular.—*jeha vastu-naī parityāga sūchī*, for what thing abandonment is indicated.

Genitive singular.—*guru-taṇaū vachana*, the word of the preceptor.

Genitive plural.—*e bihui-nai yogi*, in the sense of these two.

Locative singular.—*guri*, loc. of *guru*, see Nom. sing. above.

Locative plural.—*gopālīḡ gāe* (gen. sg. *gāi-nau*) *dohīṭie chaittu aviv*, Chaitra came while the cows were being milked by Gopāla (loc. plur. absolute).

Oblique singular.—*kartā* (nom. the same) *āgalī*, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (neut. *aū*) ends in *ī*. Thus, *puvvilau*, first ; *puvvilī kriyā*, the first verb. So *kījatau* (masc.), *kījatī* (fem.), *kījataū* (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, *sonaū suhūgaū* (nom. neut.), cheap gold ; *varga-taṇā trījā* (nom. masc. *trījanu*) *akshara-rahī padānti*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive) ; *līṅga chhehilā* (oblique form) *śabda-taṇaū hui*, the gender (of a dvandva compound) is that of the last word ; *gāe dohīṭie*, while the cows are being milked (loc. plur. absolute).

The genitive in *taṇau* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom. sing. masc.—*eha-taṇau* or *eha-nau*, of this ; *anyādika-nau yogu*, the sense of ‘other,’ and the like ; *je kartā-nau athavā karma-nau ādhāra hui*, *te adhikarāṇa*, those things which are the receptacle of the subject or of the object are the *adhikarāṇa* ; *teha trījā akshara parai hakāra-rahī trījā-nau sagau chauthau hui*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*.

Nom. sing. fem.—*kartā-nī apekshā hui*, there is a reference to subject.

Nom. sing. neut.—*chaitta-taṇaū dhanū*, the wealth of Chaitra ; *kaṇṇa-taṇaū dhanū*, whose wealth ? *guru-taṇaū vachana*, the word of the preceptor ; *āpaṇā karma-naū viśeṣaṇa*, a qualifier of its own object ; *bhāva-nū* (sic.) *viśeṣaṇu* (sic.), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—*teha-nai yogi*, in the sense of that; *jeha-nai kārāṇi*, for whose sake; *vivekin mokṣha-nai kārāṇi khapai*, a man of discrimination strives for final beatitude; *dharmu sukha-nai kārāṇi hui*, virtue is for happiness; *kṛtā-nai karmi dvitīyā*, in the object of (a word ending in) the suffix *kṛtā* there is the accusative case; *śabda-nai chhehi*, at the end of a word; *karasānī-nai viśeṣaṇi*, in the adjective qualifying the word *karasānī*.

Obl. form sing.—*pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*); *varga-tanā trījā akṣara-raḥī*, (in the place) of the third letter of a *varga*; *varga-taṇā pahilā akṣara parai*, after the first letter of a *varga*.

Nom. plur.—*ātmanepada-taṇā nava tachana*, the nine persons of the *ātmanepada*.

PRONOUNS.

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haū*, I. So Ap.; Mod. Guj. *hū*. No instance of the pronoun of the second person occurs. It was probably *tuhū*, as in Apabhraṃśa. In Mod. Guj. it is *tū*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap. *māharau*, Mod. Guj. *māhrō*), my; *amhārau* (Ap. *amhārau*, Mod. Guj. *aḥmārō*), our; *tāharau* (Ap. *tuhārau*, Mod. Guj. *tāhrō*), thy; *tamhārau* (Ap. *tumhārau*, Mod. Guj. *taḥmārō*), your.

‘He,’ ‘that’ is *su*, neut. *tā*. No instance of the feminine has been noted. The corresponding forms in Ap. are *su* (m.), *sa* (f.), *taṁ* (n.). In Mod. Guj. we have *tē* (com. gen.). The nom. plural is *te* (? com. gen.). In Ap. it is *te* (m.), *tāo* (f.), *tāī* (n.). Mod. Guj. has *tē* (-ō) (com. gen.). Examples of these pronouns are—

Guru-tanaū tachana haū sābhalaū, I listen to the word of the preceptor.

Ju tarai su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); so *ju dekhai su kartā*; *jā kijai tā karma*, that which is done is the object (of the sentence); *śishya śāstra paḍhī artha pūchhai*; *ju pūchhai su kartā, tihā prathamā*; *kisū pūchhai, artha*; *jā pūchhai, tā karma, tihā dvitīyā*, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; *je liṅga vibhakti tachana huī, te tatṛ pratyaya parai ānī*, the signs of gender, case, and number are put after the suffix *tatṛ*.

‘This’ is *e*, which is both masc. and neut. sing. and plur. In Ap. the forms are *eho* (m.), *eha* (f.), *ehu* (n.), sing.; *ei* (com. gen.), plur. In Mod. Guj. it is *ē* for all gender and both numbers. There is a substantival oblique form, *eha*, for both sing. and plur. Examples are—

E grantha sukhiṭ paṭhāyai, this book can be read with pleasure; *e bikhui-nai yogi*, in the sense of these two; *eha-nau*, of this; *eha-rahañ*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut. *jā*. The feminine has not been noted. The corresponding Ap. forms are *ju*, *ja*, *jam*, Mod. Guj. *jē* (com. gen.). There is also an instrumental *jinañ* or *jinaū* (this latter may possibly be an accusative), both used as

substantives. The nom. plur. is *je*, with a neuter substantive *jihāi*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

Ju tarai ; jā pūchhai ; as given above under *su* ; *jīṇā karī karai lī dii ityādi yuktī jihāi kahāi, anai jīṇā karī kartā kriyā sādhai, tā karaṇa*, the instrument is those things which are said (*i.e.* indicated) by the expression ‘having done (by) what, he does, takes, or gives,’ and ‘having done (by) what, the subject accomplishes an action’ ; *jīṇāi mālagā kartā kriyā suchīyāi*, by which the original subject and action are indicated. The dative sing. is *jeha-naī* or *jēha-nai kārāṇi* ; the abl. *jeha-tau, -hūtau, -thau, -thakau* ; *jeha-siū ityādi bolivai sahādi yogi trilīyā hui*, in saying ‘with whom’ and the like, in the sense of ‘with’ and the like, the third case is used. The genitive is *jeha-nau* or *jeha-rahaī*, with a loc. of gen. *jeha-nai*, and an obl. gen. *jeha-nā*. For the nom. plur. we have *je līṅga viḥakti vachana huī* as given under *su*.

The interrogative pronoun for masc. and fem. is *kaṇa* or *kuṇa*. Its instrumental singular is *kīṇāi* or *kaṇāi*, its abl. *kaṇa-tau*, its gen. *kiha-taṇan*, and its obl. base *kaṇa* or *kīṇā*. Compare Ap. *kavaṇu*, fem. *karaṇa*, and Mod. Guj. *kōṇ*, obl. *kōṇā*. Examples are—

Kaṇa tarai, who passes over ? *chandra ūgai ; kuṇa ūgai, chandra*, the moon rises. Who rises ? The moon ; *kīṇāi kījatan*, by whom is (the palace) being made ? *gāe kaṇāi dohitīe*, while the cows are being milked by whom ? *ṛiksha-tau pāna paḍai ; kaṇa-tau paḍai*, the leaf falls from the tree. From what does it fall ? *kīṇā-siū*, with whom ?

The neuter interrogative pronoun is *kisāi*, *kisū*, or *kisiu* ; instr. *kisīi* ; dat. *kisā-nai kārāṇi* or *kaṇa-nai kārāṇi* ; abl. *kaṇa-tau* ; gen. *kaṇa-taṇan* ; loc. *kisai* ; loc. plur. fem. (see examples below) *kisīe*. The forms with *kaṇa* refer to nouns having grammatically a masculine gender. Compare Ap. *kim*, instr. *kinā*, abl. *kīsa*, gen. *kissā*. Mod. Guj. has *kīṇ*. Examples of this pronoun are—

Kisī pūchhai, what does he ask ? *kisū khedatan, halu*, what does he drive ? the plough ; *kisāi dekhai, prasāda*, what is he looking at ? the palace ; *guri arthu kahatai, kisiu kahatai*, while the preceptor is telling the meaning. What is he telling ? *kisīi tarai, dharmī*, by what does he cross ? by virtue ; *kaṇa-nai kārāṇi, moksha-naī*, for the sake of what ? for beatitude : *kisā-nai kārāṇi dharmu hui, sukha-naī*, for what (*i.e.* tending to what) is virtue ? for happiness ; *kaṇa-tau paḍai, ṛiksha-tau*, from what does it fall ? from the tree ; *kisai hūtai, gūtai*, while what is going on ? while singing is going on (loc. abs.) ; *gopālii gāe dohitīe chaittu avin ; kisai hūtai, gāe ; gāe kisīe, dohitīe*, while the cows were being milked by Gopāla, Chaitra came ; while what were being dealt with ? cows ; while what was being done to the cows (lit. while the cows were what, loc. plur. fem. abs.) ? while they were being milked.

The reflexive pronoun occurs only in the genitive. Thus, *āpaṇī* (fem. of *-ṇan*) *kriyā*, its own action ; *āpaṇā karma-nau*, of its own object. Ap. has *appaṇan*. Mod. Guj. has *āpaṇō*, but it is used in the meaning of ‘our’ including the person addressed.

The only instance of an indefinite pronoun which I have noted is *amukau*, a certain person.

VERBS.

Conjugation is very superficially dealt with in the *Mugdhāvabōdhamauktika*. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer’s

vernacular. Participles and the like are treated more fully. From what is given we can gather the following concerning Old Gujarātī.

Present tense.—The only instance of the first person singular is *sābhalaũ*, I hear. The only other persons which occur are the third persons singular and plural. The termination of the third person singular is *ai*, or, after a vowel, *i*. That of the third person plural is *aĩ*, or, after a vowel, *ĩ*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

<i>āvai</i> , he comes.	<i>dekhai</i> , he sees.
<i>ūghai</i> , she is drowsy.	<i>nāchai</i> , he dances.
<i>ūgai</i> , (the moon) rises.	<i>paḍoi</i> , it falls.
<i>karai</i> , he does.	<i>paḍhai</i> , he reads.
<i>khopai</i> , he strives.	<i>pūchhai</i> , he asks.
<i>ohhai</i> , it is.	<i>prāmai</i> , he obtains.
<i>jānai</i> , he knows.	<i>vasai</i> , he dwells.
<i>tarai</i> , he passes over.	<i>vāvai</i> , he sows.
<i>sakai</i> , he can.	

(b) *Vocalic roots.*

<i>hui</i> , he becomes.	<i>lii</i> , he takes.
<i>dii</i> , he gives.	

The following are examples of the third person plural: *nāchaĩ*, they dance; *hui*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj. :—

आधुनिक.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.	ENGLISH.
<i>nachchaũ.</i>	<i>nāchaũ.</i>	<i>nāchũ.</i>	I dance.
<i>nachchai.</i>	<i>nāchai.</i>	<i>nāchē.</i>	he dances.
<i>nachchahi</i>	<i>nāchahi</i>	<i>nāchē.</i>	they dance.

Future tense.—No example of the future occurs. We should expect a form such as *nāchisaũ*, corresponding to the Mod. Guj. *nāchīs* and the Ap. *nachchissaũ*. The noun of agency in *-anahāra* can be used as an immediate future, as in *haũ kālī amukaũ karaṇahāra*, I shall do such and such a thing to-morrow.

Past tense.—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive. All three constructions, the active, the personal passive, and the impersonal passive are used. Thus, *chaittu avin*, Chaitra is come; *śrāvakiĩ deva pūjīu*, the god was worshipped by the votary, i.e., the votary worshipped the god; *śrāvakiĩ deva pūjīũ*, by the votary, with reference to the god, worship was done, i.e. the votary worshipped the god. In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarātī.

Past conditional.—This is formed with the present participle, as in *jai haũ paḍhata tau ubhalaũ hūta*, if I had read I should have (?) understood. So also in Jaina Prakrit.

The **passive voice** is formed by adding *iy* to consonantal roots, and *ij* to vocalic ones. With the terminations *ai* and *aĩ* of the third person, *iyai* can become *īi*, and *iyai* *īĩ*.

The Ap. termination of the passive is *ijja*, or in Śaurasēnī Ap. *īa*. This form of the passive is not used in modern standard Gujarātī. Examples are—

(a) *Consonantal roots.*

<i>uchchariyai</i> , it is pronounced.	<i>bolīyai</i> , it is said.
<i>kahīyai</i> , it is said.	<i>sūchīyai</i> , it is indicated.
<i>kahīi</i> , it is said.	<i>sūchīi</i> , it is indicated.
<i>tarīi</i> , it is passed over.	<i>ānīi</i> , they are brought.
<i>paṭhīi</i> (not <i>paḍhīi</i>), it is read.	<i>sūchīyaī</i> , they are indicated.

(b) *Vocalic roots.*

<i>dījai</i> , it is given.	<i>lījai</i> , it is taken.
<i>kījai</i> , it is done.	

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kījai*), as, indeed, it is in Sanskrit.

A potential passive is formed by adding *ā* or *āy* to the root. So also in Mod. Guj. Examples are—

<i>paṭhāyai</i> (not <i>paḍhāyai</i>), it can be read.	<i>bolāyai</i> , it can be said, it is called.
	<i>vīkāi</i> , it can be sold.
<i>kahāi</i> , they can be said.	

Present Participle.—This is formed by adding *atu* (weak form) or *atau* (strong form). I have only noted the weak form in the neuter (cf. the genitive termination *nū* on p. 351). Thus, masc. *karatau*, fem. *karatī*, neut. *karatū* or *karataū*, doing. So in the passive, *kījatau*, -*tī*, -*taū*, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) *Active.*

<i>karatau</i> , doing.	<i>paṭhatau</i> , reading.
<i>kahatau</i> , saying. Loc. abs.	<i>letau</i> , taking.
<i>kahatai</i> .	<i>varasatau</i> , raining. Loc. abs. <i>varasatai</i> .
<i>kheḍatau</i> , driving (a plough).	<i>hutau</i> or <i>hūtau</i> , becoming. Loc. abs. <i>hutai</i>
<i>ghaṭatau</i> , happening.	or <i>hūtai</i> .

(b) *Passive.*

<i>kījatau</i> , being done.	<i>paṭhītau</i> , being read.
<i>gāitau</i> , being sung. Loc. abs.	<i>lījatau</i> , being taken.
<i>gāitai</i> .	
<i>dohītau</i> , being milked. Loc.	
plur. fem. abs. <i>dohītīe</i> .	

Examples of the use of these participles are—

Meghi varasatai mora nāchaī, while the cloud rains the peacocks dance; *guri arthu kahatai pramādīu ūghai*, while the preceptor is telling the meaning, Pramādī is drowsy; *gopālī gāe dohītīe chaittu avīu*, while the cows were being milked by Gopāla, Chaitra came; *śiṣhyā śāstra paṭhatau haū sābhalaū*, I listen to the disciple reading the holy book; *śiṣhyī śāstra paṭhītaū haū sābhalaū*, I listen to the holy book being read by the disciple; *chaittī gāitai maittu nāchai*, Maitra dances while it is being sung (impersonal) by Chaitra, i.e. while Chaitra sings.

Past Participle passive.—This usually ends in *īu*, as in Ap. The examples found are *avīu*, come; *giu*, went; *pūjīu* (neut.), worshipped; *ūthīu*, risen; *jāgiu*, awakened.

The Sanskrit *supta(ka)* becomes, through the Ap. *suttau, sūtau*. No examples occur of those past participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yō*, as in *uṭhyō*, risen.

The conjunctive participle ends in *ī* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *karī*, having done; *leī*, having taken; *deī*, having given; *paḍhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jānai*, he knows how to do; *leī sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

Verbal noun.—This ends in *ivañ* after consonantal and *vañ* after vocalic roots. Thus, *karivañ*, the act of doing; *levañ*, the act of taking. The oblique forms, such as *karivā*, *levā*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *aṇahāra* to consonantal and *ṇahāra* to vocalic roots. Thus, *karaṇahāra*, a doer; *leṇahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lénār*.

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

siñ, with.

āgalī, before.

māhi, in.

pāchhali, behind.

parai or *pari*, after.

It will be seen that the last four are nouns in the locative.

MISCELLANEOUS PRONOMINAL FORMS.

ihā or *ihāñ*, here; *tihāñ*, there; *jihāñ*, where; *kihāñ*, where?

havaḍāñ, now; *tavārañ*, then; *kavārañ*, when? *anerī-vāra*, at another time; *eka-vāra*, once; *sadaivai*, always.

im, in this manner; *tim*, in that manner; *jim*, how; *kim*, how?

isiu or *isau*, like this; *tisiu*, like that; *jisiu*, like what; *kisiu*, like what?

etalau, this much; *tetalau*, *jetalau*, *ketalau*.

etalā (plural), this many; *tetalā*, *jetalā*, *ketalā*.

evaḍau, this big; *levaḍau*, *jevaḍau*, *kevaḍau*.

athau, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages:—

aīya, (?) thus.

ajī, even to-day, still, yet.

anai-kāñ, what else?

anareu (? *aneriu*), adj., like another, of another kind.

aneraī diśi, on another day (both words in loc.).

anerā-tanau, belonging to another.

ahuna, during the present year.

ahunoka, belonging to the present year.

āgilu, adj., before, in front.

āju, to-day.

- ājūnu*, of to-day, modern.
āvatai kālī, to-morrow (both words in loc.).
ihā-ṭaṇau, belonging to here.
upari, above.
urahau, near, on this side.
ūpilu, adj., upper.
ūyatra, ascent (*udyātrā*).
ekū-ja, one only.
oliu (cf. *pailau*), facing towards one.
kanhai, near.
kāi, somewhat (*kimapi*).
kālī, to-morrow, yesterday. Cf. *gii-kālī*, *āvatai-kālī*.
kālūṇa, of yesterday or to-morrow.
kuji-kāi, who knows what, something or other.
kehāgamā-ṭaṇau, adj., belonging to where?
gamā, in *kehāgamā*, *chihugamā*, *jimaṇāgamā*, and *ḍāvāgamā*, qq. v.
gāma-ṭaṇau, of or belonging to a village, rustic.
gii-kālī, yesterday (both words in loc.).
chau, four.
chauthau, fourth.
chihugamā, in all directions, on all sides.
chhehilu (obl. sg. *chhehilā*), final, last.
ja, in *ekū-ja*, only one = Ap. *ji* (IIoh. iv, 420).
jā, (1) rel. pron. neut. (*yat*) ; (2) as far as (*yāvat*).
jai, if. The correlative is *tai* or *tau*.
jaīya-lagai (? also *jaī-la°*), from what time forth.
jimaṇāgamā, on the right hand.
ḍāvāgamā, on the left hand.
tā, (1) dem. pron. neut. (*taṭ*) ; (2) so far as (*tāvat*).
tai or *tau*, then. Correlative of *jai*.
taī-lagai, from that time forth.
tau, see *tai*.
tau-kisiū, what then ? of what use is it (*tataḥ kim*) ?
triḥu, the three.
triḥau, third.
dīsi, on a day, in *aneraī dīsi*, q. v.
navā, the nine.
pailau, facing away from one, cf. *oliu*.
paura, last year.
parāya, belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pahīlau, first.
pāchamau, fifth.

- pāchhilu*, adj., behind.
pāshai, postposition, without, except.
pāshalī, adv., on all sides.
pūrvilu or *puvvilau*, old, antique, former.
bāhiralau, adj., external.
bāhiri, adv., outside.
biḥu or *bihui*, both.
bi-rūpa, doubled.
be or *bi*, two.
mauḍau, slow.
māhilu, adj., in the middle.
vahilau, quick, swift.
vegalu, distant.
sarasiu, like, resembling.
sāte, the seven.
hūñ, yes.
heṭhau, adj., facing downwards.
heṭhi, below.
heṭhilu, adj., beneath.

STANDARD GUJARĀTĪ.

The first specimen of standard Gujarātī is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

એક માણસને બે દીકરા હતા. અને તેઓમાંના નાનાએ બાપને કહ્યું કે, બાપ, સખતનો પહોંચતો ભાગ મને આપ, ને તેણે તેઓને પૂંછ વહેંચી આપી. અને થોડા દલાડા પછી નાનો દીકરો સઘળું એકઠું કરીને વેગળા દેશમાં ગયો, ને ત્યાં રગ ભોગે પોતાની સંપત્તિ હાવી નાખી. અને તેણે બધું ખર્ચી નાખ્યું, ત્યાર પછી તે દેશમાં મોટા દુકાળ પડ્યો, ને તેને તંગી પડવા લાગી. અને તે જઈને તે દેશના વતનીઓમાંના એકને ત્યાં રહ્યો, ને તેણે પોતાના ખેતરમાં બુંડોને ચારવા સાર તેને મોકલ્યો. અને જે શિંગો બુંડો ખાતા હતાં તેમાંથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કોઈએ તેને આપ્યું નહીં. અને તે સાવચીત થયો ત્યારે તેણે કહ્યું કે, મારા બાપના દેટલા મજુરોને પુષ્કળ ચેટલા છે, પણ હું તો જૂએ વિનાશ પામ્યું. હું હીને મારા બાપની પાસે જઈશ ને તેને કહીશ કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે. અને હવે તારો દીકરો કહેવાવા હું ચોખ્ય નથી, મને તારા મજુરોમાંના એકના જેવો ગણુ. અને તે હીને પોતાના બાપની પાસે ગયો, ને તે હજી ધણો વેગળો હતો ત્યારે તેના બાપે તેને દીઠો, ને તેને કહ્યું આવી, ને તે દોડીને તેની કોટ વળગ્યો, ને તેને સુખન કીધું. અને દીકરાએ તેને કહ્યું કે, બાપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું ચોખ્ય નથી. પણ બાપે પોતાના દાસને કહ્યું કે, ઉત્તમ વસ્ત્ર લઈ આવો, ને એને પહેરાવો, ને એને હાથે વીટી ધાલો, ને પગમાં જોડા પહેરાવો. અને પાળેલા વાછરડાને લાવીને કાપો, ને આપણે ખાઈને આનંદ કરીએ. કેમકે આ મારો દીકરો મુઓ હતો ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે; ને તેઓ આનંદ કરવા લાગ્યા.

અને તેનો વડો દીકરો ખેતરમાં હતો, ને તે આવતાં ધરની પાસે પહોંચ્યો, ત્યારે તેણે રાગ તથા નાચ સાંભળ્યા. અને તેણે આકરોમાંના એકને બોલાવીને પુછ્યું કે, આ શું છે? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા બાપે પાળેલા વાછરડાને કપાવ્યો, કેમકે તે તેને સદીસલામત પાછો મળ્યો છે. પણ તે ગુસ્સે થયો, ને ગાંઠિ આવવાની તેની ખુશી ન હોતી. મારે તેના બાપે બદાર આવીને તેને સમજાવ્યો. પણ તેણે ઉત્તર આપતાં બાપને કહ્યું કે, જો, આટલાં વરસ હું તારી ચાકરી કર્યું, ને તારી આચા મેં કદી ઉઠાવી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તે મને મોકલ્યું પણ કદી ન હોતું આપ્યું. પણ આ તારો દીકરો જેણે કસણેજોની સાથે તારી સંપત્તિ ખર્ચી નાખી, તેના આવતાંજ તે તેને સાર પાળેલા વાછરડાને કપાવ્યો. અને તેણે કહ્યું કે, દીકરા, તું મારી સાથે નિત્ય છે, ને મારે સઘળું તારું છે. આપણે તો ખુશી થવું તથા હર્ષ કરવો જોઈતો હતો કેમકે આ તારો ભાઈ મુઓ હતો, ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ēk maṇās'nē be dīk'rū hatā. Anē tēō-mā-nā nānāē
A to-man two sons were. And them-in-of by-the-younger
 bāp'nē kahyū kē, 'bāp, sampat'nō pahōch'tō bhāg
to-the-father it-was-said that, 'father, of-the-property the-arriving share-
 manē āp,' nē tēnē tēōnē puñjī wahēchī āpī.
to-me give,' and by-him to-them the-stock having-divided was-given.
 Anē thōḍā dahāḍā pachhi nānū dīk'rū sagh'lū ēk'thū
And a-few days after the-younger son everything together
 karīnē vēg'lā dēs-mā gayō, nē tyā raṅg-bhōgē pōtānī
having-made a-distant country-in went, and there in-pleasure-delight his-own
 sampat udāvi-nākhī. Anē tēnē badhū khar'chī-nākhīyū,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,
 tyār pachhī tē dēs-mā mōṭō dukāl padyō, nē tēnē taṅgī
then after that country-in a-heavy famine fell, and to-him distress
 pad'wā lāgī. Anē tē jānē tū dēsna wat'nīō-mā-nā
to-fall began. And he having-gone that of-country inhabitants-in-of
 ēk'nē tyā rahyō, nē tēnē pōtānā khētar-mā bhunḍōnē
in-of-one there he-remained, and by-him his-own fields-in to-sitine
 ohār'wā sārū tēnē mōkalyō. Anē jū śīngō bhunḍō
feeding for (as-) for-him he-was-sent. And what husks the-swine
 khātā-hatā tē-mā-thī pōtānū pēt bhar'wānē tēnī iohchhā hatī, nē
eating-were them-in-by his-own belly for-filling of-him the-icish was, and
 kōlē tēnē āpyū nahī. Anē tē sāw'ohit thayō tyārē
by-anyone to-him it-was-given not. And he conscious became then
 tēnē kahyū kē, 'mārā bāp'nā kē'lā majūrōnē pushkal
by-him it-was-said that, 'my of-father how-many to-hired-servants copious
 rōṭ'lā chhe, paṇ hū tō bhūkhē vinās pāmū-ohhū.
loaves are, but I on-the-other-hand by-hunger destruction getting-am.
 Hū uṭhīnē mārā bāp'nī pāsē jāis, nē tēnē kahiś
I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say-

kē, "bāp, mē ākāś sāmā tathā tārī agal pāp kīdhū-chhe.
that, "father, by-me heaven against also of-thee before sin done-is.

Anē havē tārō dīk'rō kahēwāwā hū yōgya nathī; manē tārā
And now thy son to-be-called I worthy am-not; me thy

majūrō-mā-nā ēk'nā jēwō gan." ' Anē tē uṭhīnē pōtānā
servants-in-of of-one like count." ' And he having-arisen his-own

bāp'nī pāsē gayō, nē tē hajī ghaṇō vēg'lō ' hatō tyārē
of-father in-neighbourhood went, and he yet great distant was then

tēnā bāpē tēnē dīṭhō, nē tēnē karūṇā āvī, nē tē
his by-father (as-) for-him he-was-seen, and to-him pity came, and he

dōḍīnē tēnī kōṭē wal'gyō, nē tēnē chumban kīdhū.
having-run his on-neck was-embraced, and to-him kiss was-done.

Anē dīk'rāc tēnē kahyū kē, 'bāp, mē ākāś sāmā
And by-the-son to-him it-was-said that, 'father, by-me heaven against

tathā tārī āgal pāp kīdhū-chhe, nē havē tārō dīk'rō kahēwāwā
also of-thee before sin done-is, and now thy son to-be-called

hū yōgya nathī.' Paṇ bāpē pōtānā dās'nē kahyū
I worthy am-not.' But by-the-father his-own to-servants it-was-said

kē, 'uttam wastra laī-āwō, nē ēnē pahērāwō; nē
that, 'excellent garment having-taken-come, and to-this-one clothe; and

ēnē bāthē vīṭī ghālō, nē pag-mā jōḍā pahērāwō;
on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;

anē pālēlū wāchhar'dānē lāvinē kāpō, nē āp'nē khāinē
and the-fatted to-calf having-brought slaughter, and we-all having-eaten

ānand kariē. Kem-kē ā mārō dīk'rō muō hatō, nē
rejoicing may-make. Because-that this my son dead was, and

pāchhō jīw'tō thayō-chhe; nē khōwācōlō hatō, nē jadyō-chhe.' Nē
afterwards living become-is; and lost was, and got-is.' And

tōō ānand kar'wā lāgyā.
they rejoicing to-make began.

Anē tēnō waḍō dīk'rō khētar-mā hatō. Nē tē āw'tā
And of-him the-great son the-field-in was. And he in-coming

ghar'nī pāsē pahōchyō. Tyārē tēnō rāg tathā nāch
of-the-house in-neighbourhood arrived. Then by-him music also dancing

sābhāṣā. Anē tēnē chāk'rō-mā-nā ēk'nē bōlāvinē puohhyū
were-heard. And by-him the-servants-in-of to-one having-called it-was-asked

kē, 'ā sū chhe?' Nē tēnē tēnē kahyū kō, 'tārō
that, 'this what is?' And by-him to-him it-was-said that, 'thy

bhāī āvyō-chhe, nē tārā bāpē pālēlū wāchhar'dānē
brother come-is, and thy by-father the-fatted (as-) for-the-calf

kapāvyō, kem-kē tē tēnē sahi-salāmat pāchhō mālyō-chhe.'
it-has-been-slaughtered, because-that he him safe-sound back-again got-is.'

Paṇ tē gussē thayō, nē māhē āw'wānī tēnī khuṣī nahōtī.
But he in-anger became, and inside of-going of-him pleasure not-was.
 Mātē tēnā bāpē bahār āvīnē tēnē
Therefore his by-father outside having-come (as-) for-him
 sam'jāvyō. Paṇ tēnē uttar āp'tā bāp'nē
he-was-caused-to-understand. But by-him answer in-giving to-the-father
 kahyū kē, 'jō, āṭ'lā waras hū tāri chāk'ri karū-chhū, nē
it-was-said that, 'see, so-many years I thy service doing-am, and
 tāri ājñā mē kadi ullaṅghī nathī; tō-paṇ mārū mitrōnī
thy order by-me ever transgressed is-not; nevertheless my of-friends
 sāthē khuṣī kar'wānē, tē manē bōk'diyū paṇ kadi
in-company rejoicing for-making, by-thee to-me a-kid even ever
 nahōtū-āpyū. Paṇ ā tārō dīk'rō, jēnē kas'bēnōnī sāthē tāri
not-was-given. But this thy son, by-whom of-harlots in-company thy
 sampat khāi-nākhi, tēnā āw'tā-j tē tēnē sārū
property was-detoured-entirely, of-him on-the-coming-even by-thee of-him for
 pālēlā wāchhar'dānē kapāvyō.' Anē tēnē kahyū kē,
the-fatted (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,
 'dīk'rā, tū mārī sāthē nitya chhe, nē mārū sagh'lū tārū
'son, thou of-me in-company always art, and mine everything thine-
 chhe. Āp'nē tō khuṣī thawū tathā harkh kar'wō
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make
 jōitō-hatō, kem-kē ā tārō bhāi muō hatō, nē 'pāohhō
being-proper-was, because-that this thy brother dead was, and afterwards
 jīw'tō thayō-chhe; nē khōwāelō hatō, nē jadyō-chhe.'
living become-is; and lost was, and got-is.'

OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Singh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurjī Edalji's Gujarātī dictionary, p. xiv.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

A POEM BY NAR-SINGH METĀ (CIRC. 1450 A.D.)

પદો રે પોપટ રાજ રામની સતી સીતા પઢાવે ॥
 પાસે બંધાવી પાંજરું, મુખે રામ જ્વાવે ॥
 પોપટ તારે કારણે લીલા વાંશ વઢાવું ॥
 તેનું ધડાવું પોપટ પાંજરું, હીરા રતને જડાવું ॥
 પોપટ તારે કારણે શી શી રસોઈ રંધાવું ॥
 સાકરના કરી ચૂરમાં ઉપરથી પીરસાવું ॥
 પાંખ પીળા ને પગ પાંડુરા, કોટ કેકેલો કાળો ॥
 નરસાઈના સ્વામીને બળે રાગ તાણી રંપાલો ॥

TRANSLATION.

Recite, O Parrot, may Sītā, the chaste (wife) of King Rāma, teach you.

Beside you having built a cage, may she cause you to mutter the name of Rām with your mouth.

Parrot, for you I cause green bamboos to be cut ;

Of them, O parrot, I am getting a cage made ; I am causing it to be studded with diamonds and jewels.

Parrot, for you what kinds of food shall I cause to be cooked ?

Having made sugared powder of wheat, I shall pour (*ghr*) over (it) ;

Your wing is yellow ; and your foot is white ; on your neck is a ring of black.

Worship the lord of Nar-Sāi (Nar-Singh), trolling a pleasant song.

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

એક દુનો રાગ. તેને સાત તો દીકરા. સાતે કુપર વીરબાઈ બહેન હતી. આસો માસ આવ્યો અજનાળો પખવાડો આવ્યો. વજ્રેદગમનો દહાડો આવ્યો સાતે બાઈરાની વટુચેએ વરત માંડ્યાં. બહેન કહે, બાબી, બાબી, મને કો'તો હુ કંઈ. બાબી બોડ્યાં. તમથી થશે નહિ. બહેને કીટ, થશે તોએ કરીશ, નહિ થાય તોએ કરીશ. વીરબાઈ તો વરત લઈને સૂતાં. દોરેલી રીતે પૂંડે કરીને જન્મ્યુ. પહેલે દહાડે ગોરમા રીઝ્યાં, અને વીરબાઈને તો લીલા-લહેર ચઈ ગઈ. બાબી બાબી જોઈ રહ્યાં, ગોરમા કુપર લાંબણુ કરી. ગોરમાએ મપનાં દીધાં, આમ કારન નહિ સરે. વીરબાઈની વેળા વિચારો. તેની પેરેવરત કરો. તમે મને કુડને સાટે મોનાતું ઝૂલ આપ્યું, પાણી સાટે દૂધ આપ્યું, ખાવા સાટે અમરત આપ્યાં. તમે વીરબાઈને કુખ પમાડ્યાં. વીરબાઈએ તો કુખની મારી ઝૂલને સાટે જળ ચડાવ્યાં, ખાવા સાટે જળ ચડાવ્યાં, અને એવી રીતે જે કંઈ તે ખરા ભાવથી કંઈ. વીરબાઈનું પાણી તે તમાગ અમરતથી પણ મેં અદકું ગણ્યું. મોનેથી તો અમે લાંબીએ છીએ, ને અમરતથી અમે માંછએ છીએ. અમે તો ભાવના ભુખ્યાં છીએ. વીરબાઈ જેવું કરો, તેને વીરબાઈ જેવું થશે. તમે કરો, તેવું તમે પામશો.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ek	hatō ¹	rājā.	Tēnē	sāt-tō ²	dik'rā.	Sātē ³	upar	
One	was	king.	To-him	seven-very	sons.	The-seven	above	
Vir-bāi	bahen	hatī.	Āsō	mās	āvyō.	Aj'wālō	pakh'wādō ⁴	āvyō.
Vir-bāi	sister	was.	Āsvin	month	came.	Bright	fortnight	came.
Wajē-daśam'nō ⁵		dahādō	āvyō.	Sātē	bhāirōnī ⁶		wahurōē	
Of-the-Vijaya-da'amī		day	came.	The-seven	of-brothers		by-sisters-in-law	
warat	mādyā.	Bahen	kahē,	'bhābhī,		bhābhī,	manē	
vows	were-begun.	The-sister	says,	'sisters-in-law,		sisters-in-law,	to-me	
kō'tō ⁷	hū	karū.	Bābhī	bōlyā, ⁸	'tam-thī	thaśē		
(if)-you-say,-then	I	may-do.'	The-sisters-in-law	said,	'you-by	it-will-become		
nahi.'	Bahenē	kidhū, ⁹	'thaśē,	tōē	karīś;	nahi		
not.'	By-the-sister	it-was-said,	'it-will-become,	even-then	I-will-do;	not		
thāy,	tōē	karīś.'	Vir-bāi	tō	warat	lāinē		
(if)-it-become,	even-then	I-will-do.'	Vir-bāi	then	the-vow	having-taken		
sūtā. ⁹	Dōhēli	rītē	pūrū	karinē	ujaryū.	Ghaṇē		
slept.	Painful	in-manner	the-whole	having-done	was-finished.	In-many		
dahādē	Gōr-mā	rījhyā,	anē	Vir-bāinē	tō	lilā-lahēr		
in-days	Gaurī-mother	was-pleased,	and	to-Vir-bāi	on-the-one-hand	happiness		
thāi-gāi.	Bhābhī-bābhī	jōi	rahyā.	Gōr-mā				
having-become-went.	The-sisters-in-law-etc.	having-seen	remained.	Gaurī-mother				
upar	lāghan	karī.	Gōr-māē	sap'nā ¹⁰	dīdhā,	'ām		
upon	fasting	was-done.	By-Gaurī-mother	dreams	were-given.	'in-this-manner		
karaj	nahi	sarē.	Vir-bāinī	vēlā	vichārō.	Tēnī	pērē	
object	not	may-be-accomplished.	Vir-bāi's	time	consider.	Her	in-manner	

NOTE.—This story is in the colloquial Gujarātī of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhman cast.

¹ The verb *hatō* is put out of its usual place at the end of the sentence for the sake of rhythm.

² The word *tō* is a common expletive used after numerals.

³ The *t* at the end of *sātā* gives definiteness. *The seven*.

⁴ *Pakh'wādō* is here colloquially used in the masculine. The usual form is *pakh'wādīyā*, neuter.

⁵ *Wajū* is a colloquial form of *vijaya*.

⁶ *Ro*, *dō*, and *lō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

⁷ *Kō'tō* is a colloquial contraction of *kahō*, *tō*.

⁸ *Kidhū*, done, is quite commonly employed in the sense of *kahyā*, said.

⁹ The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

¹⁰ *Sap'nā*. Here the plural is used instead of the singular to indicate respect.

warat karō. Tamē manē phul'nē sātē sōnānū phul āpyū; pānī
 vows make. By-you to-me of-flower for of-gold flower was-given; water
 sātē dūdh ālyū; khāwā sātē am'rat ālyū. Tamē
 for milk was-presented; eating for nectar was-presented. By-you
 Vir-bāinē dukh pamādyā. Vir-bāiē tō dukh'ni
 to-Vir-bāi pain was-caused-to-reach. By-Vir-bāi on-the-other-hand of-pain
 māri phul'nē sātē jal chadhāvyā; khāwā sātē jal
 the-struck-one of-flower for water was-offered; food for water
 chadhāvyā; anē ēvī rītē jē karyū, tē kharā bhāw-thī
 was-offered; and such by-manner what was-done, that true feeling-from
 karyū. Vir-bāinū pānī tē tamārā am'rat-thī pan mē ad'kū
 was-done. Vir-bāi's water that your nectar-than even by-me more
 ganyū. Sōnē-thī tō amē līpīē-chhiē, nē am'rat-thī amē
 was-reckoned. In-gold-by indeed we smearing-are, and nectar-by we
 mājīē-chhiē. Amē tō bhāw'nā bhūkhyā chhiē. Vir-bāi
 scouring-are. We on-the-other-hand of-affection hungry are Vir-bāi
 jēwū kar'sē, tēnē Vir-bāi jēwū thaśē. Tamē kar'sō, tēwū
 as he-will-do, to-him Vir-bāi as it-will-become. You will-do, so
 pām'sō.
 will-you-get.

FREE TRANSLATION OF THE FOREGOING.

There was a king. He had as many as seven sons. These seven brothers had but one younger sister named Virbāi. It was the month of Āsvin, the bright fortnight, and the day of the *Vijaya-daśamī*. The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day. The sister says, 'dear Sisters, I would also do it, if you let me.' The sisters-in-law replied, 'you are not able to go through it.' The sister said, 'I will go through it, whether I have the ability or not.' As for Virbāi, she went through the initiatory ceremonies, and laid herself down. In spite of insurmountable difficulties she finished it up to its closing ceremonies. As days went by, the goddess, Mother Gaurī, was pleased with her, and Virbāi was blessed with great happiness. Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess. The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way. Think of the circumstances under which Virbāi performed her vow. Do as she did. In place of a flower, you gave me a gold flower; in place of water you gave me milk. You gave me the most delicious dishes in place of ordinary dishes. You put Virbāi to immense trouble. As for Virbāi, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart. I considered the water given by Virbāi as of greater value than even the nectar given by you. As for gold, we smear our ground with it, and we scrub our pots with nectar. It is devotion that we hunger for. Those who do as Virbāi did will get what Virbāi has got. You will get as you will do.'

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Gaikawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

મહારાવનો ગરબો.

કેદી બન્યોરે લુપાળ, મહારાવ કેદી બન્યોરે ;
લાગી પકડતાં ન વાર, મહારાવ કેદી બન્યોરે. ટેક.
સંવત ઓગણીસે એકત્રીસ, પોસ માસ ગુરવાર ;
સુકલ પક્ષની સાતમે, જોને જાણ્યો જટ અસવાર.

મહારાવ૦ ૧

મલવા આવ્યા મહીપતી, બેશી શુદર વેહેલ ;
પકડ્યો તેને એક પલકમાં, ત્યારે પાખ્યો જવા નવ ઘેર.

મહારાવ૦ ૨

કાધો કાંપમાં દેદ ને, જપત કુર્બુ ધરખાર ;
પાપ સુકે નહી કોઈને, એ તો કોણુ કરે વેહેવાર.

મહારાવ૦ ૩

હુવાઈ ફરી અંગ્રેજની, થરથર ખૂજે લોક ;
થરો હવે શું રાયનું, સહ પાખ્યા અતીશે રોક.

મહારાવ૦ ૪

રાણી બે રૂદન કરે, સુના કમાખાઈ સોત ;
કરે પ્રાર્થના ઈશની, હવે આપો હમાઈ મોત.

મહારાવ૦ ૫

આવ્યા વિપ્ર દેશ પરદેશના, બેઠા કરે બહુ જપ ;
ધ્યાન ધરે જુગદીશનું, જાણે કાસે છુતી જશે નૃપ.

મહારાવ૦ ૬

કહે મહારાવ વાંક રો, કાધો સુજને દેદ ;
કર જોડી કહે કરગરી, મને ખોલી ખતાવોની બેદ.

મહારાવ૦ ૭

સર લુઈસ પેલી કહે, કાધો રાય તમે દેર ;
સરખતમાં ઘોલી કરી, તમે પાયું કરનલને જોહેર.

મહારાવ૦ ૮

કરનલ ફેર રાણી તણો, રેસીડેન્ટ સરદાર ;
તેને હણવા કારણે, તમે લેશ કરી નહી વાર.

મહારાવ૦ ૯

મહારાવ વિરમય થઈ, ખોલીઓ દીન વચન ;
નથી ખખર એ મુજને, માફે બહુરે બળે છે મન.

મહારાવ૦ ૧૦ .

સર હુઈસ પેલી કહે, ન્યાય થશે પવિત્ર ;
નહી કરશે ચિંતા કદી, તમે ધીરજ રાખો મિત્ર.

મહારાવ૦ ૧૧

ભર્યમાં બન્યો સહી, આ ગરબો રસાલ ;
આર્થાતો તે લઈ ગયા, જોને મદ્રાસમાં કુપાળ.

મહારાવ૦ ૧૨

[No. 4.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

TRANSLITERATION AND TRANSLATION.

MALĀR-RĀW^{ANŌ} GAR^{ABŌ}.
OF MALĀR-RĀW SONG.

Kēdi banyō-rē bhupāl, Malār-Rāw kēdi banyō-rē.
A-captive became-O the-protector-of-the-earth, Malār-Rāw a-captive became-O.
Lāgi pakad^{tā} na wār, Malār-Rāw kēdi banyō-rē.
There-was-undergone in-capturing no delay, Malār-Rāw a-captive became-O.

॥ Tēk ॥
॥ Refrain ॥

Samvat ōgaṇiṣṭh-ēkatrīs, Pōs mās gurū-wār;
Samvat nineteen-hundred-thirty-one, Pōs month Thursday;
Sukal paksh^{nī} sāt^{mē} jōnē jhālyō jhaṭ as^{wār}.
Bright the-half-of on-the-seventh sec arrested-(him) suddenly by-the-troops.

Malār-Rāw, etc. ॥ 1 ॥
Malār-Rāw, etc. ॥ 1 ॥

Mal^{wā} (for mal^{wā}) āvyā mahīpatī, beṣi śundar (for sundar) vēhēl;
To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;
Pak^{dyō} tōnē ōk palak-mū, tyārē pāmyō jāwā naw gher.
He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-house.

Malār-Rāw ॥ 2 ॥
Malār-Rāw ॥ 2 ॥

Kidhō kāmp-mū kēd nē japat karyū ghar-bār;
He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property;
Pāp mukē nahī kōinē, ē tō kōṇ karē vēhēwār?
Sin leaves not anybody (unpunished) this then who would-do a-sinful-act?

Malār-Rāw ॥ 3 ॥
Malār-Rāw ॥ 3 ॥

Duwāi pharī Angrēj^{nī}, thar-thar dhrūjē lōk;
A-proclamation went-round of-the-English, shiveringly trembled the-people;
Thaṣē havē sū rāy^{nū}, sau pāmyā¹ atīṣē ṣōk.
Will-become now what of-the-king, all got excessive grief.

Malār-Rāw ॥ 4 ॥
Malār-Rāw ॥ 4 ॥

¹ Pām^{wū}, although a transitive verb, is construed as though it were intransitive.

Rāṇī be rūdan karē, Sunā Kamā-bāi sōt;
Queens two weeping make, Sunā-(bāi) Kamā-bāi with;
 Karē prārthanā Is'nī, 'havē āpō hamārū mōt.'
They-make a-prayer of-God, 'now give our death.'

Malār-Rāw ॥ 5 ॥

Malār-Rāw ॥ 5 ॥

Āṇyā vipra dēs par-dēs'nā, beṭhā karē bahu
There-came Brāhmaṇs (of-)the-country of-other-countries, seated make much
 jap;
incantation ;

Dhyān dharē Jugadīs'nū, jāṇē kālē chhutī (for chhuṭī) jaśē
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free

nṛip.

the-king.

Malār-Rāw ॥ 6 ॥

Malār-Rāw ॥ 6 ॥

Kahē Malār-Rāw 'wāk sū kīdhō muj'nē kēd ; '
Says Malār-Rāw 'fault tohat was-made to-me a-captive ; '
 Kar jōḍī kahē karagarī, 'manē khōlī
The-hands having-folded he-says having-implored, 'to-me having-disclosed
 batāwōnī bhēd.'
do-show the-mystery.'

Malār-Rāw ॥ 7 ॥

Malār-Rāw ॥ 7 ॥

Sar Luis Pēli kahē, 'kīdhō rāy tamē kōr ;
Sir Lewis Pelly says, 'committed O-king by-you a-bad-act ;
 Sarbat-mā ghōlī-karī, tamē pāyū kar'nal'nē jeher.
Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.

Malār-Rāw ॥ 8 ॥

Malār-Rāw ॥ 8 ॥

Kar'nal Phēr rānī-taṇō Rēsident Sar'dār ;
Colonel Phayre the-Queen-of the-Resident General ;
 Tēnē haṇ'wā kār'ṇē, tamē lēs karī nahī wār.'
Him to-kill for, by-you a-little was-made not delay.'

Malār-Rāw ॥ 9 ॥

Malār-Rāw ॥ 9 ॥

Malār-Rāw vismay-thai bōlō (for bōlyō) dīn vachan ;
Malār-Rāw being-astonished spoke humble words ;
 'Nathī khabar ē muj'nē, mārū bahu-rē baḷē-chhe man.'
'There-is-not knowledge (of)-this to-me, my excessive-O burns mind.'

Malār-Rāw ॥ 10 ॥

Malār-Rāw ॥ 10 ॥

Sar	Luis	Pēli	kahē,	'nyāy	thaśē	pavitra ;		
Sir	Lewis	Pelly	says,	'justice	there-will-be	pure ;		
	Nahī	kar'sō	chintā	kadī,	tamē	dhīraj	rākhō	mitra.
	Do-not	make	anxiety	ever,	you	patience	keep	O-friend.
	Malār-Rāw ॥ 11 ॥							
	Malār-Rāw ॥ 11 ॥							
Bharuch-mā	banyō	sahī,	ā	gar'bō	rasāl ;			
Broach-in	was-composed	indeed,	this	song	interesting ;			
	Ō-chītō	tē	lai-gayā ;	jōnē	Madrās-mā	bhupāl.		
	Unexpectedly	they	carried-off ;	see	Madras-in	the-protector-of-the-earth.		
	Malār-Rāw ॥ 12 ॥							
	Malār-Rāw ॥ 12 ॥							

FREE TRANSLATION OF THE FOREGOING.

THE SONG¹ OF MALHĀR-RĀO.

Refrain.—Malhār-rāo, the protector of the earth, became a captive. Suddenly did he become a captive.

- (1) On Thursday, the seventh of the bright half of Pōs in the Samvat year 1931, behold the troops suddenly arrested him.
- (2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home.
- (3) In the camp he was made a captive, and his house and property were attached. Sin leaves no one unpunished. Who therefore would do a sinful act?
- (4) The English made proclamation, and the people trembled and shivered. They all felt excessive grief in their doubt as to what would now become of the king.
- (5) His two queens, Sunā-bāi and Kamā-bāi, weep and pray to God to end their lives.
- (6) Brāhmanas came from near and far, and sat and made incantations. They meditate on the God of the universe, as if the king would be set free to-morrow.
- (7) Says Malhār-rāo, 'for what fault have I been made captive?' with hands folded in supplication he implores them to unfold the mystery.
- (8) Says Sir Lewis Pelly, 'O king, you have committed a bad act. You mixed poison in sharbat and gave it to the Colonel to drink.'
- (9) 'Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him.'
- (10) Malhār-rāo was astonished, and spoke humble words, 'Nothing know I of this. My mind is on fire.'
- (11) Says Sir Lewis Pelly, 'pure justice will be done. Be not anxious. Keep patient, my friend.'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras.

¹ A *gar'bō* is a kind of song sung by women, while dancing in a circle.

NĀGARĪ GUJARĀTĪ.

The Nāgar Brāhman have always formed an important part of the Gujarat community. The literary form of the Apabhraṃśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhraṃśa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने वे छोकरा हता । अने ते-मां-ना न्हानाए पोताना बापने कहुं के बापा तमारी माल मिलकत-मां-थी जे हिस्सो मारो आवतो होय ते मने आपो । ते-थी तेणे पोतानी मिलकत तेओ-मां वेहेची आपी । बहु दिवस थयां नही एटला-मां तो न्हाना छोकराए सघळी पूंजी एकठी करीने दूर देश तरफ प्रयाण कहुं ने पोतानुं सर्वस्व उन्मत्तायी-थी उडावी नाखुं । तेनी पासे काँई शेष रह्युं नही अने ते बखते ते देश-मां मोटी दुष्काळ पछो ने ते मोटी आपत्ती-मां आव्यो । एथी ते ते देश-ना एक नागरिकनी पासे गयो अने तेना आश्रय-मां रह्यो । तेणे तेने पोताना खेतर-मां डुकर चराववा मोकल्यो । अने डुकर जे छालां खातां हतां तेज खाईने पेट भरवाने पण ते मग्न थात । पण ते पण बोझ तेने आप्यां नही-॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

TRANSLITERATION AND TRANSLATION.

Ēk māṇas'nē bo chhōk'rā hatā. Anē tē-mā-nā nhānāē
A-certain to-man two sons were. And them-in-of by-the-younger
 pōtānā bāp'nē kahyū kē, 'bāpā, tamārī māl-mil'kat-mā-thī
his-own to-father it-was-said that, 'father, your goods-and-property-in-from
 jē hissō mārō āw'tō-hōy tē manē āpō.' Tē-thī tēnē
what share my coming-may-be that to-me give.' Therefore by-him
 pōtānī mil'kat tēō-mā vēhēchī āpī. Bahu diwas thayā nahi
his-own property them-in having-divided was-given. Many days passed not
 ēṭ'lā-mā tō nhānā chhōk'rāē sagh'li pūji ēk'thī karīnē
meanwhile-in that younger by-son all substance together having-made
 dūr dēs-taraph prayāṇ karyū, nē pōtānū sarvaswa
distant country-towards departure was-made, and his-own substance
 unmattāyi-thī udāvi-nākhyū. Tēnī-pāsē kūī śēsh rahyū nahī,
riotous-living-by was-squandered. Of-him-near any remainder remained not,
 anē tē-wakh'tē tē dēs-mā mōṭō dushkāl paḍyō nē tē mōṭī
and at-that-time that country-in mighty famine fell and he great
 āpatti-mā āvyō. E-thī tē tē dēs'nā ēk nāg'rik'nī pāsē gayō,
want-in came. Therefore he that of-country one of-citizen near went,
 anē tēnā āsray-mā rahyō. Tēnō tēnē pōtānā khētar-mā ḍukkar
and his shelter-in lived. By-him to-him his-own field-in swine
 charāw'wā mōk'lyō. Anē ḍukkar jē chhālā khātā hatā tē-j
to-graze he-was-sent. And the-swine what husks eating were that-even
 khāinē pēṭ bhar'wānō pan tē magna thāt, paṇ tē
having-eaten belly to-fill even he happy would-have-become, but that
 paṇ kōiō tēnō āpyā nahī.
even anyone-by him-to was-given not.

BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāṭhī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāṭhī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like *rahīs* for the Arabic-Hindōstānī *raīs*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāṭhī, we may quote the use of *śōp'wū*, instead of *āp'wū*, to give; *bār gām* (cf. Marāṭhī *bāhēr gāvē*), to a distant village; *wāpar'wū*, to squander; and *garaj lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindōstānī, but their selection *here* is no doubt due to the influence of Marāṭhī.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

BOMBAY DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । ते-माँ-ना नाना छोकराए तेना बापने कहुँ के बापा भारो भाग मने शोषो । बापे तेनी दोलतना बे भाग कखा । थोडा दिवस पछी नानो छोकरो पोतानी दोलत लई बार गाम गयो अने त्याँ बोहके हाथे पोतानी दोलत वापरी-नाँखी । अने भारे तेणे बधी दोलत उडावी-नाँखी त्यारे ते देश-माँ मोट्टो दुकाळ पद्यो अने पैसानी एने गरज लागी । त्यारे ते देशना एक रहीश पाँसे गयो जेणे एने खेतर-माँ डुक्करो चारवा मोकल्यो । डुक्करो खाता तेखाल खाई एणे पोतानुं पेट भखुं-होत पण ते कोइए एने आप्या नहीं ॥

TRANSLITERATION AND TRANSLATION.

Ēk	māṇas'nē	be	chhok'rā	hatā.	Tē-mā'-nā	nānā	chhōk'rāē
One	to-man	two	sons	were.	Them-in-of	the-younger	by-son
tēnā	bāp'nē	kahyū	kē,		'bāpā,	mārō	bhāg manē śōpō.'
his	to-father	it-was-said	that,		'father,	my	share to-me give.'
Bāpē	tēnī	dōlat'nā	be	bhāg	karyā.	Thōḍā	diwas paohhi
By-the-father	his	of-wealth	two	shares	were-made.	A-few	days after
nānō	chhōk'rō	pōtānī	dōlat	lāi	bār	gām	gayō,
the-younger	son	his-own	wealth	having-taken	a-distant	village	went,
anē	tyā	bōh'lē-hāthē	pōtānī	dōlat	wāp'rī-nākhī.	Anē	jhārē
and	there	with-excessive-hand	his-own	wealth	squandered-entirely.	And	when
tēnē	badhī	dōlat	udāvī-nākhī,	tyārē	tē	dēs-mā	mōṭṭō dukāl
by-him	all	wealth	was-toasted-entirely,	then	that	country-in	a-mighty famine

padyō, anē paisāni ēne garaj lāgī. Tyārē tē dēs'nā ēk rahīs
fell, and of-money to-him want began. Then that of-country a citizen
 pāsē gayō, jēnē ēnē khētar-mā dukk'rō chār'wā mōkalyō.
near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.
 Dukk'rō khātā, tē ohhāl khāi ēnē pōtānū pēt
The-swine used-to-eat, those husks having-eaten by-him his-own belly
 bharyū-hōt, paṇ tē kōiē ēnē āpyā nahī.
filled-would-have-been, but they by-anyone to-him were-given not.

GĀMAḌĪĀ.

The Gāmaḍiā, or Grāmya, Gujarātī is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur'tī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmaḍiā Gujarātī, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s*; the tendency to pronounce a *y* when it follows another consonant in standard Gujarātī, before the consonant; and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

SURATĪ GUJARĀTĪ.

The educated classes of the districts of Surat and Broach speak ordinary Gujarātī, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Sur-ti*, or the language of Surat.

In pronunciation, Sur-ti continually pronounces the letter *s* as *h*, as we find in the Bhil languages and in Southern Rājasthānī. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten; *māṇah*, for *māṇas*, a man; *hārō* for *sārō*, good; *hū*, for *kū*, what? *hōḍē*, for *sōḍē*, near.

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hū* or *ū*, pronounced *ū*, I; *utō* for *hutō*, a dialectic form of *hatō*, was; *kaū* for *kahū*, I say.

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhū*, I am, is pronounced *sū*.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōḍā* or *ṭhōḍā*, few; *ēk'thū* or *ēk'ṭhū*, in one place; *ḍiḍhū*, *ḍiḍhū*, or *ḍiḍhū*, given; *taṅgī* or *ṭaṅgī*, want; *ṭem* or *ṭem*, that much; *ḍiṭṭhō* or *ḍiṭhō*, seen; *ṭamārō* or *ṭamārō*, your; *tū* or *tū*, thou; *tēḍinē* or *ṭēḍinē*, having called; *ḍāh'dō* for *dahādō*, a day. Cerebral *ṇ* and *ḷ* are rare. Thus we have *kūran*, not *kūraṇ*, a cause; *gaḷē*, not *gaḷē*, on the neck.

The letter *n* is often changed to *l*. Thus, *nāllo* for *nānō*, younger; *lākh'icū*, for *nākh'icū*, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllo*, younger; *ḍiṭṭhō*, seen; *nōkhar* or *nōkar*, a servant; *ammē*, we; *mmārō*, my.

The letter *jh* is pronounced as *s*. Thus, *jhāḍ*, pronounced *sāḍ*, a tree.

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *i*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*māy'rō* or *māirō*, for *māryō*, struck; *pāy'dō* or *pāidō* for *pādyō*, caused to fall, made; *chāy'lō* or *chailō*, for *chālyō*, went; *may'lō* or *maīlō*, for *małyō*, met; *pōy'rō*, for *pōriyō* or *pōryō*, a son.

It may be noted that exactly the same peculiarity is noticable in the Nāgpurī sub-dialect of the Bhojpurī dialect of Bihārī.

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāp'nē* or *bāpānē*, to a father; *bāpō* or *bāpāō*, fathers.

The following are the first two personal pronouns:—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nom. . . .	ū	hamē, ammē, ammō	tū	ṭamē, ṭammē, ṭammō.
Agent . . .	mē	hamē, ammē, ammō	tē	ṭamē, ṭammē, ṭammō.
Gen. . . .	mārō, mmārō	hamārō, ammārō	tārō	ṭamārō, ṭammārō.

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised.

Besides the usual standard forms, *hē* is also used to mean 'that.'

The following are the forms of the verb substantive :—

Present.

	Sing.	Plur.
1 . . .	<i>chhauũ, chhũ, chhe, chha</i>	<i>chhaviē, chhētē.</i>
2 . . .	<i>chhe, chha</i>	<i>chhō, chhe, chha.</i>
3 . . .	<i>chhe, chha</i>	<i>chhe, chha.</i>

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural.

It should be remembered that the *chh* is pronounced like *s*, so that the words are really *sawũ, sũ, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling.

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*.

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike.

	Sing.	Plur.
1 . . .	<i>mārũ-chh</i>	<i>mārē-chh.</i>
2 . . .	<i>mārē-chh</i>	<i>mārō-chh.</i>
3 . . .	<i>mārē-chh</i>	<i>mārē-chh.</i>

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ũ mār^atō-tō*, I was beating.

The formation of the past participle has been explained under the head of pronunciation.

The future is sometimes written as in the standard dialect,—thus, *mārīś*, I will strike ; but the *ś* is pronounced as *h*, so that the true form of the future is—

	Sing.	Plur.
1 . . .	<i>mārīh</i>	<i>mār^ahũ.</i>
2 . . .	<i>mār^ahē</i>	<i>mār^ahō.</i>
3 . . .	<i>mār^ahē</i>	<i>mār^ahē.</i>

Sometimes the future ends in *ā* or *winō*. Thus, *ũ uḥā*, I will arise ; *ũ jawā*, I will go ; *ũ kēwānō*, I will say.

The following specimen of Sur'ti is provided by the Collector of Customs, Bombay. It is printed, as received, in the Dēva-nāgarī character.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

SUR'TI DIALECT.

(VILLAGES OF SURAT AND BROACH).

एक जणने बे पोयरा उता । ते-माँ-ना नाह्वाए वापने कयुं के बापा जे मिलकत मारे भागे आवे ते मने आपी-लाखो । बापे मिलकतना बे भाग पाइडा । घोडा (ठोडा) डाह्दा-माँ नाह्वा पोयरो सगलुं एकयुं (एकठुं) करीने दूर मुलख चाइलो ने ताँ पोतानी दोलतना बटाणा ववडाइवा । भारे तेणे सगलुं उदावी-दीदुं (डीदुं) ते वखते ते मुलख-माँ मोटी दुकाल पइडा अने तेने तंगी (टंगी) पडवा लागी । एटले ते ते मुलखना रेनारने मइलो जेणे तेनी जमीन-माँ डुकर चारवा भोकइलो । तेणे पोतानुं पेट डुकर खाता ते कुसका-थी भइरुं-होत पण ते कोइए तेने आइपा नई । अने ते वारे तेनी सुढ ठेकाणे आवी ते बोइलो के मारा बापने ताँ राखेला केटला बढा मानहोने जोख्ये टेम (तेम) खावानुं मले-छे ने वली जंचुं मुके-छे अने उँ तो मुखे मरुं-छुं । उँ उठा ने मारा बाप होडे जवा ने केवानो के बापा में टमारी (तमारी) आगळ इहरनो वाँक कइरी-छे अने तमारो ह्कोकरो केवडावा मने लाजम नथी । मने तमारा नोकर पेठे राखो । ते उइठो ने तेना बाप होडे आइवो । पण हजु घणो आघो उतो ते वारे तेना बापे तेने दीठो (डिठो) । तेने दया आवी ने ते दोइडो ने गले वलगी-पइडो अने वच्ची कीधी । पोयराए कयुं बापा में टमारी रुवडु (रजु) इहरनो घुनो कइरी-छे अने टमारी पोयरो केवडावा मने लाजम नथी । पण बापे नोकरोने तेडीने (टेडीने) कयुं के सकय-माँ सकइ भव्चो लावो ने एने पेरावो । एना हाथ-माँ वीटी घालो ने पगे जोदा (जोडा) पेरावो अने कड के चालो आपणे खाये पीये ने गम्मत कयें केम-के आ मारो पोयरो मरी-गइलो-तो ते फरी-ठी (थी) जीवटो थइलो-छे ने खोवई-गइलो-तो ते पाछो जइडो छे । ने तेओ गम्मत करवा लाइगा ॥

तेनो वडो पोयरो खेतर-माँ उतो । ते जेम जेम घेर तरफ आइवो तेम गान-तान-ना अवाज मँभळायो । तेणे एक चाकरने बोलाइवो अने पुइछुं के आ हूँ छे । तेणे कयुं के तारो नाह्वा भई आइवो-छे अने तारा बापे एक जाफट आली-छे । कारन के ते हारी पठेम हाजो-हमो आइवो-छे । ते-ठी ते मुखे थयो अने घर-माँ पेठो नई । तेठी तेनो बाप बार आइवो अने तेना काला-वाला कइरा । तेणे तेना बापने कयुं के में तमारी (टमारी) केटला बघा (बड्हा) वरही थया वरदास्त कइरी-छे अने कोई वखत मजात तमारा (टमारा) हुकम तोइडा नथी । तो-पण तमे मारा दोइडारो मीगी गम्मत उडाववा एक वोकाडुं पण आइलुं-नथी । पण आ पोयरो जेणे तमारी माल-मता राँडो-माँ फने-फात-करी मुकी-छे ते आइवो ते-हार तमे एक जाफट (भाफट) आइपी । तेणे जवाप आइलो वेष्टा तुं (टुं) तो हर-हमोस मारी साठे रहे-छे अने ते-ठी जे सगलुं मारी कने छे ते तारुं छे । अने आ तारो भई मरी-गइलो-तो ते जीवटो पाछो आइवो-छे अने गुमइ गइलो ते पाछो जइडो-छे । माटे गम्मत करी राजी थवं ए वडो-वड छे ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

SURATI DIALECT.

VILLAGES OF SURAT AND BROACH.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇ'nē be pōy'rā utā. Tē-mā-nā nāllāē bāp'nē
One to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū kē, 'bāpā, jē mil'kat mārē bhāgē āvē, tē
it-was-said that, 'father, what property in-my in-share may-come, that
 manē āpī-lākhō (for nākhō).¹ Bāpē mil'kat'nā be bhāg
to-me give-away.' By-the-father of-the-property two shares
 pāidā Thōdā (or thōdā) dāh'dā-mā (for dahādā-mā) nāllō pōy'rō
were-made. A-few days-in the-younger son
 sag'lū ēk'thū (or ēk'thū) karinē dūr mulakh ohāilō, nē tē
everything in-one-place having-made a-far country went, and there
 pōtānī dōlat'nā waṭānā waw'dāiwā. Jhārē tēnē sag'lū
his-own of-wealth peas threw-away.¹ When by-him everything
 udāvī (for udāvī)-dīdhū (or dīdhū, for didhū), tē wakh'tē tē mulakh-mā
was-squandered-completely, that at-time that country-in
 mōtō dukāl paidō, anē tēnē taṅgī (or taṅgī) paḍ'wā lāgi.
a-mighty famine fell, and to-him want to-fall began.
 Eṭlē tē tē mulakh'nā rēnār'nē maīlō jēnē tēnī
In-the-meantime he that of-country to-a-dweller met by-whom his
 jamīn-mā dukkar chār'wā mōkaīlō. Tēnē pōtānū pēt dukkar
land-in swine to-feed he-was-sent. By-him his-own belly swine
 khātā, tē kus'kā-thī bha'rū-hōt, paṇ tē kōiē
used-to-eat, those husks-by filled-would-have-been, but those by-anyone
 tēnē āipā nāī. Anē tē wārē tēnī sudh (for sudh) thēkānē
to-him were-given not. And that at-time of-him sense in-place
 āvī, tē bōilō kē, 'mārā bāp'nē tē rākhēlā kēṭ'lā
came, he said that, 'my in-of-father near hired how-many
 badhā (for badhā) mānahōnē jōyyē ṭem (or tem) khāwānū malē-chhe,
all to-men is-sufficient so-much of-eating they-getting-are,
 nē wali ūchū mukē-chhe, anē ū tō bhukhē
and also above leave, and I on-the-other-hand by-hunger
 marū-chhū. Ū ūthā nē mārā bāp hōḍo jawū nē kōwān
dying-am. I will-arise and my father near will-go and will-say

¹ Threw away like peas, squandered.

kē, "bāpā, mē̃ ṭamārī (or tamārī) āgaḷ Īhar'nō wāk kaīrō-ohhe, anē
that, "father, by-me of-you before of-God sin done-is, and
 tamārō ohbōk'rō kēw'dāwā manē lājam nathī. Manē tamārā nokar
your son to-be-called to-me fitness is-not. Me your servant
 peṭhē rākhō." ' Tē uīṭhō nē tēnā bāp hōḍē āiwō. Paṇ haḷu ghaṇō
like keep." ' He arose and his father near came. But yet much
 āghō utō, tē wārē tēnā bāpē tēnē dīṭhō (or dīṭṭhō).
distant he-was, that at-time his by-father as-for-him he-was-seen.

Tēnē dayā āvī nē tē dōidō nē galē wal'gī-paīḍō, anē
To-him compassion came and he ran and on-neck embracing-fell, and
 bachchī kidhī. Pōy'rāē kayū, 'bāpā, mē̃ ṭamārī
kiss was-made. By-the-son it-was-said, 'father, by-me of-you

rubāḍu (or raju) Īhar'nō ghunō kaīrō-ohhe, anē ṭamārō pōy'rō kēw'dāwā
before of-God sin done-is, and your son to-be-called

manē lājam nathī. Paṇ bāpē nōkkarōnē tēḍinē (or tēḍinē)
to-me fitness is-not. But by-the-father to-the-servants having-called

keyū kē, 'sakay-mā̃ sakai jhabhō lāwō nē ēnē pērāwō.
it-was-said that, 'good-in good a-robe bring and to-this-one put-on.

Enā hāth-mā̃ vīṭī ghālō, nē pagē jōḍā (for jōḍā) pērāwō;
Of-this-one hand-on a-ring put, and on-feet shoes put-on;

anē kaū kē, "chālō, āp'nē khāyyē piyyē nē gammaṭ (for gamat)
and I-say that, "come, let-us-all eat drink and merriment

karyē; kem-kē ā mārō pōy'rō marī-gailō-tō, tē pharī-ṭhī (or ṭhī)
make; because-that this my son dead-gone-was, he again

jīw'tō (for jīw'tō) ṭhālō-ohhe; nē khōwāi-gailō-tō, tē pāchhō jāḍō
living become-is; and lost-gone-was, he again recovered

ohhe." ' Nē tēō gammaṭ kar'wā lāigā.

is." ' And they merriment to-make began.

Tēnō wadō pōy'rō khētar-mā̃ utō. Tē jem-jem gher taraph
His elder son the-field-in was. He as-as in-the-house towards

āiwō, tem gān-tān'nā awāj sābh'layā. Tēnē ēk , chākar'nē
came, so of-singing-music the-sounds were-heard. By-him a as-for-servant

bōlāiwō, anē puichhū kē, 'ā bū chhe?' Tēnē keyū
he-was-called, and it-was-asked that, 'this what is?' By-him it-was-said

kē, 'tārō nāllo bhaī āiwō-ohhe, anē tārā bāpē ēk jāphat
that, 'thy younger brother come-is, and thy by-father a feast

ālī-ohhe; kāran kē tē hārī paṭhem hājō-hamō āiwō-ohhe.
given-is; because that he well like safe-sound come-is.

Tē-ṭhī (for -ṭhī) tē gussē thayō, anē ghar-mā̃ peṭhō naī.
That-from he in-anger became, and the-house-in entered not.

Tē-thī tēnō bāp bār āiwō anē tēnā kālā-wālā kairā.
That-from his father outside came and of-him entreaties were-made.
 Tēnē tēnā bāp^{nē} kayū kē, 'mē tamārī (or ṭamārī) kēṭlā
By-him his to-father it-was-said that, 'by-me your how-many
 badhā (or badḍhā) bar^{hō} thayā bardāst kaīrī-ohhe, anē kōī wakhat majāt
all years were service made-is, and any time single
 tamārā (or ṭamārā) hukam tōidā nathī. Tō-pan tamē mārā
your orders broken were-not. Nevertheless by-you my
 dōsdārō bhēgi ganmaṭ udāw^{wā} ēk wōk^{dū} pan āilū-nathī.
friends with merriment to-cause-to-fly a kid even given-is-not.
 Pan ā pōy^{rō} jēnē tamārī māl-matā rāḍō-mā phanē-phāt-karī
But this son by-whom your property harlots-in having-wasted
 muki-ohhe, tē āiwō tē-hāru tamē ēk jāphat (or jhāphat) āipī.
thrown-is, he came him-for by-you a feast was-given.'
 Tēnē jabāp āilō, 'betṭā, 'tū (or ṭū) tō har-hammēs
By-him answer was-given, 'son, thou on-the-one-hand always
 mārī sāthē rahē-ohhe, anē tē-ṭṭhī (for -thī) jē sag^{lū} mārī kanē
of-me with remaining-art, and that-from what all of-me near
 ohhe, tē tārū ohhe. Anē ā tārō bhaī māī-gailō-tō,
is, that thine is. And this thy brother dead-gone-was,
 tē' jīw^{tō} pāchhō āiwō-ohhe; anē gumai gailō, tē pāchhō jāidō-ohhe;
he} living again come-is; and lost went, he again recovered-is;
 mātō gammaṭ karī rāji thawū ē badōbad ohhe.
therefore merriment having-made happy to-be this proper is.'

ANĀWĀLĀ OR BHĀṬHĒLĀ.

This is the dialect spoken by Bhāṭhēlā or Anāwālā Brāhmins of Surat, Jalalpur, Ohikhli, Balsar, and the Navsari division of the Baroda State. Natives recognize it as a distinct dialect, but it does not differ from the Sur'tī just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhīl Dhōdiās and Naikās. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Sur'tī. Thus, the word for 'six' is written '*sa*,' not '*chha*,' and the present tense of the verb substantive is written

	Sing.	Plur.
1	<i>se</i>	<i>sē</i>
2	<i>se</i>	<i>se</i>
3	<i>se</i>	<i>se</i>

This, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

GUJARĀTĪ OF EASTERN BROACH.

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarātī, much mixed with the Bhil dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har'bhāṇ* for *Sar'bhāṇ*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards. *L* sometimes becomes *n* as in *nōk* for *lōk*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hā*, as in *nōk'hā* for *lōkē*, by the people. The dative plural ends in *hān*, as in *Talāv'yāhān*, to Talāv'yas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har'bhāṇ'nā* or *Har'bhāṇā*, of Sarbhān.

The sign of the locative is *mī*, as in *Ang'rējī-mī*, in English territory.

The following pronominal forms may be noted, *amī*, we; *am'hā* or *ām'hā*, by us; *amāhān*, to us; *amā*, our (oblique); *tamī*, you; *tīyē*, by him; *tīyā*, his (oblique).

In Verbs, note *way-nī*, it does not become; *vīyō*, it became; *atā*, they were; *kayō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rah'yān*, we lived; *am'hā rūpiā māgyān*, we asked for money; *amāhān rūpiā nī āpyān*, money was not given to us.

The Future is as in Bhil dialects, e.g. *āpūhū*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *kat'nā*, we were doing; *majūri joti rī*, wages were going away; *rāt*, (if) you remain. Note the additional suffix in *kat'nā* (for *kar'tō*), as in Rānī Bhil. *Rī*, of course, is for *rahī*, and *rāt* for *rahat*.

Examples of the Conjunctive Participle are *kaī*, having done; *chhōḍī-n*, having left. Such forms are common in most Bhil dialects. In *jāit'nē*, going, and *nēt'nē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *i*: *nē* is itself derived from the ancient *tanē*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

દેવાશી અમી હરભાણના. અમી હરભાણુ રખો કતના. તી આસર ૧૫-૨૦ વરસ રખો કયો. તેઈ રખા રપિઆ અમાહાન ૫ વરસ લગી ની આપ્યાન. તાહાં અમહં રપિઆ માગ્યાન. તાહાં નોકહં કહો કે આવત વરસ અમી રપિઆ આપુંહુ. તાહાં અમહં પાસો રખો રાખ્યો. પણ આવત વરસ પણ રપિઆ ની આપ્યાન. તાહાં પાસા અમહં રપિઆ માગ્યાન. તેથી ગામનોકહં રખો નેતનેન તલાવ્યાહાન આપ્યો. તેથી મેહનત મજૂરી જતી રી. તેથી ગામ છોડીન અમી ગાયકવાડીમી ડોઠોઈ તાણુકા ગામ ગોપારખરામી બર્છતને જેતી કનાહાર રલાન. પણ એક વરસ પાક્યો તથા ખીજ વરસ થોડો ધણો વીયો. તીજ વરસ વરસાદ આલાની. તાહાં આમા ગામા તહોં અતા તીયા કની ગયાન. તાહાં તીયે થોકયોક એટલો અનાજ આવત વરસ લગી માથી પુરો વયની. વાસત અગ્રેજીમી જત મેહનત મજૂરી કઈ છવતા રાત. આજત વરસ પાસા તમી આવળ.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

TRANSLITERATION AND TRANSLATION.

Rēwāsi amī Har'bhān'nā. Amī Har'bhānā rakhō kat'nā,
Inhabitants we Sarbhān-of. We of-Sarbhān watch were-doing,
 tī āsar 15-20 waras rakhō kayō. Tēi rakhā rūpiā amāhān
that about 15-20 years watch was-done. But of-watch money to-us
 5 waras-lagī nī āpyān. Tāhā am'hā rūpiā māgyān. Tāhā
5 years-for not was-given. Then by-us money was-asked. Then
 nōk'hā kahyō kē, 'āwat waras amī rūpiā āpūhū.' Tāhā
by-people it-was-said that, 'coming year we money shall-give.' Then
 am'hā pāsō rakhō rākhyō, paṇ āwat waras paṇ rūpiā nī
by-us again watch was-kept, but coming year again money not
 āpyān. Tāhā pāsā am'hā rūpiā māgyān, tēthī gām-nōk'hā
was-given. Then again by-us money was-asked, thereupon by-village-people
 rakhō nēt'nēn talāvyāhān āpyō. Tēthī mēh'nat-majūri
watch taking-off to-Talāvyas was-given. Thence labour-working-for-hire
 jāti rī. Tēthī gām ohhōḍin amī Gāy'k'wāḍi-mī Dabhoi
going-away was. Thence village having-left we Gaikwāḍi-in Dabhoi
 tālukā gām Gōpār-parā-mī jāit'nē khētī kanā-hārū rahyān; paṇ
Tālukā village Gōpālpur-in going cultivation making-for remained; but
 ēk waras pākyō, tathā bīj waras thōḍō-ghaṇō vīyō. Tīj
one year (the-crop)-ripened, and second year scanty-very(-crop) became. Third
 waras war'sād ālā-nī. Tāhā āmā gāmā tahī atā tiyā kanī
year rain was-given-not. Then our of-village owner were his near
 gayān; tāhā tiyē yōkyō-k, 'ēṭ'lo anāj āwat waras-lagī
went; then by-him it-was-said-that, 'so-much grain coming year-to
 mā-thī purō way-nī; wāsat Aṅgrēji-mī jāt mēh'nat-
me-from sufficient becomes-not; therefore English-among going labour-
 majūri kai jiw'tā rāt, āwat waras pāsā tamī āw'jā.
working-for-hire having-done living (if-) you-remain, coming year again you come.'

FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhān. We served as watchmen of Sarbhān for about 15 or 20 years, but we were not paid for 5 years. When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talāvyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

PĀRSĪ GUJARĀTĪ.

The Gujarātī spoken by Pārsīs varies from the standard form of the language in some respects like the Gāmaḍiā dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *ḍ*, the dental *l* to the cerebral *ḷ*, and the dental *n* to the cerebral *ṇ*. Thus, *pariyō*, not *paḍyō*, he fell; *āgaḷ*, not *āgaḷ*, before; *tēnē*, for *teṇē*, by him; *paṇ*, for *paṇ*, even. As in the Gāmaḍiā dialects, it shows a tendency to drop the letter *h*. Thus, *ũ*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *l* or *ḷ*. Sometimes we find dentals preferred to cerebrals, as in *ḍukkar* for *ḍukkar*, swine. Initial *ē* is pronounced *yē*, as in *yēk* for *ēk*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mē* instead of *mā* in the locative case. In the Pronouns, we have *ũ*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēnī*, she. The word for 'what?' is *sũ*, not *śũ* or *hũ*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus:—

I am striking.

	Sing.	Plur.
1	<i>mārũ-ch</i>	<i>mārīē-ch</i>
2	<i>mārē-ch</i>	<i>mārō-ch</i>
3	<i>mārē-ch</i>	<i>mārē-ch</i>

The *ś* of the Future becomes *s* and is not changed to *h*. Thus, *mār^sē*, he will beat. The first person singular is *māras*, not *mārīś*. Similarly, the first person plural is *mār^sũ*, not *mārīśũ*.

The past participle sometimes inserts *i* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *mārō*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amō jatā hatā*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē, tō kadī-bī hũ tyā sutē nahī* for *jō manē khabar hōt, tō kadī paṇ hũ tyā sutī nahōt*; if I had known, I should never have slept there.

The past participle of *jawũ*, to go, is *gīyō*.

As a specimen of Pārsī Gujarātī, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, as also occurs in the various dialects of Hindōstānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhāllā chhōk^rrāē gīyō*, the younger son went.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀRSĪ-GUJARĀTĪ.

(BOMBAY TOWN AND ISLAND).

યેક સખસને બે છોકરા હતા. તેમાના ન્હાલા છોકરાએ પોતાના બાવાને 'કેયું બાવા તમારી હોલતમાથી જે હિસ્સો મારો થાય તે મને આપો. તેથી તેને પોતાની હોલત તેવનમા વેચી આપી. ઘના દાદા થયા નઇ એટલામા ન્હાલા છોકરાએ પોતાની પુંછ એકટી કરીને દૂર દેસાવર ગીયો ને તાં ખરાબ હાલતની અંદર બદલી ચુમાવી દીધી. તેની પાસે એક પૈ પન રહી નઇ ને ચે વખતે તે દેસમા મોટો દુકાલ પરિયો. તેથી તે મોટી આફતમા આવી પરિયો ને તે દેસના મોટું ઘેરના માનસ પાસે ગીયો ને તેના આસ્રામા રયો. તેને પોતાના ખેતરમા દુકર ચરાવા સાડ તેને મોકલ્યો. દુકર જે હાલાં ખાતા હતા તે ખાઈને પેટ ખરવાને પન તે રાજી હતો. પન તે પન દોષએ તેને આપિયાં નઇ.

TRANSLITERATION AND TRANSLATION.

Yek sakhas'nē ho chhōk'rā utā. Tē-mā-nā nhālā chhōk'rā
One to-person two sons were. Them-in-of the-younger by-the-son
 pōtānā bāwānū keyū, 'bāwā, tamāri dōlat-mā-thī jē hissō
his-own to-father it-was-said, 'father, your wealth-in-from what share
 mārū thāy, tē manē āpō.' Tē-thī tēnē pōtānī dōlat
mine may-become, that to-me give.' Thereupon by-him his-own wealth
 tūwan-mā vēchi āpi. Ghanā dādā thayā nā ē'lā-mā
them-among having-divided was-given. Many days became not the-meantime-in
 nhālā chhōk'rā pōtānī puñji ēk'ī karinē dūr dēsāwar
the-younger by-son his-own properly together hering-made a-far country
 giyō, nē tī kharāb hālat'nī andar baddhī gumāvi-dīdhī. Tēnī
he-went, and there bad of-ways in all was-squandered. Of-him
 pāsē ēk pai pan 'rahī nā, nē yō wakh'tō tō dēs-mā
near one pie even remained not, and this at-time that country-in
 mōṭṭō dukāl pariyō. Tē-thī tē mōṭṭī āphat-mā āvi
a-mighty famine fell. There-upon he mighty calamity-in having-come
 pariyō, nē tē dēs'nū mōṭṭō ghor'nū mānas pāsē giyō,
fell, and he of-the-country in-a-great of-in-house man near went,
 nē tēnā āsrā-mā rayō. Tēnē pōtānū khētar-mū dukkar
and his refuge-in he-remained. By-him his-own field-in sicine
 charāwū-sārū tēnē mōkalyō. Dukkar jē chhālū khātā-utā,
feeding-for as-for-him he-was-sent. The-swine what husks eating-were,
 tē khāinē pēt bhar'wānū pan tō rājī utō. Pan tō
those having-eaten belly for-filling even he willing was. But those
 pan kōiō tēnō āpiyā nā.
even by-anyone to-him were-given not.

CHARŌTARĪ.

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charōtarī dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, *i.e.*, over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtarī.

Charōtarī closely resembles the other Gāmaḍiā dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect

Pronunciation.—The vowel *ā* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *au* in *haul*. This sound I represent in transliteration by *ō*. It also occurs, but to a less extent, in the standard dialect. Thus, *mā*, in, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kōn*, an ear; *tsōdō*, for *chādō*, the moon; *pōṇī*, water; *hōḍh*, a bull. It is shortened in *bhaī* for *bhāī*, a brother, *khaīnē* for *khāīnē*, having eaten, and similar words

The vowel *a* preceding a *y* is often optionally omitted. Thus, *dzyō* for *dzayō* (*i.e.* *gayō*), he went; *thyō* or *thayō*, he became.

The letter *ī* is often changed to *ē*. Thus, *lēgō* for *ṣīgō*, husks; *hēdyō* for *hīdyō*, he started; *vēṭī* for *ṛīṭī*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mō* or *mó*, in; *thyū* or *thyu*, it became; *dzan*, for *dzañ*, I go; *kahu* for *kahñ*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, *mārñ-tshu*, for *mārñ-chhñ*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Sur'tī. I have noted *dādā*, for *dahādā*, days; *hñ* or *ñ*, I; *pērāō*, for *pahērāō*, clothe; *kēw'rāicā* for *kahēw'rāicā*, to be called.

The letter *ch* is frequently pronounced as *ts*; *chh* as *tsh*; *j* as *dz*; and *jh* as *dzh*. The pronunciation is so common that I have transliterated these letters *ts*, *tsh*, *dz* and *dzh* in the specimens and list of words. Examples are *vēṭṣī*, having divided; *tshōk'rō*, a son; *dzadyō*, found; *dzhārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (፩) or (፪) *tshe* or *se*, he is; *tshō* or *sō*, six; *tshētyñ* or *sētyñ*, far.

The letter *k* often becomes *ch* (*ts*) especially under the influence of a neighbouring *e* or *i*, and *kh* often becomes *chh* (*tsh*). Thus, *tsēt'lā* for *kēt'lā*, how many; *dits'rō*, for *dik'rō*, a son; *nāṭsh'wñ* for *nākh'wñ*, to throw; *tshētar* for *khētar*, a field; *bhutshē* for *bhukhe*, by hunger

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for; *hārō* for *sārō*, good; *hāw'tsēt* for *sāw'chēt*, conscious; *hāmō* for *sāmō*, against; *hāhā* for *sāsā*, want; *hadz'wān* for *saj'wān*, alive.

In the word *hām'rīnē* for *sābhalīnē*, having heard, *l* has become *r*.

In words like *tñ* for *tyñ*, there; *tānē* for *tyārē*, then, a *y* has been dropped.

Nouns.—As in Sur'tī, nouns ending in a consonant have an oblique form in *ā*. Thus, *bāpā-pāhē-thī*, from a father; *bāpā*, fathers. This *ā* is often nasalized so that

(especially in the case of neuter nouns), we have words like *gharā*, houses; *tshēt'rā*, fields. *Sz* is a postposition of the instrumental, as in *khusi-sz*, joyfully.

Pronouns.—The following are the first two personal pronouns:—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nominative	<i>hū, ū</i>	<i>amē, amhē</i>	<i>tu, tū</i>	<i>tamē, tamō</i>
Agent	<i>mē, mē</i>	<i>amē, amhē</i>	<i>tē, tē</i>	<i>tamē</i>
Genitive	<i>mārō</i>	<i>amārō, ahmārō</i>	<i>tāro, tshā'ō</i>	<i>tamārō</i>

Other forms are as in the standard dialect. The list of words also gives *ām'ūō*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns, and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial *h*. Thus, *hē*, he; *hēnō* or *hanō*, his; *hēnē*, by him; *hanā-kanē-thī*, from near him; *hēnē* or *hanē*, to him; *hē-mō-nō*, of in them.

Kakū is 'anything.'

Conjugation.—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *ū* as well as in *ē*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur'tī forms.

	Sing.	Plur.
1	<i>tshū</i>	<i>tshē</i>
2	<i>tshū, tshē</i>	<i>tshō, sō</i>
3	<i>tshē, tsha, se</i>	<i>tshē, tsha, se</i>

The past tense is either *hatō*, as in the standard, or *utō*, as in Sur'tī. When used as an auxiliary we also find *tō*. Thus, *khōwāyō-tō*, he was lost.

The verb *thawū*, to become, makes its past tense *thayō* or *thyō*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mār'wū* or *mār'wu*, to strike:—

	Sing.	Plur.
1	<i>mārū-tshu, -tshū</i>	<i>mārē-tshē</i>
2	<i>mārū-tshu, -tshū, -tshō</i>	<i>mārō-tshō, mārō-sō</i>
3	<i>mārē-tshō, mārē-tshē, mārē-se</i>	<i>mārē-tshē, -tshē, -se</i>

The imperfect is *mār'tō-utō* or *mār'tō-tō*.

In none of the specimens have I met any instance of the *ś* of the future becoming *h*. The following is the conjugation of this tense.

	Sing.	Plur.
1	<i>mārēś, mārīś</i>	<i>mārīśū</i>
2	<i>mārēś, mārīś</i>	<i>mār^sīō</i>
3	<i>mār^sēē</i>	<i>mār^sēē</i>

Note how the *ī* of the first and second persons singular is changed to *ē*, and how it is also optionally shortened to *i*. So we have *jaīś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *āvyō*, he came; and *ḍzyō*, *gyō*, or *gayō*, he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khaīnē*, having eaten, for *khāīnē*.

At the end of a question, we find the word *kanē*, 'is it not?' Thus, *ē badhu tāru-ḍz tshe-kanē*, that all is thine or is it not thine, *i.e.* it is certainly thine. The word is almost certainly a worn-down form of *kēnahi*, or not.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARĒTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

એક માણસને બે છોકરા હતા. અને દે-મા-ના નાનાએ હેના બાપને કહ્યું કે, બાપા, તમારી પુંછ-મા-થી જે મારે ભાગે આવે તે મને આપો. અને હેણે પોતાની મલકત હેમને વેચી આપી. અને થોડા દાડા પ્યા નહીં એટલા-મા પેલા નાના છોકરાએ પોતાની બધી પુંછ શમેટી કરીને દેશવર ન્યો, અને તાં હડાળપણા-માં બધું જોઇ નાછયું. અને ઝારે હના-કને-થી બધું ખલાસ થયું તારે એ સુલક-માં ભારે દકાળ પડ્યો, અને હને ખાધા-પિધાના હાંદાં પડવા માંડ્યા. અને હેણે જતે-કને એ દેશના એક રહેવાથીનો આશરો લિધો. એણે હેને ભુંડ ચારવા છેતર-માં મોકલ્યો. હુકર જે છોડાં ખાતાં તે મલ્યાં હોત તો ખુશી-થી ખાત, પણ એય એને કોઇએ આપ્યા નહીં. ઝારે એને ભાન આપ્યું તારે એ જોલ્યો કે, મારા બાપના એટલા બધા નોકર-ચાકરોને ખાતાં પિતાં વધે એટલું છે; ને મારે અહીં બુછે મરણ પડે-છે. હવે તો હું મારા બાપ-કને જઈ ને કહું કે, બાપા, મેં પરમેશરનો ને તમારો ધનો ક્યો છે, ને તમારો છેવો કહેવરાવાને લાયક નથી; મને પગાર આપી ચાકર રાખો. આમ કહીને એ હેના બાપ-કને ન્યો. પણ એના બાપાએ એને આલે-થી જોયો, એટલે દયા આઈ, તે-થી હડીકડીને એની દોટ બાઝી-પડ્યો, અને બચી કરી. છોકરાએ બાપને કહ્યું, બાપા, મેં તમારો ને પરમેશરનો ધનો કર્યો-છે, ને તમારો દિયરો કેવરાવાને લાયક રહ્યો નથી. બાપે એના નોકરોને કહ્યું કે, હારા-માં હારા વસતર લાધને હને પેરાઓ, એને હાથે વેટી ધાલો ને પજી જોડા પેરાઓ; અને બધ-પીને ખુશી થઇએ; શા-થી કે આ મારો દિયરો જણે સુએલો જિવતો થયો-છે; એ આવ્યો, તે જડ્યો-છે. એમ કરીને બધા રાજ થયા.

આ વખતે એનો મોટો છોકરો છેતર-માં હતો, તે ઝારે ધરબણી આપે તારે ગાણુ ને નાચ હામરયા. એક ચાકરને જોલાધને પુછ્યું કે, આ બધી ધામધુમ રોની છે? ચાકરે કહ્યું કે, તમારો ભઇ આવ્યો-છે. એ હેમ-એમ પાછો આવ્યો તે-થી તમારા બાપાએ ઉજાણી કરી-છે. આ હામરીને એ તપી-ન્યો ને ધર-માં પેઠો નહીં. હેનો બાપ ધર-બાર આવ્યો ને માંય આવવાને હમજવા માંડ્યો. પણ હેણે જવાળ આપ્યો કે, આટલાં વરહથી હું તમારી રોવા કરું-છું; તમારે કહ્યું કોઇ દાડો કુચામ્યું નથી, તોય તમે મને એક બકરીના વચ્ચાં હરખુ-ય મારા ભઇબંદ જોડે ગંમત કરવા નથી આલ્યું. પણ આ તમારો છોકરો જેણે બધી પુંછ રોડો-માં ધુળ ગેળવી-નાંછી તે આવ્યો કે તરતા-જ તમે એના-હાર ઉજાણી કરી. બાપે કહ્યું, દિયરા, હું તો નીત મારી પાંદે હતો, ને જે મારી કને છે એ બધું તાર-જ છે કને? આપણે ખુશી થઇને ગંમત કરવી એ લાજગ છે; શા-થી કે આ તારો ભઇ જણે સુએલો જિવતો છે; તે જોવાયો-તો, તે જડ્યો છે.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARĒTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk mānab'nē ' be tshōk'rā hatā. Anē hē-mō-nā nānāē hēnā
A-certain to-man two sons were. And them-in-of by-younger his
 bāp'nē kahyū kē, 'bāppā, tamārī puñjī-mō-thī jē mārē bhāgē
to-father it-was-said that, 'father, your property-in-from what my in-share
 āvē tē manē āpō.' Anē hēnē pōtānī mal'kat hem'nē
may-come that to-me give.' And by-him his-own property to-them
 vētsī āpī. Anē thōdā dādū thyā nahī ēṭlā-mō pēlā nānā
having-divided was-given. And a-few days became not meanwhile that younger
 tshōk'rāē pōtānī badhī puñjī śamēṭī karīnē dēśāwar dzyō,
by-son his-own whole wealth together having-made to-a-far-country he-went,
 anē tā udāūpanā-mō badhū khōi-nātshyū. Anē dzhārē hanā-kanē-thī
and there riotous-living-in all was-squandered-away. And when him-near-from
 badhu khalās thayu tārē ē mulak-mō bhārē dakāl paḍyō,
all expended became then that country-in a-mighty famine fell,
 anē hanē khādhā-pidhānā hāhā paḍ'wā māḍyā. Anē hēnē
and to-him eating-and-drinking-of difficulties to-fall began. And by-him
 dzatē-kanē ē dēs'nā ēk rēh'wāśinō āś'rō lidhō. Ēnē hēnē
going that of-country one of-resident shelter was-taken. By-him to-him
 bhund tsār'wā tshētar-mō mōk'lyō. Dukkar 'dzē tshōdā khātā tē
swine to-feed field-in he-was-sent. Swine which husks (are-)eating that
 malyā hōt tō khuśī-śī khāt; pan ēya ēnē
if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him
 kōiē āpyā nahī Dzhārē ēnē bhān āyu tārē ē bōlyō kē,
by-anyone were-given not. When to-him sense came then he said that,
 'mārā bāp'nā tsēṭlā badhā nōkar-tsāk'rōnē khātā-pitā wadhē
'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above
 ēṭlū tshe; nē mārē ahī bhutshē mar'wu paḍē-tshe. Havē
so-much there-is; and to-me here hunger-with to-die fallen-is. Now
 tō hēḍ mārā bāp-kanē dzai nē kahu kē, "bāpā, mā
indeed walk my father-near I-go and I-say that, "father, by-me

Par'mēsār'nō nē tamārō ghanō karyō-tshe; nē tamārō tshaiyō
of-God and your sin done-is; and your son
 kahēw'rāwānē lāyak nathī; manē pagār āpī tsākar rākhō." 'Ām
to-be-called worthy am-not; to-me pay giving servant keep." So
 kahīnē ē hēnā bāp-kanē dzyō. Paṇ ēnā bāpā ēnē āghē-thī
having-said he his to-father went. But his by-father to-him distance-from
 dzōyō ēplē dayā āi, tō-thī hadī-kādīnē ēnī kōtē bādzhi-padyō,
he-was-seen so-much compassion came, that-from running his on-neck embracing-fell,
 anē batsī karī. Tshōk'rāē hāp'nē kahyū, 'bāpā, mē tamārō nē
and kissing was-done. By-the-son to-father it-was-said, 'father, by-me your and
 Par'mēsār'nō ghanō karyō-tshe; nē tamārō dits'rō kōw'rāwānē lāyak
of-God sin done-is; and your son to-be-called worthy
 kahyō nathī.' Bāpē ēnā nōk'rōnō kahyū kē, 'hārā-mō hārā
remained not.' By-the-father his to-servants it-was-said that, 'good-among good
 was'tar lāinō hanē pērō; anē hāthē včlī ghālō nē
clothes having-brought to-him put-on; his on-hand a-ring put-on and
 padzē dzōdā pērō; anē khaī-pīnē khašī thaiē;
on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become;
 sā-thī kē ā mārō dits'rō dzānē muēlō dziw'tō thayō-tshe; ē
what-for that this my son as-if dead alive become-is; he
 khōwāyō, tē dzadyō tshe." Em karīnē badhā rādzi thayā.
was-lost, he found is." Thus making all merry became.

Ā-wakh'tō ēnō mōtō tshōk'rō tshētar-mō hatō; tē dzhārē ghar-bhaṇī
At-this-time his elder son field-in was; he when house-near
 āyō tārē gānu nē nāts hām'ryā. Ek tsākar'nē hōlāinē
came then singing and dancing were-heard. One to-servant having-called
 putshyū kē, 'ā badhī dhām-dhum sēnī tshe?' Tsāk'rē
it-was-asked that, 'this all noise-and-bustle of-what is?' By-the-servant
 kahyū kē, 'tamārō bhaī āyō tshe. E hēm-khēm pātshō āyō
it-was-said that, 'your brother come is. He safe-and-sound back came
 tō-thī tamārā bāpāē ndzānī karī-tshe.' Ā hām'rīnē ē
therefore your by-father a-feast made-is.' This having-heard he
 tapī-dzyō, nē ghar-mō peļhō nahī. Hēnō bāp ghar bār āyō
incensed-went, and house-in entered not. His father house out came
 nē mōy āw'wānē ham'dzūwū māndyō. Paṇ hēnē dzawāb āpyō kē,
and in to-come to-entreat began. But by-him answer was-given that,
 'āt'ā warah-thī hū tamārī sōwū karū-tshu; tamāru kahyū kōi
'so-many years-from I your service doing-am; your word any
 dādō utlūmyū nathī; tōya tamē manē ēk bak'rīnā batstā
day was-transgressed not; still by-you to-me one of-she-goat young-one
 har'khu-ya mārū bhaī-band-dzōdē gammat kar'wā nathī ālyū. Paṇ ā
like-even my friends-with merriment to-do not was-given. But this

tamārō tshōk'rō dzēnō badhī puñji rādō-mō dhul-mēl'vī-nātshī,
your son by-whom all property harlots-in to-dust-reducing-was-thrown,
 tē āyō kō tar'tū-dz tamē ēnū-hāru udzāni kari.' Bāpē
he came that immediately by-you him-for a-feast was-made.' By-the-father
 kabyū, 'dits'rā, tu-tō nīl mārī pāhē hatō, nē dzē mīri-kanō
it-was-said, 'son, thou-indeed alivest my near art, and what my-near
 tshē ō badhu tārū-dz tshē-kanē? Āp'nē khaśī thaīnō gammat
is that all thine-alone is-is-it-not? By-us glad becoming merriment
 kar'vī ō lādgam tshē; śā-thī kē ā tārō bhaī dzānē
should-be-made this proper is; what-for that this thy brother as-if
 muēlō dzīw'tō-tshē; tē khōwāyō-tō, tē dzadyō tshē.'
dead alive-is; he lost-was, he found is.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTARĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

ચોરો અને મરણો.

ચેટલાક ચોરો પેહીને ધરમાં વિચારથી ચોરી કરવાના તેમાં; એટલે તે એટલે પેશા મરણના વના જેનું લેવા કશું નહિ વડયું.
 તેથી તે તેને ઉચકીને લઈ-ન્યા. પણ તે તેને મારી નાંછવા વતા હતા, તાણે તેણે જીવને હાર જાડુ માણવામાં કયા તેમને
 હંભારીને ચેટલો કામનો તે હતો માણુદને કુકડેકુક કરીને અને તેમના કામ હાર વહેલા જગાડીને તેમણે પ્રાપ્ત, હુઆ એજ
 કારણ હાર તાર માયું અમે મચેડી નાંછીશુ. કેમજે તુ લોકોને ભડાવોછ અને જગાડી રાખોછ, તેથી તારે લીધે નિરાંતે અમે
 ચોરી કરી શકતા નથી.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

CHAROTARI DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TSÖRÖ ANĒ MARAGH'DÖ.
 THE-THIEVES AND THE-CHICK.

Tsörläk tsörö pehinö ghar-mō vitsār-thī tsörī kar'wānā
Some thieves having-entered a-house-in design-with theft to-commit
 tē-mā; ē'lē tē mōhō pethā, maragh'dā wānā dzēwū
it-in; in-the-meantime they inside entered, a-cock except worth
 lōwā ka'ū nahi dzadyū, tē-thī tē tēnē nūtsakinē
to-take anything not was-found, therefore they him having-raised
 lai-dzyā. Pan tē tēnē māri-nāsh'wā dzatā-hatā. Tāpē tēnē
took-away. But they him to-kill going-were. Then by-him
 dzīwanē hāru hāru kālāwālā karyā, tem'nō hambhārinō tsēt'lō
life for much belongings were-done, them having-put-in-mind how-much
 kām'nō tē hatō mānah'nō kuk'dēkuk karinē, anē tem'nā kām
useful he was to-mankind crowing having-made, and their work
 hāru wahēlā dyagādīnē. Tem'nō kidhū, 'lufstā,
for betimes having-mentioned. By-them it-was-done (i.e. said), 'villain,
 ē-dz kārān hāru tārū mātthū amē matsēdī-nūtsāh'ū. Kem-dzē
this-very reason for thy head we will-wring-off. For
 tū lōkōnē bhād'kāvō-tsha, anē dzagūdi rākhō-tsha,
thou to-the-people alarming-art, and having-awakened keeping-art.
 tē-thī tārē bidhō nirāntē amē tsörī karī 'ak'tā-nathī.
therefore they for in-quiet we theft having-done able-are-not.'

FREE TRANSLATION OF THE FOREGOING.

THE THIEVES AND THE CHICK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

'You villain,' replied they, 'it is for that very reason we will wring your head off; for you alarm and keep people waking, so that owing to you we cannot rob in peace.'

PĀṬĪDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kuṇbis form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pāṭidārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pāṭidārī. As Charōtarī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pāṭidārī, more especially referring to those points in which it differs from Charōtarī.

Pronunciation.—We have noted how in Charōtarī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word 'mon.' This is carried further in Pāṭidārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mō*, for *mā*, in; *wōṇiyō*, for *wāṇiyō*, a merchant; *mōdō*, for *mādō*, sick; *nōnō*, for *nānō*, younger; *pōhē*, for *pāsē*, near; *gōm'dū*, for *gām'dū*, a village; *hōmō*, for *sāmō*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *y*, as in *dich'rō*, for *dik'rō*, a son; *chidhū*, for *kidhū*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, ask.

So far as I can judge from the specimens *ch*, *chh*, *j*, and *jh* are not pronounced *ts*, *tsh*, *dz*, or *dzh*, as is the case in Charōtarī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise; *wāsā*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōk'rō*, for *chhōk'rō*, a son; *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhū*, written instead of *sū*, for *śū*, what?

As in Charōtarī, the letter *kh* follows the analogy of *k*. While *k* becomes *ch* as shown above, *kh* becomes *chh*. Thus, *rāchh'wū*, for *rākh'wū*, to keep; *dēchhīnē*, for *dēkhīnē*, having seen. In the word *sētar*, for *khētar*, a field, *kh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven; *hō*, for *sō*, a hundred; *vīh*, for *vīs*, twenty; *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Pāṭidārī. Here the pronoun of the second person is written with a cerebral *t*. Thus, *tū*, thou. Similarly, we have *tō*, then, for the standard *tō*.

The letters *ḍ*, *r*, *l*, and *ḷ*, are interchangeable. Thus, we have *āgar*, for *āgaḷ*, before; *kalyō*, for *karyō*, done; *ghaḍ*, for *ghar*, a house; and *mārō*, *mālō*, or *māḍō*, my.

The vowel scale is not very definitely fixed. We have *i* changed to *a* in *wachār*, for *vichār*, consideration; and *u* changed to *a*, in *kal* for *kul*, a family, and *hakhī*, for *sukhī*, happy.

Nouns.—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nē* seems to form the agent case. The

sentence is *Bhag'wān-nē kar'wē*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful.

Pronouns.—*Mē* or *mē* is 'by me.' As already said, 'my' is *mārō*, *nālō*, or *mādō*. *Mārē* seems to be used as the agent case in the phrase *mārē dēwō nathī*, by me he is not to be given, i.e., I cannot give him.

The following forms of the pronoun of the second person occur in the specimen,—*tū*, thou; *tē*, by thee; *tādē*, to thee. Note the cerebralisation of the *t*.

Sū, written *chhū*, is 'what?' *Chiyā gōm'nō* is 'of what village?' With *chiyā* we may compare the Sindhi *chhū*, what? We may also remember that, as shown above *ch* sometimes may represent a *k*, so that the original form was *kiyā*. Compare Hindōs-tānī, *kyā*, what.

Verbs.—The conjugation of verbs closely follows that of Charōtarī, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *tō*, was. An irregular past participle of a finite verb is *kalyō*, done. If correctly translated, *kar'wē*, in *Bhag'wān-nē kar'wē*, also means 'done.'

As a specimen of Pāṭidārī, I give a folktale received from Kaina.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀṬIDĀRĪ.

(DISTRICT KAINA).

એક ધારાવાની વાત.

એક વાણિયા તો, તેના ચાર માકરા તા, ને એનો બાપ ગેર પડ્યો. એણે વચાર ક્યો કે, હું મરેલ ત્યારે સોકરા વઢી મરેલો. તેથી તે પસે છવતા હવે માકરા તેણેને બદલે બદલે રખીઆ આજ્યા, અને દૈથી નોનાને પાંચે રખીઆ આજ્યા. ભગવાંને કહ્યું કે એમનો બાપ દાને પયો. દુકાને બેટું એવો ધ્યો. નોના માકરાએ વચાર ક્યો કે હું દો દો ગડ દરવા જઈ ત્યારે છેને વણવરાનો કૂતરો દેહ્યો. પેલા માકરાએ કહ્યું કે એનું જે મારું તે આપું. તુ માન્ય માન્ય. વણગારે દો રખીઆ માન્યા. તે વરતી એણે તો કૂતરો રાહ્યો. તે પસે ગોમગમાં ધારાવાને ગેર પોપટ તો, તે પથુ રાહ્યો. પસે પસે મલાડી રાહી. પસે આગર જતો તો. ત્યારે તેને એક વાપરી તેની મોડીને દાદરે વસાવતો તો, તે મળ્યો. તે કહેતો તો કે રાતી મોંગનો મરગડો આલ્યો રખીઆ કૂતરો આલ્યો, તોયે માડી ડડડતી ને ડડડતી રહી. પસે એ સોકરા તો આગર દેહ્યો. દેહતાં દેહતાં મદારી દેહ્યો મળ્યો. એનો બપો વેદ તુમડી મેર, બધુપ દો રખીએ રાહ્યુ. મેર વલડી જોઈ તો મીધું બરેબર વાહ. પસે આગર દેહ્યો. દેહતાં દેહતાં વગારું કે મારા મોટા બધ પોંડે જઈ, તાં ન્યો અને તેણે બધ પોંડે દાપ કાઢ્યો. તેથી તેણે બધ દેહી દેહીને નાદા. મોટા બાદએ મીધુ દે આ છું કહ્યું. દે બાપનું કલ બોલ્યું, જતો રેડે માલા દાદદા પેદ. પસે બાપ પોંડે ન્યો. બાપને બાપા દ્યા. તારે બાપે જોવજ્યો, પસે બાપે મીધું મારો ડીગડો કાંતો, દુ ટાડે કાવે તાં જ. હું માગ મડ માં ના. બાપે કહ્યું કે હું માગ મડ માં આયો દો. ટાડું બોલું વાડી નાંદેશ. તેથી મોગડે તલાગડી ઉપર જઈ બેઠો. તાં એક દાપ ડેક કાડીને જોઈ ર્યો-તો. તારે કંડીઆના દાપે બાર કાડવાનું કહ્યું ને મીધું કે પેલો દાપ ડેક કાડી ર્યો મે; તે મારો મોંગો મ. દાપ પસે પાસુ આવવાનું વસન આપી ન્યો. વરતી એના મોંગા મોંગીયોએ ના જ્યા કહ્યું. પસે કહ્યું કે મોંગા મને એક વાર જઈ આવવા દો, નાગ દેવતાને વાસા મઈ. પસે પોતાના મળી પોંડે આપીને કહે કે, મારો મોંગો આવે ને

એમ કહેજો કે મારે જવા દેવો નથી. પસે મણી માગજો. ને વરતી મોંમે આયો ને ચીધું માન્ય માન્ય ને મોંગું તે આપું. પસે પેલે સોકરે કચું કે મણી આપું તો ભોંણીયાને સુરો કરી આવવા દેજો. મણી મોંમે કાડી આપી. પસે એવો એ ટેકરે ભડી બેઠો. પસે તો હોનાનો મ્હેલ, ઘોડાની પાયગા થૈ જાઓ, એમ કચું. તેથી મ્હેલ ને પાયગાને એકિર દોટ બંધયો. હવાર થયું. હૈ લોક કહે કે વગડો તો, ને આ શું થયું. હોનાનો મ્હેલ શો આ. વરતી કહે ચીયા ગોંમનો રાજ આઈને વસ્યો સે. વોણીયા દીચરીઓ પઠણાવવા તૈયાર થ્યા. પસે વોણીયા ચ્યાંય રયા ને રાજે સોડી પઠણાઈ દીધી ને નગારાં આપી ને ડણકા આસ્યા ને જોપીને ઢૂખી થયા.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀṬIDĀRĪ.

(DISTRICT KAIRA).

TRANSLITERATION AND TRANSLATION.

EK DHĀRĀḌĀNĪ VĀT.
A OF-DHĀRĀḌĀNĪ STORY.

Ēk wṇiyō tū; tēnā chār sōk'rā tā, nē ōnō bāp mōdō
 A merchant was; of-him four sons were, and their father sick
 pad'yō. Enē wachār karyō kē, 'hū marē, tyārē sōk'rā
 fell. By-him thought was-made that, 'I shall-die, then sons
 wadhī-mar'sē. Tē-thī tē pasē jiw'tā-jivē mōtā
 having-quarrelled-will-die. Therefore that after while-yet-alive elder
 taiṇ'nē bahē bahē rupiā ālyā, anē bau-thī
 to-three two-hundred two-hundred rupees were-given, and all-than
 nōnānē pāchēhē rupiā ālyā. Bhag'wān'nē kar'wū kē
 to-younger five-hundred rupees were-given. By-God it-was-done that
 em'nō bāp hājō thayō. Dukānē behē ōwō thyō.
 their father well became. In-the-shop he-sits such he-became.
 Nōnā sōk'rāē wachār karyō kē, 'hū hō-hō gaū
 The-youngest by-son consideration was-made that, 'I hundreds miles
 phar'wā jau. Tyārē chhētē waṇ'jārānō kūt'rō dēchhyō. Pēlā
 to-travel may-go. Then on-a-field of-a-Waṇjārō a-dog was-seen. That
 sōk'rāē kabhyū kē, 'ēnū jē māgū, tē āpū. Tū mājya
 by-boy it-was-said that, 'of-this what you-ask, that I-give. Thou ask
 mājya. Waṇ'jārē hō rupiā mājyā. Tē war'tī
 ask. By-the-Waṇjārō hundred rupees were-asked. That after
 ōnē tō kūt'rō rāchhyō. Tō pasē gōm'dā-mā
 by-him on-the-other-hand the-dog was-kept. That after a-village-in
 dhārāḍāne gher pōpa! tō, tē paṇ rāchhyō. Pasē
 in-of-a-Dhārāḍō in-the-house a-parrot was, that also was-kept. Afterwards
 pasē malādī rūchhi. Pasē āgar jatō-tō. Tyārē tēnē,
 afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,
 ēk wāgh'rī tēnī sōḍinē hāh'rē warāw'tō-tō, tē mālyō. Tō
 a Fowler his daughter in-husband's-house sending-was, he was-met. He
 kabēlō-tō kō, 'rātī sōch'nō mar'gaḍō ālyō, kālīō kūt'rō ālyō.
 telling-was that, 'red of-beak cock was-given, black dog was-given.

Tò-yē sōdī dah'dah'ti nō dah'dah'ti iahi.' Pasē ē
Nevertheless the-girl sobbing and sobbing remained.' Afterwards this
 sōk'rō tō āgar hēdyō. Hēd'tā hēd'tā
boy on-the-other-hand further walked. In-walking in-walking
 madāri hōmō malyō. Enō badhū vēh, tum'dī, mhōr,
a-snake-charmer opposite was-met. His all costume, gourd, pipe,
 badhū-y hō rupiē rāchhyu. Mhōr wajādi
at-even hundred on-rupee was-kept. The-pipe having caused t.-sound
 jōi tō chidhū, 'barōbar wāji.' Pasē
having-seen then it-was made (i.e. said), 'correctly it-sounded.' Afterwards
 āgar hēdyō. Hēd'tā hēd'tā wachāryū kē, 'mārā
further he-walked. In-walking in-walking it-was-thought that, 'my
 mōtī bhaī pōhē jāū.' Tā jyō anē taiṇē bhaī
elder brothers near I-may-go.' There he-went and the-three brothers
 pōhē bāp kādyō. Tē-thī taiṇē bhaī dēchhi-
near a-snake was-produced. Thereon the-three brothers having-seen-
 dēchhinē nāthū. Mōtā bhāiē chidhū, 'tē ā
having-seen ran-away. The-elder by-brothers it-was-said, 'by-thee this
 chhū kalyū? Tē bāp'nū kal bōlyū, jātō
what was-done? By-thee of-the-father the-family was-disgraced, going
 rēhē mālā hāh'dā dhēd.' Pasē bāp pōhē jyō.
remain my father-in-law Dhēd.' Afterwards the-father near he-went.
 Bāp'nē, 'bāpā,' kayā Tārē bāpē ōlachhyō.
To-the-father, 'O-father,' was-said. Then by-the-father he-was-recognized.
 Pasē bāpē chidhū, 'mādō dīch'dō sānō? Tū tādē'
Afterwards by-the-father it-was-said, 'my son how? Thou to-thee
 phāvē, tē ja. Tū mūdā ghaḍ-mū nāi.' Bāpē kayū
it-pleases, there go. Thou my house-in not.' By-the-father it-was-said
 kē, 'tū mādā ghaḍ-mā āyō, tō tūdhū bhōthū wāḍi-nāchhēs.' Tē-thī
that, 'thou my house-in came, then thy head I-will-cut-off.' Therefore
 sēmādē talāw'dī upar jāi bethō. Tā ēk bāp dōkū
in-the-field a-tank on having-gone he-sat. There a snake head
 kāḍhinō jōi ryō-tō. Tārē kandīānā hāpē
putting-forth having-looked remaining-was. Then of-the-basket by-a-snake
 bār kāḍ'wānū kayū, nē chidhū kē, 'pelō hāp dōkū
out of-taking-out it-was-said, and it-was-said that, 'that snake head'
 kāḍhī r'yō-se, tē mārō mōmō se.' Hāp
having-put-forth remaining-is, he my maternal-uncle is.' The-snake
 pasē pāsu āw'wānū wasan āpī jyō. War'tī ēnā
afterwards back of-coming promise having-given went. Thereupon his
 mōmā mōmīyōē, 'nā jāwā,' kayū. Pasē
(by) maternal-uncle by-maternal-aunts, 'not go,' it-was-said. Afterwards

kayū kō, 'mōmā, manē ēk wār jāi āw'wā
it-was-said that, 'O-maternal-uncle, me one time having-gone to come
dō.' Nāg Dēw'tānē wāsū thāi. Pasū pōtānā dhaṇi pōhē.
allow.' Snake to-God speech became. Afterwards his-own master near
 āvinē kahē kē, 'mārū mōmō āvē, tō em
having-come he-says that, 'my maternal-uncle (if)-comes, then thus
 kalējō kē, "mārē jawā dēwō nathī." Pasē
please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards
 maṇi māg'jō. Nē war'ti mōmō āyō, nē
a-snake-stone demand.' And afterwards the-maternal-uncle came, and
 ohidhū, 'mājya mājya, jō mōgū, tē āpū. Pasē pēlē sōk'rē
it-was-said, 'ask ask, what you-ask, that I-give.' Then by-that by-boy
 kayū kē, 'maṇi āpū, tō bhōṇiyānē suṭō karī
it-was-said that, 'a-snake-stone give, then nephew free having-made
 āw'wā dēū. Maṇi mōmē kūḍi āpi.
to-come I-allow.' Snake-stone by-the-maternal-uncle having-produced was-given.
 Pasē īwō ē tēk'rē ūthī beṭhō. Pasē tō,
Afterwards such he on-a-hill having-gone-up sat. Afterwards verily,
 'hōnānō mhēl, ghōḍānī pāy'gā thāi-jāō,' em kayū; tē-thī mhēl
'of-gold palace, of-horses troops let-become,' thus it-was-said; thereon palace
 nē pāy'gānē chōphēr kōt bādhayō (for bādhāyō). Hāwār thayū.
and troops on-four-sides battlements was-made. Morning became.
 Hāu lōk kahē kē, 'wag'dō tō, nē ā sū thayū? Hōnānō
All people say that. 'open-land it-was, and this what became? Of-gold
 mhēl sō ā?' War'ti kahē, 'chīyā gōm'nō rājā āinē
a-palace what this?' Then they-say, 'what of-village king having-come
 wasyō-se?' Wōṇiyā dīch'rīō paṇāw'wā taiyyār thyā.
settled-is?' The-merchants (their-)daughters to-marry ready became.
 Pasē wōṇiyā chīyā rayā? nē rājō sōḍi paṇāi-
Afterwards merchants where were? and by-a-king a-daughter in-marriage-
 dīdhī, nē nagārā āthī nē ḍaṇ'kā ālyā, nē
was-given, and royal-drums elephants and tom-toms were-given, and
 khai-pinē hakhī thayā.
having-eaten-and-drunk happy they-became.

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHĀRĀLĀ.¹

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

¹ Dhārālā are a tribe of farmers and wandering labourers. They are quite uneducated; and are a sept of the Kōṭi castes.

themselves and come to grief.' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjārā, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjārā asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharālā, which he also bought. Then he went on and bought a cat. Then he met a fowler who was sending off his daughter to her husband's house. The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all night. Then he went on again, and, as he walked, it struck him that he might go and visit his older brothers. So he went to his elder brothers and pulled out a snake. When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family. Go away, you father-in-law Dhēḍ.' So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, 'you're not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.'¹ So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone, and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

¹ A Dhēḍ is a low-caste scavenger. The expression is a term of abuse.

² In Indian folklore, snakes have magic powers, and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake stone grants its possessor his every wish.

VAḌŌDARĪ.

From Bombay City a dialect of Gujarātī has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda State. This state consists of four divisions, *viz.*, Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which Paṭṭaṇī Gujarātī is spoken; Baroda proper, on the east bank of the Mahī; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhīl languages which are described elsewhere.¹ The 79,544 persons returned as speaking Gujarātī in this division, speak either standard Gujarātī, if they are educated, or Anāw'lā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarātī. As usual those who are educated speak the standard dialect. The rest speak Vaḍōdarī. Vaḍōdarī does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pāṭidārī) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel *ā* often becomes *ō*, as in *mō*, in; *kōn*, the ear; for *mā* and *kān*, respectively.

Ā is shortened before *i*, as in *bhaī*, a brother; *khaīnē*, having eaten. *K* often becomes *ch* under the influence of a neighbouring *e* or *i* (*chēṭ'lā*, for *kēṭ'lā*, how many; *chēvaḍāw'wū*, for *kēvaḍāw'wū*, to be called); and *kh* similarly becomes *chh* (*chhētar* for *khētar*, a field; *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in Sur'tī; thus, *pōltānō*, own; *badhhdhū* for *badhū*, all.

S often becomes *h*, as in *hābh'ī*, for *sābh'ī*, having heard; *ham'jāwū*, for *sam'jāwū*, to conciliate. *Ṣ*, however, seems to be preserved, and is sounded as an English *sh*, as in *dēś*, a country; *hōṣ*, I shall be.

Chh is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mārē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārū-chhū*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarātī spoken by cultivators of the Panch Mahals district who do not speak Bhīlī.

¹ See Vol. IX, Part III., pp. 198 and ff.

GĀMAḌĪĀ OF AHMEDABAD.

The ordinary village dialect, or Gāmaḍiā of the centre and north-west Ahmedabad district does not differ materially from the Pāṭidārī of Kaira. A short extract from the Parable of the Prodigal Son will be a sufficient example. The only points worth noting in the specimen are that *kh* is sometimes retained and not changed to *chh*, although *k* becomes *ch*, and that *hat* is used for *hōt* in *bharyū-hat*, would have been filled.

These remarks do not apply to the dialect of the north-east of the district round Parantij, or to that of the detached Taluka of Gogo on the Gulf of Cambay. These will all be considered separately. The educated people of Ahmedabad speak standard Gujarātī.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

GĀMAḌĪĀ OF AHMEDABAD.

(DISTRICT AHMEDABAD).

એક માણસને બે દિવસ હતા. ને તેમોના નોનાએ આપને ચીધું કે આપા માલમતાનો મારો ભાગ મને આલો. અને આપે માલમતાની વેહચણી કરી. ને યોગ દી કરે નોનો હોયો સઘળું ભેળું કરી પરદેશ ગયો, ને ત્યાં મોજ-મજામાં પૈસો ખર્ચી મોખ્યો. ને તે પછી તે દેશમાં મોટો કાળ પડ્યો, ને તેને તોણ પડ્યા લાગી. તે દેશના એક શેઠને ત્યાં જ્યાં રહ્યો; જોણે પોતીકા છેતરમાં ભુંડ ચારવા મોકલ્યો, ને જે શેઠો ભુંડ ખઈ રહેતા, તેમોથી પોતાનું પેટ ખુશીથી ભર્યું હત, તે પણ દોષએ તેને આલી નહ.

TRANSLITERATION AND TRANSLATION.

Ek	mānas ^{nē}	be	dich ^{rā}	hatā.	Nē	tē-mō-nā	nōnāē
One	to-man	two	sons	were.	And	them-in-of	by-the-younger
bāp ^{nē}	chidhū	kē,	'bāpā,	māl-matānō	mārō	bhāg	
to-the-father	it-was-made (i.e. said)	that,	'father,	of-the-property	my	share	
manē	ālō.'	Anē	bāpē	māl-matānī	vēh ^{chaṇī}	kārī,	Nē
to-me	give.'	And	by-the-father	of-the-property	division	was-made.	And
thōḍā	dī	kaḍē	nōnō	okhaiyō	sagh ^{lū}	bhēlū	kārī
a-few	days	after	the-younger	son	everything	together	having-made
par-dēs	gayō,	nē	tyā	mōj-majā-mō	paisō	khar ^{chī} -nōkhyō.	
a-far-country	went,	and	there	debauchery-in	money	entirely-expended.	
Nē	tē	pachhī	tē	dēs-mō	mōṭō	kāl	pad ^{yō} , nē tēnē
And	that	after	that	country-in	a-mighty	famine	fell, and to-him
tōṇ	pad ^{wā}	lāgī.	Tē	dēs ^{nā}	ēk	śēṭh ^{nē}	tyā jayī
want	to-fall	began.	That	of-country	a	to-rich-man	there having-gone

rahyō,	jēnē	pōtikā	chhētār-mō	bhunḍā	chār'wā	mōkalyō.	Nē
<i>he-remained,</i>	<i>by-whom</i>	<i>his-own</i>	<i>field-in</i>	<i>swine</i>	<i>to-feed</i>	<i>he-was-sent.</i>	<i>And</i>
jū	śēgō	bhunḍā	khaī-rahētā	tē-mō-thī	pōtānū	pēt	
<i>what</i>	<i>husks</i>	<i>the-swine</i>	<i>eating-were</i>	<i>them-in-from</i>	<i>his-own</i>	<i>belly</i>	
khuṣī-thī	bharyū-hat,	tē	paṇ	kōiē	tēnē	ālī	
<i>happiness-with</i>	<i>would-have-been-filled,</i>	<i>that</i>	<i>even</i>	<i>by-anyone</i>	<i>to-him</i>	<i>was-given</i>	
naī.							
<i>not.</i>							

PAṬṬANĪ GUJARĀTĪ.

The city of Paṭṭan or Pāṭan, the capital of the ancient state of Anahilavāḍa, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarātī spoken by the villagers of this tract and of the neighbourhood is called Paṭṭanī. This Paṭṭanī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Mārwaṇī through an intermediate dialect which has been dealt with under the head of Rājasthānī.¹ On the east it has the various Bhil dialects of Mahikantha,² and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarātī.

Paṭṭanī possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

Pronunciation.—As usual in northern Gujarātī, the *ā* in the word *bhāī*, a brother, is shortened, and we have *bhai*. The vowel *a* is changed to *ē* in *diyā* for *dayā*, compassion.

As usual, *ā* is often pronounced as a broad *ō*, and is written, in the Gujarātī character ઓ. Thus, ઓર *chōḍō*, for *chāḍō*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nōnō* for *nānō*, small; *mōḍ'wū* for *māḍ'wū*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, i.e., the writer has attempted to spell according to the rules of standard Gujarātī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *māj*. Following the principle of the change of *ā* to *ō*, in the word *paṭyōl*, a *patēl* or village headman, *ē* has been changed to *yō*.

A long *ī* is regularly changed to *ē* as is also common in northern Gujarātī. Thus, *nēchē*, for *nichē*, below; *kēmat*, for *kīmat*, price; *vēṭī*, for *vīṭī*, a ring; *wāt-chēṭ*, for *wāt-chit*, conversation; *mārīs* or *mārēh*, I shall strike.

In *dakh*, for *dukh*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ā*. Thus, *ana*, for *anē*, and; *ka* for *kē*, that (conjunction); *hama* or *hamā*, for *hamē*, now; *tamā*, for *tamē*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hamā*, now; *karyu* for *kayū*, it was done; *nū* or *nē*, the sign of the dative; *khālā-lā*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā*, houses; *nōk'rā*, servants, instead of the standard *gharō*, *nōk'rō*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarātī letters ચ, છ, and સ that they are

¹ See *ante*, p. 106.

² See Vol. IX, Part III., pp. 11 and 12.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word સચેત *sāw'chēt*, conscious, is actually written સચેત *chhāw'sēt* in the first specimen, and similarly સિંચેલ *sābhalyō*, he heard, is written સિંચેલ. Other examples of the pronunciation of these letters are *sāk'rī*, for *chāk'rī*, service; *chyār* or *sār*, four; *pñs*, for *pāch*, five; *usō*, for *ūchō*, high; *vēsāwū*, for *vēchāwū*, to be sold; *vēsī*, for *vēchī*, having distributed; *khar'sī*, for *khar'chī*, having spent; *sār'wū*, for *chār'wū*, to feed cattle; *sālē*, for *chālē*, he goes; *chhūrū* or *sōrū*, a child; *pasī*, for *pachhē*, after; *pusyu*, for *puchhyū*, it was asked; *nāsyā*, for *nāchhyā*, *i.e.* *nākhyā*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *kh* is pronounced (and written) as *chh*, *i.e.* is pronounced as *s* (and sometimes written so). Thus, *khēdū*, or *chhēdū*, a cultivator, *chhētar*, for *khētar*, a field; *nāsyā*, for *nāchhyā*, *i.e.* *nākhyā*, on being thrown.

Very similarly, when the letter *g* is followed by *i*, *ē*, or *y*, it is pronounced (and written) *j*. Thus, *lāg'wū*, to begin; but *lājī*, she began; *lājyā*, they began; *war'jyō*, for *wal'gyō*, he embraced; *pajē*, for *pagē*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *mātē*, for *māṭē*, for; *kōṭī*, for *kōṭē*, on the neck; *āṭh* or *āth*, eight; *ēk'tu*, for *ēk'thū*, in one place; *dīthō*, for *dīṭhō*, seen; *tēnē*, for *tēṇē*, by him, as well as 'to him'; *ḍakār*, for *dukāl*, a famine. *ḍ* and *ḍh*, however, usually become *r*. Thus, *ghōḍō* or *ghōrō*, a horse; *thōrā dārā* for *thōḍā dahādā*, a few days; *urārī*, for *urādī*, having squandered; *par'wū*, for *paḍ'wū*, to fall; *warō*, for *waḍō*, great; *jarō*, for *jaḍyō*, found; *lōḍhū* or *lōrū*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *śō*, a hundred; *māṇah*, for *māṇas*, a man; *hūraj*, for *sūraj*, the sun; *hū* for *śū*, what; *hīd*, for *śīd*, why? *dēh*, for *dēs*, a country; *khuhī*, for *khushi*, happiness; *kak'mir*, for *kāśmir*, Kashmir; *ham'jāyō*, for *sam'jāyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ēk'tu*, for *ēk'thū*, in one place; *hātī*, for *hāthē*, on the hand.

The cerebral *l*, like *ḍ*, regularly becomes *r*. Thus, *mar'wū*, for *maḷ'wū*, to mingle; *sagh'ru*, for *sagh'lū*, entire; *āgar* or *āqaḷ*, before; *dhōrō*, for *dhōḷō*, white; *hāṭ-wārō*, for *hāṭ-icāḷō*, a shop-keeper; *war'jyō*, for *waḷ'gyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhāl*, for *nyāl*, satisfied (cf. Hindī *nihāl*).

Nouns.—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ū*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē*.

Nouns ending in a consonant, even when masculine, have a plural in *ā*. Thus, *gharā*, houses; *nōk'rā*, servants.

The agent-locative ends in *i*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand; *kōṭī*, for *kōṭē*, on the neck; *hāthī* or *hāthē*, for *sāthē*, with; *bhā*, a father; *mōṭā-bhā*, by the grandfather.

Pronouns.—The agent case of the first person singular is *mī* or *mī*. Similarly, we have *tī*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we; *āp'ḍē*, we (including the person addressed); *amārō*, *āp'ḍō*, our; *tamā*, for *tamē*, you; *tēnō*, of him; *tēnē* (not *tēṇē*),

by him, to him; *i* or *î*, he (declined regularly, thus, *inō* or *înō*, of him); *kuṇ*, who? *hū*, what?

Verbs.—The verb substantive is thus conjugated in the present,—

	Sing.	Plur.
1	<i>sū.</i>	<i>saīyē, siyē, sa.</i>
2	<i>sē, sã.</i>	<i>sō.</i>
3	<i>sē</i>	<i>sī, sō.</i>

The negative verb substantive is *nathī*, is not.

The past is *hatō* (as in standard Gujarātī), often contracted to *lō*. The negative past is *natō*, was not, as in *natū āpyu*, was not given. 'I shall be' is *hōī* or *hēh*.

The Definite Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

I am striking.

	Sing.	Plur.
1	<i>mārū-sū, mārūan</i>	<i>māriyē-saīyē, etc.</i>
2	<i>mārē-sā, mārēsē.</i>	<i>mārō-sō.</i>
3	<i>mārē-sē</i>	<i>mārē-sē, etc.</i>

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	<i>mārīs, mārēh.</i>	<i>mār^sśū, mār^shū.</i>
2	<i>mārīs, mār^ssē, mārēh.</i>	<i>mār^sśō, mār^slō.</i>
3	<i>mār^ssē, mār^shē.</i>	<i>mār^sśī, mār^shē.</i>

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *jawū*, to go, is *jyō*, *gyō*, or *jēlō*. That of *āv^swū*, to come, is *āyō*. Instead of *jad^syō*, got, we have *jarō*.

Lēwū, to take, has its conjunctive participle *lī*, for *laī*.

I give two specimens of Paṭṭaṇī Gujarātī, both of which come from the Parantij-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev. G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTAṆĪ.

(MODASA, DISTRICT AHMEDABAD).

એક મનેખને એ સોરા હતા. તેઓએના નોનાએ બાપને ક્યુ બાપ માલમતાનો જે ભાગ મને મરવાનો હોય તે મને આપ. તેને તેઓને પુંછ વેસી આપી. ચોરા દારા પસી નોને સોરે સધર એકતુ કર્યુ અન વેગરા દેહમેં બ્યો અન તાં માંજ-મઝામેં પોતાની પુંછ ઉરારી દીધી. સધર ખરસી નાસ્યા પસી એ દેહમેં મોરો કકાર પર્થો ને તેને ખોટ પરવા લાછ. તે જઈને તે દેહના એક રવાહીને તાં રથો. તેને પોતાના છેવરમેં ભુંડો સારવાને તેને મોકલ્યો. જે દુદાં ભુંડો ખાતાં તાં તેવતી પોતાનું પેટ ભરવાની તેને મરછ થઈ, પન કોઈએ તેને આખ્યાં નહીં. અન જાને તે જાવસેત થયો તાને તેને ક્યુ, મારા બાપને ચેટલા મજુરોને પુલકર ચેટલા સે, પન હુતો ભૂખે મરમું. હુ ઉડીને મારા બાપ કને જેહ ને તેને જેહ કે બાપ મીં પરમેહર હામા ને તારી આગર પાપ કીધુ સેં ને હમ હુ તારો સોરો કહેવાવા જોગ નથી. મને તારા નોકરોએના એક જેવો ગન. તે ઉક્યો અન બાપ કને બ્યો, ને તે હજી ધનો વેગરો હતો તાને તેને બાપે દીયો ને તેને દીયા આઈ ને તે દોરીને તેને કોતી વરબ્યો ને તેને બક્ષી કીધી. સોરે તેને ક્યુ બાપ મીં પરમેહર હામા ને તારી આગર પાપ કીધુ સેં હમ તારો સોરો કહેવાવા જોગ નથી. પન બાપે પોતાના સાકરોને ક્યુ કે હોથી દારાં લુગરાં લીઆઓ ને તે એને પેરાઓ ; ને એને હાતી વેંટી ધાલો ; ને પજે જોરા પેરાઓ ને આપડે ખાઈને આનંદ કરીએ, કેમકે આ મારો સોરો મુઓ તો ને પાસો છવતો થયો સેં ; ને બોવાયલો તો ને જરો સેં. ને તેઓ આનંદ કરવા લાલ્યા.

હમ તેનો વરો સોરો છેવરમેં હતો. ને તે આવતોં ધર કને આયો ; તાને તેને રાગ અન નાસ જાંભયો. તેને સાકરોએના એકને બોલાવીને પુચ્યુ, આ હુ સેં. તેને તેને ક્યુ તારો ભઈ આયો સેં, ને તારા બાપે એક વરી ઉગની આપી સેં, કેમકે તે હમખેમ પાસો મર્થો સેં. પન તેને કશેધ ક્યો ને માંઈ આયાને રાછ નતો. માતે તેના બાપે બાર આઈને તેને હમજયો પન તેને જબાપ દેતોં બાપને ક્યુ નો. આટલાં વરહથી તારી સાકરી કંઈ સું, ને મી કધી તારો હુકમ આતયો નથી, તોપન મારા મીત્રો હાયે ખુદી કરવાને તીં મને બોકરે પન કધી નતું આપ્યુ. આ તારો સોરો જેને તારૂ ધરબ સેનારો હાયે ઉરારી દીધુ તે જોઓ આયો કે તીએ તેને માને વરી ઉગની આપી. તેને તેને ક્યુ, સોરો રોજ તુ મારા હાથી સેં અન મારે સધર તારૂ સેં. આપડે ખુદી થવું જોઈતુ હવ તથા હરખાવું જોઈતુ હવ; કેમકે આ તારો ભઈ મુઓ તો ને પાસો છવતો થયો સેં ; ને બોવાયલો તો જર્થો સેં.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ēk 'mānekh'nē be sōrā hatā. Tēū-mō-nā nōnāē bāp'nē
A to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū, 'bāp, māl-matānō jē bhāg manē mar'wānō hōy, tē manē
it-was-said, 'father, of-the-property what share to-me to-be-got is, that to-me
 āp.' Tēnē tēōnē puñjī vēsī āpī. Thōrā dārā pasī
give.' By-him to-them the-property having-divided was-given. A-few days after
 nōnē sōrē sagh'ru ēk'tu karyu, ana vēg'rā dēh-mō jyō,
by-the-younger by-son everything together was-made, and a-distant country-in he-went,
 ana tā māj-majhā-mō pōtānī puñjī urārī-dīdhī. Sagh'ru
and there debauchery-in his-own property was-squandered-away. Everything
 khar'si-nāsyā-pasī ē dēh-mō mōtō dakār paryō, nē tēnē
having-spent-completely-after that country-in a-mighty famine fell, and to-him
 khōt par'wā lājī. Tē jāinē tē dēh'nā ēk rēwāhinē tā rayō.
want to-fall began. He having-gone that of-country an of-inhabitant there remained.
 Tēnē pōtānā chhētar-mō bhundō sār'wānē tēnē mōkalyō. Jē
By-him his-own field-in swine for-feeding as-for-him he-was-sent. What
 dhuadhā bhundō khātā-tā, tē-watī pōtānū pēt bhar'wānī tēnē mar'jī
husks the-swine eating-were, those-with his-own belly of-filling to-him desire
 thāī, pan kōīē tēnē āpyā nahī. Ana jānē tē chhāw'sēt thayō,
was, but by-anyone to-him they-were-given not. And when he conscious became,
 tēnē tēnē kayu, 'mārā bāp'nē chēt'lā majurōnē puh'kar rōṭ'lā sē,
then by-him it-was-said, 'my to-father how-many to-servants sufficient loaves are,
 pan hu-tō bhūkhē maru-sū. Hu ūthīnē mārā bāp kanē
but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near
 jēh, nē tēnē kēh kē, "bāp, mī Par'mēhar hāmā rē tāri
will-go, and to-him I-will-say that, "father, by-me God against and of-thee
 āgar pāp kīdhū-sē, nē hama hu tārō sōrō kahēwāwā jōg nathī. Manē
before sin done-is, and now I thy son to-be-called worthy am-not. Me
 tārā nōkarō-mō-nā ēk jēwō gan." Tē ūthyō ana bāp kanē jyō. Nē tē
thy servants-in-of one like count." He arose and the-father near went. And he
 haji ghanō vēg'rō hatō, tēnē tēnē bāpē dīthō, nē tēnē
still great distant was, then as-for-him by-the-father he-was-seen, and to-him

diyā āi, nē tē dōrinē tēnē kōti war^a jyō, nē tēnē basī
compassion came, and he having-run on-his on-neck lung, and to-him kiss
 kidhi. Sōrē tēnē kayu, 'bāp, mī Par^a mēhar hāmā
was-made. By-the-son to-him it-was-said, 'father, by-me God against
 nē tāri āgar pāp kidhū-sē; hama tārō sōrō kahēwāwā jōg
and of-thee before sin done-is; now thy son to-be-called worthy
 nathi.' Pan bāpē pōtānā sāk^a rānē kayu kē, 'hau-thī
I-am-not.' But by-the-father his-own to-servants it-was-said that, 'all-than
 hārā lug^a rā li-āō, nē tē ēnē pērāō; nē ēnē hāti
good robes bring. and those to-him put-on; and to-this-one on-hand
 rēti ghālō, nē pajē jōrā pērāō; nē āp^a dē khāinē ānand
a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing
 karīē, kem-kē ā mārō sōrō muō-tō, nē pāsō jīw^a tō thayō-sē;
may-do, because-that this my son dead-was, and again living become-is;
 nē khōwāy^a lō-tō, nē jarō-sē.' Nē tēō ānand kar^a wā lājyā.
and lost-was, and found-is.' And they rejoicing to-make began.

Hama tēnō warō sōrō chhētār-mō hatō. Nē tē āw^a tō ghar
Now his great son the-field-in was. And he in-coming the-house
 kanō āyō, tēnē tēnē rāg ana nās chhābharyō. Tēnē
near came, then by-him music and dancing was-heard. By-him
 sāk^a rā-mō-nā ēk^a nē bōlāvinē pusyu, 'ā hū sē?' Tēnē
the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him
 tēnē kayu, 'tārō bhai āyō-sē, nē tārā bāpē ēk warī
to-him it-was-said, 'thy brother come-is, and thy by-father a great
 ujānī āpi-sē kem-kē tē hēm-khēm pāsō maryō-sē.' Pan
feast given-is because-that he safe-sound back-again got-is.' But
 tēnē karōdh karyō, nē māi āyānē rājī natō.
by-him anger was-made, and withiu for-going willing he-was-not.

Mātē tēnā bāpē bār āinē tēnē ham^a jāyō.
Therefore his by-father outside having-come as-for-him he-was-persuaded.
 Pan tēnē jabāp dētō bāp^a nē kayu, 'jō, āt^a lā
But by-him reply in-giving to-the-father it-was-said, 'see, so-many
 warah-thī tāri sāk^a rī karū-sū, nē mī kadhī tārō hukam
year-from thy service doing-I-am, and by-me ever thy order
 otaryō-nathi, tō-pan mārā mitrō-hāthē khuhī kar^a wānē
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making
 tī manē bōk^a ru pan kadhī natū-āpyu. Ā tārō sōrō jēnē
by-thee to-me a-goal even ever not-was-given. This thy son by-whom
 tāru gharab sēnārō-hāthē urārī-didhu, tē jēō āyō kē tiō
thy living harlots-in-company was-wasted-away, he as came that by-thee
 tēnē mātē warī ujānī āpi.' Tēnō tēnō kayu, 'sōrō,
of-him for a-great feast was-given.' By-him to-him it-was-said, 'son,

rōj tu mārā hāthī sē, ana mārū sagh^hru tāru sē.
daily thou of-me in-company art, and mine everything thine is.
 Āp^hdē khuhī thawū jōitu hatu, tathā har^hkhāwū
To-us-all rejoicing to-become being-proper it-was, also to-rejoice
 jōitu hatu; kem-kē ā tārō bhaī muō-tō, tē pāsō
being-proper it-was; because-that this thy brother dead-was, he again
 jīw^htō thayō-sē; nē khōwāy^hlō-tō, jaryō-sē.
living become-is; and lost-was, found-is.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

PATTAṆĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

દેવકણુ પટયોલ અને માટયમ બારોટ

Scene : પલાયરની ભાગીણ.

માટયમ—(ધોટા પાડીને) એ દેવકણુલ આવો તો ખરા.

દેવકણુ—(પાતું ભેળવે) ઓહોહો, બારોટ, તમે આંહી આંથી ?

માટયમ—આંહી આયે બે દાડા થ્યા, જણોજ સો તો ક શમે ફરી જ્યો સે, નકર ભાટ ભરાંમણુને દેહાવર તે હીદ જવું પડે ? તમં હરખા બાપા પાહે આઈને શકત નાંખતા ક ન્હાલ થઈ જતા. હમં તો મજુરી કરી કરીને તુંમલીઅ તુડી જાય સે. ઈતું હયાનાહ જાય, મેંમઈમાં માતા કાળકાતું ખપ્પર સાલે સે. ઈતું હાંરં થજે ક મારગમાં પહોરના જેવું દખ નથી.

દેવકણુ—હ્યો ઠીક થ્યું તમે આયા તે. ગામમાં સો તે બે ઘડી વાતચેત પુસ્વા થહે, ભઈ, જરા મારે ઉતાવળ સે. ગામમાં ચેટલાં ધમહાણુ પડ્યાં સે. ભઈ શા, જરા મંદરમાં જઓ ને બાવાછને કહેા ક, ઠાકોરજીનો થાળ કરવા અને કાલે આઈ સે એ બધી મુરત્યોને જમાડવા કાળી રોટીનો વેત થાય ઈમ નથી. ગામમાં ફરી ફરીને હરધા પરમાણે સોક આલે એ લે જો.

માટયમ—હાંરં, હું જઈ ચું, પણ જરા ઘરની કહોળશમની તો વાત કહેા.

દેવકણુ—હો કહોળશમ સે. ભઈ શા, વીધોટીતું ધમહાણું સાલે સે. ઈમાં વળી પેલા ભવૈયા આયા સે, ગામમાં રહેલીઆ તો એટલા, ફચીર તો એટલા, ચેટલાતું પુરં કરિઅ ?

માટયમ—ભા, કણુખી તો રાજ સે. ભવૈયાનો વેત તો પહેલો કરવો પડહે, અમક બે વરહાં ઉપર ઈઆંનો રાજપો નતો એટલં ગામમાં ઢોરાં માણુહાંનો હુબારો વળી જ્યો તો.

દેવકણુ—ખરં કહેા સો, એ તો ખરે લેજે સે, બીજાતું તો ચતું અહે ઈમ થહે, પણ આંધાંતું તો કરવું પડહે.

માટયમ—ભા, ભાટ ભરાંમણુ ગહ પરતીપાળ સો ; કહે સે ક નહિ ક કણુખી આહે કરોડ ; મોર સે, મોર સે, અતિતસે, ફચીર સે, મહેતો સે, મશદી સે, કણુ નહે ? હો તમારે વાહે.

દેવકણુ—હાચી કહેા સો, બારોટ ; પણ આગળ્યા દાડા જ્યા, પહેલાં તો ગામના ધણીરણી હમે હતા.

માટયમ—હોવે, બાપા, મારો ઈનિ મારો, ને છવાડો ઈનિ છવાડો તમારા મોટાભાઈ અમોને પહેલાં ભાટાંવાળાં આલ્યાં તાં તે અજીએ અમારા સૈયા આશી બોલે સે.

દેવકણુ—હ્યો પટયોલ, રામ રામ, પાસા ભેગા થજો.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(DISTRICT AHMEDABAD).

SPECIMEN 11.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramatis Personæ—

Dēw'kaṇ Patyōl nnē Mātyam Bārōṭ.
Dēw-krishna Patēl and Mātyam Bard.

Scene—

Palāchar'nī bhāgōl.
Of-the-Palāchar the-precincts.

Mātyam.—(Ghāto	pādine)	E	Dēw'kan-dā,	āwō
Mātyam.—(Voice	having-caused-to-fall)	Here	Dēw-kṛishṇa-dās	come
tō,	kharū.			
indeed,	in-truth.			

Dēw-kan.—(Pāsū jōinē) Ōhōhō, bārōt, tamē āhī ohyā-thī ?
Dēw-kan.—(*Back having-looked*) *Ho ! Bard, you here where-from ?*

Mātyam.—*Āhī āyō bo dādā thyā. Jānō-j-sō*
Mātyam.—Here on-the-having-come two days became. Knowing-veryly-you-are
tō ka samō phari jyō-sē, nakar
indeed that the-time having-turned gone-is, otherwise
bhāt bhāman'ne dēhāwar tē hīd
(to)-the-Bard to-the-Brāhman (into)-a-foreign-country that why
jawū padē ? Tamā har'khā bāpā pāhē āinē
to-go falls ? You like gentleman near having-come
śakan nākh'tā, ka nhāl thāi
a-request (we)-used-to-throw, that satisfied having-become
jotā. Hamā tō majuri kari
(we)-used-to-go. Now on-the-other-hand labour having-done
karinē tūm'li-a tuṭi jāy-sē. Inū
having-done the-head-even being-broken going-is. Of-this
hatyānāh jāy. Mēmai-mā Mātā Kāḷkānū
destruction may-go. Bombay-in (of-)mother of-Kālikā

- khappar sālē-sē. Īnū hārū thajō ka
the-sacrificial-dish going-is. Of-it good be that
- mār'g-mā p'hōr'nā jēwū dakh nathī.
the-way-in of-last-year the-like pain is-not.
- Dēw'kaṇ.— Lyō, thik thyū tamē āyā tē. Gām-mā
Dēw-kaṇ.—Take (i.e., well), nice it-was you came that. The-village-in
- sō tē he ghaḍī wāt-chēt puswā thahē.
you-are (for-)that two gharīs conversation the-asking will-be.
- Bhaī, jarā mārē utāwal sē. Gām-mā
Brother, a-little to-me hurry is. The-village-in
- chēt-lā gham'hāṇ paḍyū-sē. Bhaī Śā,
how-many crowds fallen-are. Brother Sir,
- jarā mandar-mā jāō, pē bāwā-jīnē k'hō
for-a-little the-temple-in go, and to-the-holy-person say
- ka, 'thākōr-jīnō thāl kar'wā anē kālē
that, 'of-the-idol the-dish to-make and yesterday
- āī sē ē badhī mur'tyōnē jamād'wā
having-come are those all to-holy-men to-cause-to-eat
- kālī rōṭinō vēt thāy īm nathī.
black of-bread the-opportunity may-be so not.'
- Gām-mā pharī-pharīnē har'dhā par'māṇē
The-village-in having-gone-round (their-)faith according-to
- lōk ālē, ē lē-jō.
people give, that having-taken-go.
- Mātyam.—Hārū, hū jāū-sū, paṇ jarā ghar'nī
Mātyam.—Good, I going-am, but for-a-little of-the-house
- k'hōl-śam'nī tō wāt k'hō.
of-the-peace-welfare on-the-other-hand the-story tell.
- Dēw'kaṇ.— Hau k'hōl-śam sē. Bhaī Śā, vīghōṭinū
Dēw-kaṇ.—(We-)all peaceful-well are. Brother Sir, of-the-land-assessment
- dham'hāṇū sālē-sē. Ī-mā wālī
the-disturbance going-on-is. This-in-(i.e., in-addition-to) also
- pēlā bhawaiyā āyū-sē. Gām-mā ṭ'hēlīā
those players come-are. The-village-in beggars
- tō ēṭ'lā, phachir tō ēṭ'lā,
on-the-one-hand so-many, mendicants on-the-other-hand so-many,
- chēṭ'lānū purū karīa ?
of-how-much full may-we-make ?
- Mātyam.— Bhā, kaṇ'bī tō rājā sē. Bhawaiyānō
Mātyam.—Father, the-cultivator on-the-other-hand king is. Of-the-players
- vēt tō p'hēlō kar'wō paḍ'hē, ohyam-ka
opportunity indeed first to-make will-fall, because-that

be warabh̃ upar ĩānō rājipō natō.
two years above (i.e., past) of-them satisfaction was-not.
 Ēṭlā gām-mā dhōrā māṇ'hānō
In-so-much(-time) the-village-in the-cattle of-the-men
 hubātō wālī jyō tō
a-heavy-blow having-turned went indeed.

Dēw^akan.—Kharū k'hō-sō. Ē tō kharē lēkhē
Dēw-kan.—True saying-you-are. That indeed in-truth in-writing
 sē, bijānū tō thatū ahē, ĩm
is, (that-)of-others on-the-one-hand being may-be, so
 thahē; pan ā, ānū tō kar'wū
it-will-be; but (that-)of-these on-the-other-hand to-make
 pad'hē.
it-will-fall.

Mātyam.—Bhā, bhāt bh'rāman gaū par'tipāl sō, k'hē-sē
Mātya n.—Father, Bard Brāhmaṇ cow protector you-are, saying-they-are
 ka nahī ka, 'kan'bī āhē karōd' ?
or not that, 'the-cultivator at-the-back ten-millions' ?
 Mōr sē, chōr sē, atit sē, phachīr
Peacock there-is, thief there-is, devotee there-is, mendicant
 sē, m'hētō sē, maśandī sē. Kuṇ nhē ?
there-is, accountant there-is, clerk there-is. Who is-not ?
 Hau tamārē wāhē.
All at-your at-the-back.

Dēw^akan.—Hāchī k'hō-sō, bārōt; pan āgalyā dādā
Dēw-kan.—A-true(-story) saying-you-are, Bard; but former days
 jyā, p'hēlā tō gām'nā dhanī-raṇī
are-gone, at-first on-the-other-hand of-the-village masters
 hamē hatā.
we were.

Mātyam.—Hōwē, bāpā, mārō ĩnē mārō, nē
Mātyam.—Yes, Sir, you-may-kill him you-may-kill, and
 jiwādō ĩnē jiwādō. Tamāiā
you-may-cause-to-live him you-may-cause-to-live. Your
 mōtā-bhāi amōnē p'hēlā bhātā-wālā ālyā-tā,
by-grandfather to-us formerly the-bards'(-fields) given-were,
 tē aji-ē amārā saiyā āsī bōlē-sē.
(for-)that still-even our sons blessing saying-are.

Dēw^akan.—Lyō, paṭyol, Rām Rām, pāsā bhēgā
Dēw-kan.—Take (i.e., well), Patēl, Rām Rām, again met(-with-me)
 thajō.
become-please.

FREE TRANSLATION OF THE FOREGOING.

Speakers :—Dēw-kṛishṇa-dās, the village headman.

Mātyam, a bard.

Scene :—A gate of the village Palāchar.

Mātyam (in a loud voice)—This is Dēw-kṛishṇa-dās I see, isn't it ?

Dēw-kṛishṇa-dās (looking round)—O ! ho ! ho ! where have you come from, bard ? (or when did you come, bard ?)

Māṭ.—I came hero two days ago : but it is plain that times are changed indeed, else why must bards and Brāhman̄s travel so far from home ? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied : but now we're just killed with constant hard work. Bad luck to it all ! In Bombay Mātā Kālīkā's bowl is going round (*i.e.*, death, or the plague, is now raging in Bombay) : but, thank goodness, there isn't as much annoyance in travelling now as there was last year.

Dēw.—I'm glad you're come, and as you're in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village ! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came hero yesterday. Go you your round of the village and collect what the people give as alms.

Māṭ.—All right. I'll go ; but first let me hear that at home you're flourishing.

Dēw.—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too these tumbler-folk have come, and the village shows crowds of street beggars and mendicants galore. Whence are the demands of all these to be met ?

Māṭ.—Friend. the farmer is a king. You'll have to satisfy first of all those tumblers, for, a couple of years ago, when they left discontented, immediately blow upon blow came upon the cattle and the men in the village.

Dēw.—It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

Māṭ.—Friend, you're the protector of bards and Brāhman̄s and cows. Doesn't the saying run, ' Millions follow the farmer ' (*i.e.*, the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not ? All follow you (for support).

Dēw.—You speak truly, bard ; but the former days are gone. Once we were lords of the village.

Māṭ.—Yes, friend, life and death were in your hand. Of old your grandfather gave us ' the bards' fields ' and to the present day our sons bless him.

Dēw.—So, Patēl, Good day and may we meet again.

GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind district of Thar and Parkar, which is separated from Northern Gujarat by the Great Rann of Cutch. They are evidently immigrants from Gujarat, but I have not ascertained what dialect of Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Patanī Gujarātī, mixed with Mārwarī.

GUJARĀTĪ OF CUTCH.

In the Peninsula of Cutch the following languages are reported to be vernacular:—

Kachehlī	spoken by	311,600 people
Kāyasthī	"	500 "
Gujarātī	"	235,500 "
Āyari or Āhīri	"	5,500 "
Hindōstānī	"	3,000 "
Total		556,100

Of these Kachehlī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachehlī,—will be dealt with under the head of Kachehlī.

The Hindōstānī of Cutch has been dealt with under the head of Western Hindī,¹ and Āyari or Āhīri under the Bhil languages.²

There remains Gujarātī. It is the home tongue of most Brāhmins and Vāniās, and is, in Cutch, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

¹ Vol. IX, Pt. I

² Vol. IX, Pt. III, pp. 63 and 64.

KĀṬHIYĀWĀḌĪ.

The Gujarāṭi spoken by the educated classes of the Peninsula of Kathiawar is, as usual, the standard dialect. The uneducated Hindus, on the other hand, speak a well defined dialect, known as Kāṭhiyāwāḍī or Kāṭhiāwāḍī. Most of the Musalmāns speak Hindōstānī, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarāṭi which will be dealt with separately.

Local authorities divide Kāṭhiyāwāḍī into four sub-dialects,—Jhālāwāḍī spoken in the north-east, Sōraṭhī in the south-west, Hālāḍī in the north-west and centre, and Gōhilwāḍī or Bhāwnagarī in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Hālāḍī, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kachchī, such as the use of *paṇḍānō*, to mean 'of oneself,' but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kāṭhiyāwāḍī as a whole, and give two specimens of it, selecting those which have come from Jhalawad, as they are the most complete that I have received.

The following may be taken as the approximate number of speakers of Kāṭhiyāwāḍī :—

Where spoken	Number of speakers.
Bombay Town and Island	25 000
Kathiawar—	
Jhālīwāḍī	437,000
Sōraṭhī	733,000
Hālāḍī	770,000
Gōhilwāḍī	631,000
TOTAL	2,571,000
	2,596,000

Kāṭhiyāwāḍī has most of the peculiarities of northern Gujarāṭī, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, *wachārī* for *richārī*, having considered; *kapātar* for *kupātra*, a bad person. As usual *ā* is shortened before *i*. Thus, *bhāī* for *bhāī*, a brother; *khāīnē*, for *khāīnē*, having eaten. So we have the change of *r* to *ē* in *kēmat*, price. *ē* is sometimes changed to *ya* as in *gāmya* for *gāmē*, in a village. The broad sound of *o*, which I transliterate as *ō*, is rather common. We have even *ghōḍō*, a horse. The past participle of *jaṇō*, to go, is always written *jīyō*, although the *ō* in other past participles is written as in the standard; thus, *hatō* (not *hatō*), was; *paḍyō* (not *paḍyō*), fallen.

The change of *ch* and *chh* to *s* is very common. *Chh* is often preserved in writing, but the pronunciation is always that of *s*, not *chh*. Thus although *pāchhā*, back-again, is written with *chh*, it is pronounced *pāsū*. Before *i*, *e*, and *y*, however, the *chh* often becomes *ś*, not *s*. The following are examples of these changes: *sāḍō* for *chāḍō*, the

moon; *sār'wũ*, for *chār'wũ*, to graze cattle; *sākar*, for *chākar*, a servant; *saḍ'wũ*, for *chaḍ'wũ*, to mount; *pās*, for *pāch*, five; *pasā*, for *pachās*, fifty; *sō*, for *chha*, six; *sōk'rō*, for *chhōk'rō*, a son; *pasē*, also spelt *paohhē*, after; *sũ*, also spelt *chhũ*, I am; *sōḍāwũ*, for *chhōḍāwũ*, to release; *māras*, for *mārē-chhe*, thou strikest (so *rōwachh*, thou weepst, here written with *chh*); *se*, often written *chhe*, he is; *śēṭē*, for *chhētē*, far; *śēḍu*, also spelt *chhēḍu*, a cultivator; *pūśyũ*, for *pūchhyũ*, it was asked.

K becomes *ch*, and *kh* becomes *chh*, under the influence of a neighbouring *i* or *e*. Thus, *dich'rō*, for *dik'rō*, a son; *chēt'lā*, for *kēt'lā*, how many? *cham*, for *kem*, why? *chēḍē*, for *kēḍē*, after; *chhētar*, for *khētar*, a field; *khēḍu*, *chhēḍu*, or *śēḍu*, a cultivator.

Jh is pronounced as *z*, as in *jhōḍ*, pronounced *sōḍ*, a devil.

S or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hāhā*, for *sāsā*, want; *dah*, ten; *tih*, twenty; *dēh*, for *dēs*, a country; *par-dēh*, a foreign country; *mānah*, for *mānas*, a man; *warah*, for *waras*, a year; *jah*, for *jaś*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular *ṣ* which bears the same relation to *s*, that *kh* does to *k*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate *ṣ* by *sh*, as this would be confused with the *sh* representing the sound of *sh* in 'shun.' I therefore transliterate it *s'h* for want of a better sign. Examples are, *s'hāt*, for *sāt*, seven; *s'hō*, for *sō*, a hundred; *s'hūraj*, for *sūraj*, the sun; *s'hāhā*, for *sāsā*, want; *s'hārō*, for *sārō*, good; *s'hābharyũ*, for *sābhaḥyũ*, he came to his senses; *s'hāb'dō*, standing up; *s'hāthi*, for *sāthi*, a servant; *s'hapar'mō*, for *sapar'mō*, festive.

An initial *ś* seems to be preserved. Thus, *śũ*, what? *śyā-thi*, why.

The letter *h*, when medial, is elided. Thus, *kaũ*, let me say; *waũ*, a wife; *rē*, for *rahē*, he remains. The letter *l* usually becomes *r*. Thus, *sārya*, for *chhālā*, husks. A final vowel is optionally nasalized. Thus, *āṭ'lē*, thereupon; *pachhē* or *pachhē*, after; *kōyē*, by anyone; *nē* or *nē*, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Surti, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā*). Thus, *janānē*, to a man (*jan*); *bāp'nē* or *bāpānē*, to a father; *gāṇā*, songs; *bhūḍ'qā*, swine; *ghōḍā* or *ghōḍā*, horses.

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks; *gōṭhya*, feastings; *mōrya*, formerly; *gāmya*, in a village; *āḍya-mā*, on the side (of a pond). Compare *ā-bhai*, he, oblique *ābhīyā*, below.

The plural is also indicated by the addition of *ũ*. Thus, *mānahũ*, men; *dich'riyũ*, daughters; *gāyũ*, cows; *s'hāthīyūnē*, to his servants; *rāḍūnī*, of harlots.

The *ē* of the agent-locative is often nasalized. Thus, *āṭ'lē*, thereon; *kōyē*, by anyone.

Pronouns.—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *mārē*, to me.

The pronoun of the third person is *tē*, *tī*, or *i*. All these forms are declined regularly, except that the nominative plural of *i* may be *waḍāi*. The case of the agent has a dental *n*, as in *inē* by (as well as, to) him. *Im'nē* or *tem'nē* is 'to him' or 'to them.' The word *bhai*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy'qō*, a man. Thus, *ā-bhai*, he (*lit.* this man) (was sent to the fields); *bhainē*, (consciousness came) to him; *ā-bhīyānũ* *ōḷerũ*, his belly. *Kuṇ* or *kōṇ* is 'who?', *kuṇō* is 'whose?', *śō* (fem. *śī*, neut. *śũ*) or *kīyō* or *chīyō* is 'what?' Its oblique form is *śyā*.

Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person. Thus, *sũ*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows :—

	Sing.	Plur.
1	<i>sũ.</i>	<i>sayẽ.</i>
2	<i>sũ.</i>	<i>sẽ.</i>
3	<i>se.</i>	<i>se.</i>

This is often written *chhũ*, etc., but the pronunciation is always *sũ*, etc.

The past tense is *hatõ* or *tõ*, as in other northern Gujarat dialects. *Nõtũ*, it was not.

The present tense of the finite verb is :—

I strike.

	Sing.	Plur.
1	<i>mārũ-sũ.</i>	<i>mārĩẽ-sayẽ.</i>
2	<i>mārũ-sũ, mārās.</i>	<i>mārõ-sõ.</i>
3	<i>mārẽ-se.</i>	<i>mārẽ-se.</i>

The standard forms are also used. The auxiliary is often written with *chh*. Thus, *mārachh*, for *mārās*, thou striketh. The imperfect is *mār-tõ-tõ*. The past participle is *māryõ*.

The future is as in the standard dialect. The *ś* seems to be preserved and not to be changed to *h*. Thus, *mārĩś*, I shall strike.

The imperative ends in *ya*. Thus, *mārya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *õ*. Thus, *bharāõ*, he was filled; *jhalāõ*, he was seized; *lūṭāõ*, he was plundered; *marāõ*, he was killed.

The verb *jaũ*, to go, has its present participle *jātõ*, not *jatõ*, and its past tense *jĩyõ*. In this word the final *o* is always written in the specimens as *õ*, not as *o*. So also its infinitive is *jāũ*, not *jaũ*. Similarly, *thavũ*, to be, has its infinitive *thāũ*, and its present participle *thātõ*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

એક જણને બે સોકરા હતા. તીમાંથી નાને ઈના બાપને ડીધું કે, બાપા, આપણ મઝીઆરામાંથી અને મારો ભાગ આપો. આટલે ઈને બાપે બધી ધરવખરી વેચી દીધી. થોડા દી એકે નાને તો પોતાના ભાગતું બધું વેચીસાટી ઈના જ પૈસા આવ્યા ઈ હૈને પરદેહમાં જીવો, ને ધ્યાંકણે પોતાનું બધું ગોઠે ઇમ ઉગાડવા માંડ્યું. આટલે થોડા દીમાં તો બધું ખુટી રિયું. એટલામાં ઈ દેહમાં-જ ભારે કાળ પડ્યો. તારે ઈને ખાવાના સ્કાંહા પડ્યા. પછે ઈ એક તે દેહના સ્કારા વલાવાળા આશામીને ધ્યાં જઈને સ્કાથી રિયો. ધ્યાં કણે આભઈ તો ઓલ્યા ધણીનાં ભુંડાં વગડામાં સારવા જ્યા. પણ ભુંડાં તો સાર્ય ખાય, ઈ માણુદથી ખવાય નઈ નેકે તો ઈ ખઈને નભત. વળી ઈને કોયે કઈનો આપ્યું; આટલે આભીયાનું ઓઝડું નો ભરાણું તારે ભઈને સ્કાંભર્યું, કે મારા બાપને ધરે તો એટલા દાડિયા રજે છે વળી ઇમને ખાવા પીવા પણ મબલખ મળેછે, ને આઈ મારે તો લાંબણું કરવી પડેછે. તો લાવને, હું સ્કાબદો થઈને મારા બાપ પાંહે જઈ, અને તેમને જઈને કઈ કે, બાપા, હું તમારો ને પરણુનો સોર સું; હું તો કપાતર જાગ્યો. પણ હશે સોર કસોર થાય, પણ માવતર કમાવતર થાય નઈ, ઇમ જાણી અને તમારે ધ્યાં દાડિયો રાખો. ઇમ વચારી તે સ્કાબદો થિયો અને પોતાના બાપ પાંહે જીવો. ઈને બાપે તો ઈને શેટથી ભાળ્યો કે અંતરમાં દયાનો ઉમળકો આવ્યો તેથી હડી કાઢી દીયરાની કોટે બાઝી પડ્યો ને બચીયું ભરવા માંડ્યો. સોકરો બોલ્યો, બાપા, હું તો તમારો ને પરણુનો એવો યુનેગાર થિયો સું કે તમારા જવાનો દીયરો કેવરાવા ભોગ રિયો નથી. ઈને બાપે સ્કાથીયુંને કયું કે, જાઓ, ધરમાંથી સ્કારો સ્કવાધો લાવીને ઈને પેરાવો, ને હાથમાં વેઢવીંટી તથા પગે પગરખાં પેરાવો, વળી આજ સ્કપરમો દી ગણીને જમણુવાર કરો તથા ઘોળમંગળ ગવરાવો. સ્કાથી કે આજ મેં સુવો ધારેલો દીયરો સ્કજવન દેખ્યા, અને ખોવાણેલો જડ્યો સે. પછે બધા લીલાલેર કરવા માંડ્યા.

અટાણે ઈના મોટો સોકરો તો છેતરમાં કામે જીવો તો; ધ્યાંથી પાછો વળી ધર પાંહે તે આવ્યો તારે પોતાને ધરે નાસ થાતો ને ગાણાં ગવાતાં સ્કાંભ્યાં. પછે ઈને સાકરને સ્કાકરી પુશ્યું કે, આજ ધરે શી ધામધોમ સે? તારે સાકરે જબાપ દીધો કે, તમારો ભઈ આજ હીમખીમ પાછા આવ્યા, તેથી રાજ થઈને તમારે બાપે આજ ગોઠ્ય કરી સે. આથી ઈ એવો રીશે બળ્યો કે ઘેર જીવો-જ નઈ. એથી ઈને બાપે આવીને ફાહલાવા માંડ્યો. તારે ઈ બોલ્યો કે, બાપા, આટલાં વરહ લગણુ મેં તમારી સાકરી કરી, ને તમારું એકે વેણુ વાઢ્યું નઈ; તોય અને તો મારા ભઈબંધને ગોઠ્ય દેવા સ્કાર એકે રાખર નો અપાણું; અને જ્યારે રાંડુની રમતમાં તમારી માયાને ઉગાડનાર દીયરો ઘેર આવ્યો તારે તમે મોટી મેમાની કરી. બાપ બોલ્યો, બેટા, તું તો રોજ મારી પાંહો-જ સું, ને મારી બધી સુડી પણ તારી-જ સે. હારું એ કે આ ઠાણે તો આપણે આણુ કરવો જોયું; સ્કાથી કે, આ તારા સુવા ધારેલા ભઈને જીવતો દીઠો, અને ખોવાણેલો આજ જડ્યો સે.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATĪ.

KATHIYAWADĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk jaṇānē be sōk'rā lntā. 'Tī-mā-thī nānē inā
A-certain to-man two sons were. Them-in-from by-the-younger his
 bāp'nē kīdhū kē, 'bāpā, āp'dā majhīārā-mā-thī manē mārō
to-father it-was-said that, 'father, our joint-property-in-from to-me my
 bhāg āpō. 'Āṭlē inē bāpū badhī ghar-wakh'rī vēchī
share give. 'Thereupon by-his by-father all living having-divided
 dīdhī. Thōḍā dī ohēḍē nānē tō pōtānā
was-given. A-few days after by-the-younger on-the-other-hand his-own
 bhāg'nū badhū vēchī-sāṭī inā jē paisā āvyā i
of-share all having-disposed-of of-that what money came that
 lainē par-dēh-mā jīyō, nē iyā-kaṇē pōtānū badhū
having-taken foreign-country-in went, and there his-own all
 gōthē im uḍāḍ'wū māḍyū. Āṭlē thōḍā dī-mā tō
in-pleasure so to-squander was-begun. Thus a-few days-in on-the-one-hand
 badhū khūṭī-riyū ē'lā-mā i dēh-mā-j bhārē kāl
all had-been-expended then that country-in-verity a-mighty famine
 paḍyō. Tārē inē khāwānā s'hāhā paḍyā. Pachhē i ēk tē
fell. Then to-him of-food want fell. Afterwards he one that
 dēh'nā s'hārā wabhāwālū āsūminē iyā jainē s'hāthī
of-country a-good respectable to-man near having-gone as-a-field-labourer
 riyo. Iyā-kaṇē ā-bhāi tō ōlyā dhaṇinā bhūḍ'dā
remained. There-near he indeed of-his of-master swine
 wag'dā-mā sār'wā jīyū. Pan bhūḍ'dā tō sārya khāy, i
field-in to-graze went. But swine indeed husks eat, that
 māṇali-thī khawāy nāī, nekē tō i khāinē
a-man-by could-be-eaten not, otherwise indeed that having-eaten
 nabhat. Wālī inē kōyē kāl nō āpyū; āṭlē
would-have-lived. And to-him by-anyone anything not was-given; thus
 ā-bhiyānū ōjh'rū nō bhārīnū. Tārē bhāinē s'hābharyū kō, 'mārā,
his belly not was-filled. Then to-him senses-came that, 'my
 hāp-nē gharē tō chēṭlā dāḍiyā rālē-clho, wālī
in-of-father at-house indeed how-many hired-servants earning-are, again



im'nē khāwā-piwā pan mab'lakh maḷe-ohhe, nē āi
to-them to-eat-and-to-drink also more-than-enough being-got-is, and here
 mārē tō lāgh'nyū kar'vī padē-ohhe. Tō lāw'nē, hū s'hāb'dō
to-me indeed fasting to-be-done falling-is. So come, I arisen
 thainē mārā bāp pāhē jāi anē tem'nē jainē kaū
having-become my father near may-go and to-him having-gone I-may-say
 kē, "bāpā, hū tamārō nē Par'bhunō sōr sū; hū tō kapātar
that, "father, I your and of-God thief am; I indeed unworthy
 jāgyō. Pan haṣē, sōru kasōru thāy, pan māw'tar kāmāw'tar
have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents
 thāy naī, im jānī manē tamārē iyā dādiyō rākhō." Im
may-be not,¹ thus considering to-me on-your near servant keep." Thus
 wachārī tē s'hāb'dō thiyō anē pōtānā bāp pāhē jiyō. Inē
having-thought he arisen became and his-own father near went. By-his
 bāpē tō inē śēṭē-thī bhālyō kē antar-mā
by-father on-his-part to-him distance-from he-was-seen that heart-at
 dayānō umaḷ'kō āvyō. Tē-thī haḍi-kādhī diōh'rānī kōṭē
of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck
 bājhi padyō nē bachiyū bhar'wā mādyō. Sōk'rō bōlyō, 'bāpā,
clinging he-fell and kisses to-take began. The-son said, 'father,
 hū tō tamārō nē Par'bhunō ēwō gunēgār thiyō-sū, kē tamārā
I indeed your and of-God so sinner become-am, that your
 jēwānō diōh'rō kēw'rāwā jōg riyō nathi.' Inē bāpē
of-like son to-be-called worthy remained not.' His by-father
 s'hāthiyūnē kayū kē, 'jāō, ghar-mā-thī s'hārō s'hawāghō
to-servants it-was-said that, 'go, house-in-from good garments
 lāvinē inē pērāwō; nē hāth-mā vēḍh-vīṭi, tathā pagē
having-brought to-him put-on; and hand-in a-ring, and on-feet
 pagar'khā pērāwō; wālī āj s'hapar'mō dī ganinē jaman'wār
shoes put-on; and to-day festival day having-counted a-feast
 karō, tathā dhōl'maṅgaḷ gaw'rāwō. Śyā-thī kē, āj mē muwō
do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead
 dhārēlō diōh'rō s'hajīwan dēkhyō; anē khōwānēlō, jadyō-se.
considered son alive was-seen; and was-lost, found-is.'
 Pachhē badhā lilā-ler kar'wā mādyā.
Afterwards all merriment to-do began.
 Atānē inō mōṭō sōk'rō tō chhetar-mā kāmē jiyō-tō; iyā-thī
Now his elder son indeed field-in on-work gone-was; there-from
 pāchhō wālī ghar pāhē tē āvyō tārē pōtānē gharē nās
back returning house near he came then his-own in-house dancing

¹ A well-known proverb inserted to make the meaning clear.

thātō nē gāṇā gawātā s'hābhaḷyē. Pachhē inē sākarnē
going-on and songs being-sung heard. Then by-him a-servant-to
 s'hāk'ri pūśyū kē, 'āj gharē śi dhāmdhōm se?'
having-called it-was-asked that, 'to-day in-house what noise is?'
 Tārē sāk'rē jabāp dīdhō kē, 'tamārō bhai āj him'khim
Then by-servant reply was-given that, 'your brother to-day safe-and-sound
 pāchhā āvyā, tē-thī rāji thainē tamārē bāpē āj gōthya
back came, therefore pleased being by-your by-father to-day a-feast
 karī se.' Ā-thī i ēwō rīśē balyō kē gher jīyō-j
made is.' This-upon he so with-anger burnt that in-house went-surely
 nai. Ē-thī inē bāpē āvinē phōh'lāwā mād'yō. Tārē
not. This-upon by-his by-father having-come persuasion was-begun. Then
 i bōlyō kē, 'bāpā, āṭ'lā warah lagan mē tamārī sāk'ri
he said that, 'father, so-many years for by-me your service
 karī, nē tamārū ēkē vēn wādhyū nai; tōy manē
was-done, and your any order was-disobeyed not; still to-me
 tō mārā bhaibandh'nē gōthya dēwā s'hāru ēkē
on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even
 rābh'ru nō apāñi; anē jyārē rādūni ramat-mā tamārī māyānē
kid not was-given; and when of-harlots company-in your to-property
 udād'nār dīch'rō gher āvyō tārē tamē mōṭi mēmānī karī.
squanderer son to-house came then by-you a-grand feast was-made.'
 Bāp bōlyō, 'bēṭā, tū tō rōj mārī pāhē-j sū; nē
The-father said, 'son, thou indeed daily my near-surely art; and
 mārī badhī muḍī paṇ tārī-j se. Hārū ē kē ā tāṇō
my all wealth even thine-alone is. Good this that this on-occasion
 tō āp'nē āṇand kar'wō jōyē; śyū-thī kē, ā tārā muwā
indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead
 dhārēlā bhaīnē jīw'tō dīthō; anē khōwāṇēlō, āj jadyō se.
considered to-brother alive he-was-seen; and was-lost, to-day found is.'

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

રળીયા ગઢવીની વાત.

મેરય ધાડાં બહી પડતાં. તારે ગામડાંનાં માણુદ રળીયા ગઢવીને ગામ્ય રાણીદરમાં પોતાને માલ ચાલ રાખતા; કારણ કે સારણુનું ગામ માગણુનું જાણી દેય દુરતું નઈ. પણ બોડી મેગલે તો રાણીદર મારું; ને બામણુની સોડી બાન આલી. રળીયો ઈને સોડાવા છયો; પણ અલાણો. પછે રેવા મંડયો. તારે મેગલે પુશ્યું કે, તું ચમ રોવછ? તારે ઈણે કીધું કે, મારી માયા યાદી છે, ઈનું કોઈને ઝેંધાણુ વતાચું નથી. હવે તમે આલી જાવો છો, તો ઈ માયા ઇમની ઇમ પડી રેશે. મેગલે માયા નીકળે તો અડધી લઈને ઈને સોડી મૂકવાનો કોલ આપ્યો. પછી રળીયો ઇમને તેડીને એક તલાવની આડ્યમાં લઈ છયો, ને કીધું કે, આલ્યા ગઢરાની વાંદું રોકાલ્ય છે. તેથી બધે ઘોડાં હાંધ્યાં. તે ગારામાં ખુંતી છ્યાં. રળીયો વાંદું હતો, તે જુદી છયો. પસં મુળીએ આવીને તાંના લગધીર પરમારને રાવ ખાધી કે તમારો સારણુ લૂટાણો ને બામણુની સોડી બાન અલાણી. ઈ વાતની તમને ખોટય સે. તમે બેઠાં સારણુ બામણુ લૂટારો તો પસં તમારા જલ દેવા ગયારો? તારે લગધીરે કીધું કે, તું વડવાંણુ જ, ને ઇઆંના રાજને પણ કહે, હું બહું ઘોડાં લઈને સડું છું. પછે રળીયો વડવાણુ છયો, ને લગધીર વારે સડયો. મારગમાં બેટબેટીયાં થીયા ને રેણુ જામ્યું. તેમાં બોડી મેગલ સોડીને બેલાડ નાંખીને નાઠો. ઈની વાંદું લગધીર ઘોડયો, ને આલીને હેઠે પછાડયો; પણ જામજો મારીને મેગલ લગધીર ઊપર સડી બેઠો. લગધીર પાંદે કંઈ હથિયાર નોવું; તેથી મેગલની પડ્યા પડ્યા ગળચી દાખી; એટલામાં આલી બામણુની સોડીએ મેગલની બેટમાં સરી હતી, તે લગધીરને વતાવી; તે લગધીરે લઈને મેગલના પેટમાં મારી. મેગલે પણ જમ્યો. કુલાંટીને લગધીરને મારી પાડયો. એમ બેથ જણા અંહીં થઈને મરાણુ. તીના પાળીયા હજી છે. ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP:

GUJARĀTĪ.

KĀTHIYĀWĀPI.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

RĀṢIYĀ-GADHĀVINI WĀT.
OF RĀṢIYĀ-GADHĀVI THE STORY.

Mōrya	dhāḍā	baū	paḍ'fā.	Tārē	gām'dānā	mānah
Formerly	raids	many	used-to-fall.	Then	of-villages	people
Rāṣiyā-Gadhāvinē	gāmya	Rāṣihar-mā	pōtānō	māl-thāl	rākh'tā,	
in-Rāṣiyā-Gadhāvi's	in-village	Rāṣihar-in	their-own	property	used-to-place,	
kāran-kē	Sāraṇ'nū	gām	māgaṇ'nū	jānī	kōy	
because-that	of-Chārāns	a-village	of-beggars	having-considered	anyone	
lūt'tū	naī.	Paṇ	Bōḍī-Mōgalē	tō	Rāṣihar	
used-to-plunder	not.	But	by-Bōḍī-Mughul	on-the-other-hand	Rāṣihar	
māryū,	nē	Bāmaṇ'ni	sōḍī	bān	jhālī.	Rāṣiyō inē
was-conquered,	and	a-Brāhmaṇ's	daughter	hostage	was-seized.	Rāṣiyā her
sōḍāwū	jīyō,	paṇ	jhālānō.	Pachhē	rōwā	maṇḍyō.
to-release	went,	but	was-(himself)-seized.	Then	to-weep	he-began.
Tārē						Then
Mōgalē	puṣyū	kē,	'tū	cham	rōwachh ?	Tārē ipē
by-the-Mughul	it-was-asked	that,	'thou	why	weepest ?	Then by-him
kīdhū	kē,	'mārī	māyā	dāṭī-chhe,	inū	kōinē
it-was-done(i.o., said)	that,	'my	wealth	buried-is,	of-it	to-anyone
hint						
watāvyū	nathī.	Harē	tamē	jhālī	jāwō-chhō,	tō i
explained	is-not.	Now	you	having-seized(-me)	going-are,	then that
māyā	im'nī-im	paḍī	rēṣē.	Mōgalē,	māyā	nik'lē,
wealth.	where-it-is	fallen	will-remain.'	By-the-Mughul,	wealth (if)-it-comes-out,	
tō	aḍ'dhī	lāinē	inē	sōḍī-muk'wānō	kōl	āpyō.
then	half	having-taken	him	of-releasing	promise	was-made.
Afterwards						
Rāṣiyō	im'nū	tēḍinē	ēk	talāw'nī	āḍya-mā	lāi-jīyō.
Rāṣiyā	them	having-invited	a	of-pond	the-side-on	took-away,
and						
kīdhū	kē,	'olṣā	gad'rānī	wāhē	rōkātyā	ohhe.'
it-was-said	that,	'that	of-muddy-place	behind	the-wealth	is.'
Then						
badhē	ghōḍā	hākyā.	Tō	gārā-mā	khuntī-jīyā.	Rāṣiyō wāhē
by-all	horses	were-urged-on.	They	the-mud-in	stuck.	Rāṣiyā behind

hatō, tō s'haṭi-jiyō. Paṣē Muḷiē āvinē iānā Lag'dhīr-Par'mār'nē
was, he decamped. Then in-Muḷi having-come of-there to-Lagadhīr-Parmār-
 rāw khādhī kē, 'tamārō Sāraṇ lūṭāṇō, nō Bāmaṇ'nī
complaint was-eaten that, 'your Chāraṇ was-plundered, and a-Brāhmaṇ's
 sōḍī bān jhalāṇī. I wāt'nī tam'nē khōṭya se.
daughter hostage was-seized. This of-occurrence to-you a-disgrace is.
 Tamē beṭhā Sāraṇ Bāmaṇ lūṭāsē, tō paṣē
You while-sitting Chāraṇ Brāhmaṇ (if-)they-will-be-plundered, then afterwards
 tamārā jah kōwā gawāsē? ' Tārō Lag'dhīrē kidhū kē,
your fames how will-be-sung? ' Then by-Lagadhīr it-was-said that,
 'tū Wadh'wāṇ jā, nē iānū rājūnē paṇ kahē. Hū
'thou Wadhwaṇ go, and of-there to-the-king on-the-one-hand tell. I
 bahē ghōḍā lainē saḍū-ohhū.' Paclhē Ralīyō Wadh'wān
two-hundred horses having-taken mounting-am.' Afterwards Ralīyā Wadhwaṇ
 jiyō nē Lag'dhīr wārē saḍyō. Mārag-mā bhēt-bhētīyā
went and Lagadhīr in-assistance mounted. The-road-on meetings
 thiyā, nē rōḷū jāmyū. Tē-mā Bōḍī-Mōgal sōḍīnē
became, and a-scuffle ensued. That-in Bōḍī-Mughul the-(Brāhmaṇ's)daughter
 belād-nākhīnō nāthō. Īnī wāhē Lag'dhīr dhōḍyō, nē
seated-behind-having-thrown fled. Of-him behind Lagadhīr ran, and
 jhalīnē hēthē paclhādyō. Paṇ ūmaḷ'kō māinē Mōgal
having-seized down he-was-pulled. But effort having-struck the-Mughul
 Lag'dhīr ūpar saḍī bethō. Lag'dhīr pāhē kaī haṭhīyār
Lagadhīr above having-mounted sat. Lagadhīr near any weapon
 nōtū; tē-thī Mōgal'nī paḍyā-paḍyā gal'chī dābī.
was-not; therefore of-the-Mughul as-he-lay the-throat was-pressed.
 Et'lā-mā ōlī Bāmaṇ-nī sōḍīē Mōgal'nī bhēt-mā
The-meantime-in that Brāhmaṇ's by-daughter of-the-Mughul the-waist-in
 sarī haṭī, tō Lag'dhīr'nē watāvi. Tē Lag'dhīrē lainē
a-poniard was, that to-Lagadhīr was-shown. That by-Lagadhīr having-taken
 Mōgal'nā pēt-mā māri. Mōgalē paṇ jāmaiyo
of-the-Mughul the-belly-in was-struck. By-the-Mughul but a-scimitar
 hulaṭīnē Lag'dhīr'nē māri paḍyō. Em bey
having-drawn to-Lagadhīr having-struck he-was-caused-to-fall. Thus both
 janū jhāhī thainē marīnū. Tinū pāliyā haḍī chhe.
persons wounded having-become were-killed. Their memorial-stones still are.

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF RALIYA GADHAVI.

In times gone by there were frequent raids made into Kathiawar, and so people used to deposit their goods and chattels in Ranihar, the village of the Bard named Raliya

Gadhavi in the belief that no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so. 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy piece of ground said 'the money is buried on the far side of this slough. So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahmins be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwan,¹ and tell the Raja there. I am following at once with two hundred horses.' So Raliya went to Wadhwan, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the mêlée which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his scimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

¹ Both Muli and Wadhwan are in Jhalawar. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, turned herself upon his funeral pyre. See *Kathiawar Gazetteer*, p. 555.

MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindōstānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hīndī.¹ Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindōstānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hīndū neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhōrāsī or the language of the Bohora community, and the dialect of a certain Musalmān community of Kathiawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullah of one of their principal divisions. In Broach, most of them are cultivators. Vhōrāsī has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities:—

Locality.	Reported number of speakers.
Bombay Town and Island	10,000
Mahikantha	150
TOTAL	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows:—

Locality.	Number
Ahmedabad	10,972
Kaira	13,520
Panch Mahals	4,216
Broach	32,367
Surat	12,905
Baroda	10,860
Other Native States	42,709
TOTAL	127,569

An examination of the specimens received shows that there is no true Vhōrāsī dialect. Everywhere it is the same as the general dialect of the uneducated natives of

¹ See Vol. IX, Pt. I.

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *h*'s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhōrāsāi has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantā have carried this custom with them, and call a 'son' *ḍik'rō*, not *dik'rō*, for 'was' they say *huḥō*, not *hutō*, and for 'taken' they say *liḍhō*, not *lidhō*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhōrāsāi.

The Muslimān Khār'wās of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapur; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.'¹ Their origin is obscure. They call themselves Paṭhāns, but they are probably a mixed race with Hindu and Arab blood in them. The island of Piram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarātī, although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

Pronunciation.—The vowels *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāc*, for *nānāc*, by the younger (son); *marō*, for *mārō*, my; *tarō*, for *tārō*, thy; *darō*, for *dārō*, a day; *saḥō*, for *sāḥō*, with; *laḥ*, for *lāḥ*, a hand; *kaḍhō*, for *kāḍhō*, draw water; *taṭwār*, for *tēwārē*, then; *kaṭ'lā*, for *kēt'lā*, how many? *jam*, for *jem*, as, like; *kam*, for *kem*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *ḍūs-ḍar*, for *dōst-dār*, a friend; *ḍukān-ḍar*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *ī*, as in northern Gujarat. Thus, *khāinē*, for *khāinē*, having eaten; *bhai*, for *bhāī*, a brother.

The vowel *ī* is liable to be changed to *e*, as in northern Gujarat. Thus, *mārēs*, for *mārīc*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *ṭ* in *huḥō*, was; *pōṣānō*, own; *samṣaṭ*, wealth; *tē*, he; *raṣanī*, a native; *khēṭar*, a field; *chhōṭ'rā*, husks; *khātō*, eating; *sāw'chōṭ*, conscious; *gammat*, rejoicing; *jūw'ṭō*, living; *uṣṣar*, an answer; *tū*, thou, and many others: *th* becomes *ṭh* in *ṭhī*, from; *ṭhiyō*, become; *taṭhā*, and; *laṭhī*, is not; *uṭhāpiyō*, for *uṭhāpiyō*, disobeyed; *saṭhē*, with; *d* becomes *ḍ* in *ḍik'rō*, a son; *ḍēs*, a country; *ḍulāl*, a famine; *Khudā*, God; *ḍās*, a servant; *aṇḍar*, within; *dh* becomes *ḍh* in *khidhū*, for *kidhū*, done; and *liḍhō*, taken. In *ḍāṭ*, a tooth, both consonants have been cerebralized.

On the other hand, *t* has become *ṭ* in *mōṭō*, great; *pṭ*, bolly; *kaṭ'lā*, for *kēt'lā*, how many? *aṭ'lō*, so much; *rōṭī*, bread; *kōṭī*, on the neck; *vṭī*, a ring; *ṭh* has become *ṭh* in *ṭk'ṭhū*, in one place; and *beṭhō*, *beṭhō* or *beṭō*, seated: *uḍ* has become *nd*, in *bhundō*,

¹ Kathiawar Gazetteer, p. 163.

swine. The letters *ḍ* and *ḷ*, when medial, generally become *r*, as in *thōrā*, a few; *darā*, days; *urāvī*, having caused to fly; *pariyō*, for *paḍyō*, fell; *ḍōrīnē*, for *dōḍīnē*, having run; *sagh^rrū*, for *sagh^rlū*, entire; *vēg^rrō*, for *vēg^rlō*, distant; *sābhariyō*, for *sābhalyō*, heard; *āgar*, for *āgal*, before; *pachhar*, for *pāchhal*, behind. On the other hand, *r* has become *ḍ* in *khaḍ^rchī*, expenditure; *maḍī*, having died; *chāk^rḍī*, service. Sometimes it becomes *n*, as in *lugⁿrā*, for *lug^rrā*, clothes. So *n*, when standing alone, almost always becomes *n*, as in *mānas*, for *mānas*, a man; *pan*, but; *gan*, count; *ghanō*, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Sur^tī dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial *n* often becomes *l*, as in *lūkhī*, for *nākhī*, having thrown; *lathī*, for *nathī*, is not; *lāch*, for *nāch*, dancing; *lōkar*, a servant; *lāk*, a nose.

The letter *ś* becomes *s* in *mārēs* for *mārīs*, I shall strike, and other futures, and in the word *sū*, what?

In the word *khīḍhū*, for *kīḍhū*, not only has the *dh* been cerebralized, but the initial *k* has also been aspirated. So also in *khaḍiyō*, for *kāḍyō*, was taken out. On the other hand, *h*, or an aspiration, is elided in *darō*, a day, for *dāḍō*, i.e. *dahāḍō*; *riyō*, for *rahiyō*, i.e. *rahyō*, remained; *nai* or *nī*, for *nahī*, not; *kēs*, for *kahēs*, i.e. *kahīs*, I will say; *kērāwū*, for *kēw^rrāwū*, for *kahēw^rrāwū*, to be called; *rēm*, for *rēhēm*, compassion; *pērāwō*, for *pahērāwō*, clothe; *bar* for *bāhār*, outside; *beṭō* or *beṭhō*, seated. This omission of *h* is also common in the standard dialect.

Letters are sometimes doubled under the influence of a preceding *r* or *l*. Thus, *bānnū*, for *bārⁿnū*, a door; *gōwānnī*, for *gōwālⁿnī*, a herd-maiden. So, we have *dōllā-ṭhī*, with ropes, for *dōr^rḍā-ṭhī*, in which the *ḍ* is first changed to *l*, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, *kharāvēs*, for *kharāvārēs*, i.e. *kharāv^rḍāvīs*, I will give to eat: so *dēt^rwā*, for *dēt^rtā*, fire.

A final nasal is sometimes dropped, as in *tamāru*, for *tamārū*, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is *ṭhī*, not *thī*. The only dialectic peculiarity is the use of *hōn*, to form the plural. Thus, *bāpu*, a father; *bāpuhōn*, fathers. This termination *hōn* is also found in the Mālvi dialect of Rājasthānī and in some forms of Khāndēśī.

Some adjectives form their feminines in *ēī*, as in *baḍhēī khaḍ^rchī*, all expenditure. Compare *gēī*, below, under the head of participles.

The pronouns are more irregular. The pronoun of the second person is usually spelt with a cerebral *ṭ*. Thus, *ṭū*. The dental *t* also occurs. The agent cases of the first two personal pronouns are *mē* or *hūē* and *tē* or *tūē*, respectively. The genitive singulars are *marō* and *tarō* or *ṭarō*. The plurals are regular (allowing for the optional cerebralization of the *ṭ* in the second person). In the singular the nominative is also used as an oblique base. Thus, *hūnē*, to me; *ṭūnē*, to thee; *hū-ṭhī*, from me.

The pronoun of the third person is *ṭē* or *ī*, he, she, it, that: *tē* is declined regularly in the singular. *ī* is shortened in the oblique cases of the singular; thus, *iē*, by him; *inō*, of him. The plural of *tē* is *tēhōn*, and of *ī*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ī*; thus, *jīnō*, whose. Similarly is declined *kōn*, who? : genitive, *kinō*, and so on; *sū*, is 'what?'

Verbs.—The present tense of the verb substantive is *chhe*, which does not change for number and person. Thus, *hũ chhe*, I am. When used as an auxiliary the *e* is dropped, and it becomes simply *chh*. Thus, *karũchh*, I do; *aviyõchh*, he has come; *khĩḍhũchh*, it has been done.

The past of the auxiliary is *huṭõ*, fem. *huṭē*, plur. masc. *huṭā*.

The finito verb has a few irregularities. The *t* of the present participle is cerebralized. Thus, *mār'ṭõ*, striking. The past participle inserts an *i* before the *y*. Thus, *māriyõ*, for *māryõ*, struck. So we have *pariyõ*, fell; *lākhiyũ*, thrown; *mõkaliyõ*, sent; *āpiyũ*, given; *waḷagiyõ*, he embraced; *lāgiyõ*, he began; *põchhiyõ*, he arrived.

The definite present is formed by adding *chh* to all persons of the simple present. Thus, *mārũchh*, I am striking; *mārēchh*, thou art striking, and so on. So the perfect is *māriyõchh*, he has been struck; similarly, *khĩḍhũchh*, it is done; *ḷhiyõchh*, he has become; *āriyõchh*, he has come. *Rēchh*, for *rahēchh* is a contracted form of the present definite.

An irregular simple present is *khēi*, he says, for *kāhē*.

The Imperfect and Pluperfect are regularly formed with *huṭõ*. Thus, *mār'ṭõ-huṭõ*, he was striking; *iõ māriyõ-huṭõ*, he had struck.

The future is slightly irregular, as it changes *i* to *ē* and *ḷ* to *s*. We thus get,—

I shall strike.

	Sing	Plur.
1	<i>mārēs.</i>	<i>mār'ṣu</i>
2	<i>mār'ṭē.</i>	<i>mār'ṣḍ.</i>
3	<i>mār'ṭē.</i>	<i>mār'ṣḍ.</i>

Contracted forms are *hõs*, I shall be; *jās*, I shall go; *kēs*, I shall say; *rēs*, I shall remain.

The verbs *thawũ*, to be, and *jawũ*, to go, lengthen their first vowels. Thus, *ḷhawũ*, to be; *ḷhāṭõ*, being; *jāṭõ*, going.

Irregular past participles are *khĩḍhõ*, done, from *kar'wũ*; often used in the neuter to mean 'said' by so and so. *Rah'wũ* has its past participle *riyõ*, remained, and *jāwũ*, to go, makes *giyõ*. The feminine of *giyõ* is *gēi* or *gī*. With *gēi*, compare *baḍhēi*, the feminine of *baḍhõ*, all.

The verb *l'wũ*, to take, makes its conjunctive participle *l'i*, for *laṭi*, having taken.

An specimens of Khār'wā Gujarātī I give a version of the Parable, and an amusing, if slightly coarse, folktale.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHARWĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

એક માનસને બે ડીકરા હુટા. ને ટેઓમાંના નનાએ બાપને ખીટું કે બાપુ સંપટનો પોંચિયો ભાગ હુંને આપ. ને ઇએ પુંછ વેહેંચી આપી. ચોરા દરા પછી ટે નનો ડીકરો સધઈ એકથું કરીને વેગરા ડેસમાં ગિયો. ટે તંહ રંગભોગે પોટાની સપટ હરાવી લાખી. ને ઇએ બઢેઈ ખડચી લાખિયું ઇના પછી ટે ડેસમાં મોતો કુકાલ પરિયો ને ઇને તંગી પરવા લાગી. ને ટે જઈને ટે ડેસના વટનીઓમાંના એકના તંહ રિયો ને ઇએ પોટાના બેટરમાં ભઠિને ચારવા સાર ઇને મોઢલિયો ને જ છોટરાં જુદા ખાટા હુટા ટેમાંડી પોટાનું પેત ભરવાને ઇની ઇછા હુટી પન કોઇએ ઇને આપિયું નઇ. ને ટે સાવચેટ રિયો તવાર ઇએ ખીટું કે મરા બાપના કતલા મજુરોને મસ ચોતી મસેછ પન હું તો જુએ મડી જઈછ. હું હથી મરા બાપની પાસે જાસ ને ઇને કેસ કે બાપુ હુંએ ખુશનું તકા તઈ પાપ ખીટું ને હવે તરો ડીકરો કેરાવા હું જોગ લઠી. હુંને તરા મજુરોમાંના એકના જમ ગન. ને ટે હથીને પોટાના બાપની પાસ ગિયો ને ટે હજ ઘનો વેગરો તવાર ઇના બાપે ઇને જોયો ને ઇને રેમ આવી ને ટે ડોરીને ઇને કોતે વળગિયો ને ઇને જુમ્ચી લીઠી. ટે ડીકરાએ ઇને ખીટું કે બાપુ હુંએ ખુશનું તકા તઈ પાપ ખીટું ને હવે તરો ડીકરો કેરાવા હું જોગ લઠી. પન બાપુએ પોટાના ડસને ખીટું કે રૂંડ લુગણાં લી આવો ને ઇને પેરાવો ને ઇના હથમાં વીંતી લાખો ને પગમાં જોરા પેરાવો ને આપને ખઈને ગમ્મટ કરિયે કમકે આ મરો ડીકરો મુઓ હુટો ને પાછો જવટો રિયો ને બોવાયો હુટો ને મલિયોછ. ને એહોન ગમ્મટ કરવા લાગિયા.

અને ઇના મોતો ડીકરો બેટરમાં હુટો ને ટે આવટાં ઘરની પાસ પોંચિયો તવાર ઇએ રાગ તકા લાય સાંભરિયા. ને ઇએ લોકરોમાંના એકને ટેરીને પુછિયું કે આ સું છે. ને ઇએ ઇને ખીટું કે તરો ભઈ આવિયોછ તે તરા બાપુએ એક મોતી મીજબાની ખીઠી કમકે ઇને સહીસલામત પાછો મલિયોછ. પન ટે ગુસ્સે રિયો ને અંડર આવવા ઇની ખુશી ની હુટી. તેડી ઇના બાપે બર આવીને સમજાવિયો. પન ઇએ ઉટર આપટાં બાપને ખીટું કે જો અતલાં વરસ હુ તરી ચાકડી કંઈ ને તરો હુકમ હુંએ કડી ઉઠાપિયો લઠી. ટોપન મરા ડેસડરની સઠે ખુશી ઠવાને હુંએ હુંને બોકરીયું પન કડી ની આપિયું હું. પન આ તરો ડીકરો જિએ કસબનોની સઠે તરી સંપટ બોઈ લાખી ઇના આવટાંજ હુંએ ઇના સાર મોતી મીજબાની ખીઠી. ને ઇએ ખીટું કે ડીકરા હું મરી સઠે રોજ રેજ ને મઈ સધઈ તઈ છે. આપને ટો ખુશી ઠાવું તકા હડખ કરવો જોયે કમકે આ તરો ભઈ મુવો હુટો ટે પાછો જવટો રિયો ને બોવાયો હુટો ટે મલિયોછ.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KHAR'WĀ.

Gogo (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek mānas'nō be dīk'rā huṭā; nē tēō-mā-nā nanāē bāp'nē
A to-mn two sons were; and them-in-of by-the-younger to-the-father
 khīd'hū kē, 'bāpu, sampat'nō pōch'tō bhāg
it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share
 hūnē āp.' Nē iē puṣṣi vāhēchī āpī. Thōrā darā
to-me give.' And by-him the-wealth having-divided was-given. A-few days
 pachhī, tē nanō dīk'rū sagh'rū ēk'thū karīnē vēg'rā dēs-mā
after, that younger son everything together having-made a-far country-in
 giyō. Tē tāh raṅg-bhōgē pōtānī sampat
sent. By-him there in-delight-enjoyment his property
 urāvī-lākhī. Nō iē badhēi khad'chī-lākhīyū, inā
was-squandered-entirely. And by-him entire was-expended-entirely, of-that
 pachhī tē dēs-mā mōtō dukāl pariyō, nō inē taṅgī
after that country-in a-mighty famine fell, and to-him poverty
 par'wā lāgī. Nē tē jānē tō dēs'nā vāṭanīō-mā-nā
to-fall began. And he having-gone that of-country the-natives-in-of
 ēk'nā tāh riṣyō, nē iē pōtānā khētar-mā bhundōnē ohār'wā
one-of there remained, and by-him his-own field-in the-swine feeding
 sāru inē mōkaliyō. Nē jē ohhōt'rā bhundō khāṭā-huṭā,
for as-for-him he-was-sent. And what husks the-swine eating-were,
 tē-mā-thī pōtānū pēt bhar'wānē inī iohhā huṭī, pan kōiē
them-in-from his-own belly for-filling of-him wish was, but by-anyone
 inō āpiyū nāī. Nō tē sāv'chēt' thiyō; tawār iē
to-him was given not. And he conscious became; then by-him
 khīd'hū kē, 'marā bāp'nā kat'lā majurōnō mas rōṭī
it-was-said that, 'my of-father how-many to-labourers enough bread
 malēchh, pan hū tō bhukhē maḍī-jāūchh. Hī uthī
is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen
 marā bāp'nī pāsō jās, nō inō kēs kē, "bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, "father,
 3 L

hūē khudānū tathā tarū pāp khīḍhūchh, nē havē tarō
by-me of-God and of-thee sin has-been-done, and now thy
 ḍik'rō kērāwā hū jōg laṭhī. Hūnē tarā majurō-mā-nā ēk'nā jam
son to-be-called I worthy am-not. Me thy servants-in-of of-one like
 gan." Nē tē uthīnē pōḷānā bāp'nī pās giyō; nē tē
count." And he having-arisen his-own of-father near went; and he
 haji ghanō rēg'rō, tawār inū bāpē inē jōyō, nē inē
still much distant, then his by-father as-for-him he-was-seen, and to-him
 rōm āvi, nē tē ḍōrinē inē kōtē walaḡiyō, nē
compassion came, and he having-run on-his on-neck clasped, and
 inē buchchī liḍhī. Tē ḍik'rāō inē khīḍhū kē, 'bāpu,
to-him kiss was-taken. That by-son to-him it-was-said that, 'father,
 hūē khudānū tathā tarū pāp khīḍhūchh, nē havē tarō ḍik'rō
by-me of-God and of-thee sin has-been-done, and now thy son
 kērāwā hū jōg laṭhī.' Pan bāpuē pōḷānā ḍās'nē
to-be-called I sit am-not.' But by-the-father his-own to-servant
 khīḍhū kē, 'rudā lug'nā li-āwō, nē inō pērāwō; nē
it-was-said that, 'good dresses bring, and to-this-one put-on; and
 inā hath-mā vīti lākhō, nē pag-mā jōrā pērāwō; nē
of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and
 āp'nē khainē gammat kariyē, kam-kē ā marō ḍik'rō muō
we-all having-eaten rejoicing may-make, because-that this my son dead
 huṭō, nē pāohhō jiw'tō ṭhiyōchh; nē khōwāyō huṭō, nē
was, and back-again living has-become; and lost was, and
 maliyōchh.' Nē ēhōn gammat kar'wā lāgiyā.
has-been-got.' And they rejoicing to-do began.

Anē inō mōtō ḍik'rō khētar-mā huṭō. Nē tē āw'tā
And of-him the-elder son the-field-in was. And he in-coming
 ghar'nī pās pōchhiyō, tawār iē rāg tathā lāch sābhariyā.
of-the-house near arrived, then by-him music and dancing were-heard.
 Nē iē lōkarō-mā-nā ēk'nē tērinē puchhiyū kē, 'ā
And by-him the-servants-in-of to-one having-called it-was-asked that, 'this
 sū chhe?' Nē iē inē khīḍhū kē, 'tarō bhāi
what is?' And by-him to-him it-was-said that, 'thy brother
 ariyōchh, tē tarā bāpuē ēk mōti mījbāni khīḍhūchh,
has-come, therefore thy by-father a great feast has-been-made,
 kam-kē inē sahī-salāmat pāchhō maliyōchh.' Pan tē
because-that to-him safe-(and)-sound back-again he-has-been-got.' But he
 gussē ṭhiyō, nē aṇḍar āw'wā inī khuṣī nī huṭi.
in-anger became, and within to-go of-him willingness not was.
 Tē-ṭhī inā bāpē bar āvinē sam'jāviyō. Pan
Therefore his by-father out having-come he-was-made-to-understand. But

iē uttar āp'tā bāp'nē khīdhū kē, 'jō, at'lā
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
 waras hū tarī chāk'dī karūchh, nē tarō hukam hūē kaḍī
years I thy service am-doing, and thy order by-me ever
 uṭhāpiyō laṭhī, tōpan marā dōs-dar'nī saṭhē khuṣī
was-disobeyed not, nevertheless my of-friends in-company happiness
 ṭhawānē ṭūē hūnē bōkariyū pan kaḍī nī āpiyū huṭū. Pan
for-becoming by-thee to-me a-kid even ever not given was. But
 ā tarō ḍik'rō jiē kas'banōnī saṭhē tarī sampat
this thy son by-whom of-harlots in-the-company thy wealth
 khōi-lākhi, inā āw'tā-j ṭūē inā sāru mōṭī mījbānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
 khīdhī.' Nē iē khīdhū kē, 'ḍik'rā, ṭū marī saṭhē
was-made.' And by-him it-was-said that, 'son, thou of-me in-company
 rōj rēchh, nē marū sagh'rū tarū chhe. Āp'nē ṭō
daily remainest, and my everything thine is. To-us-all on-the-other-hand
 khuṣī ṭhawū, tathā haḍakh kar'wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this
 tarō bhaī muwō huṭō, ṭē pāohhō jīw'tō ṭhiyōchh; nē khōwāy'lō
thy brother dead was, he back-again living has-become; and lost
 huṭō, ṭē maliyōchh.'
was, he has-been-found.'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KṢĀN'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

એક હુટો ચડલો ને એક હુટી ચડલી. ચડો લાવિયો ચોખાનો ડાબો ને ચડી લાવી ડાળનો ડાબો. ઇની ખીચરી પકાવી; ને ચડી પાણી ભરવા ગેઈ. ચડો ખીચરી ખઈને આંખે પાટા બાંટીને સૂઈ ગિયો. અવામાં ચડી પાણી ભરીને આવી, ને ખીટું ચકારાણા બાણું ખોલો. તારે ચડો ખેંચ મરી આંખે દુખેછ. ડો ચડીએ ધરો લાખી કીટો ને બાણું ખોલિયું. ડો ભેંયછો, ડો ખીચરી ની મશે. એ વાત ચકાને ખીટી કે ખીચરી કોન ખઈ ગિયું. ચડલો ખેંચ કે રાજનો કુટરો ખઈ ગયો. ચડલી રાજ પાસે ગીને રાજને ખીટું કે ટમારો કુટરો મરી ખીચરી ખઈ ગિયો. ડો રાજએ કુટરાને પુછિયું કે ખીચરી ટું ખટીછ? ડો કુટરો ખેંચ કે ના, મેં લઈ ખટી. ડો રાજએ ચકલાને પુછિયું. ડો ચડલો ખેંચ કે ના. મેં ખી લઈ ખટી. ડો રાજએ સિપઈને હુકમ કીટો કે ચકલાને કુવામાં લાખી ડિયો. ડો સિપઈએ લાખી કીટો. અવામાં એક ગોવાણી આવી. ઇને ચકલીએ ખીટું કે મરા ચકલાને કુવામાં કી નિકારો, ડો હું ટમને ખીર ને રોતી ખરાવેસ. ડો પેલી ગોવાણી કુવામાં હટરી ને ચકલાને ખડિયો. ડો ગોવાણીને લઈને ચકલી ધર ગી. પેલા ચકલાએ એક લોટી ગરમ કરીને પેલી ગોવાણીને ખીટું કે આ સુનાના પાટલાપર બેટો. ડો પેલી બેડી; જતી બેડી અવી બડીને હુથી. ડો એ ખેંચ હમે ખીર ન ખટી ને કુલે બડી.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHAR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek	huṭō	chak'lo,	nē	ēk	huṭi	chak'li.	Chakō
One	was	cock-sparrow,	and	one	was	hen-sparrow.	The-cock-sparrow
lāviyō	chōkhānō	ḍānō	nē	chakī	lāvi	ḍāl'nō	ḍānō.
brought	of-rice	grain	and	the-hen-sparrow	brought	of-peas	grain.
Ini	khich'rī	pakāvi;	nē	chakī	pāṇi	bhar'wā	gēi.
Of-these	pottage	was-cooked;	and	the-hen-sparrow	water	to-draw	went.
Chakō	khich'rī	khainō	ākhe	pāṭā	bāḍhinē		
The-cock-sparrow	the-pottage	having-eaten	on-eyes	a-bandage	having-tied		
suī-giyō.	Awā-mā	chakī	pāṇi	bharinē	āvi,		
went-to-sleep.	The-meantime-in	the-hen-sparrow	water	having-drawn	came,		
nā	khīdhū,	'chakā-rānā,	bāṇṇū	khōlō.'	Tārē	chakō	
and it-was-said,	'cock-sparrow-king,	the-door	open.'	Then	the-cock-sparrow		
khēi,	'mari	ākho	dukhechh.'	Tō	chakiē	gharō	
says,	'of-me	the-eyes	are paining.'	Then	by-the-hen-sparrow	the-pitcher	
lākhi-ḍiḍhō,	nē	bāṇṇū	khōliyū.	Tō	jōy'obh,	tō	khich'rī
was-put-down,	and	the-door	was-opened.	Then	she-sees,	verily	the-pottage
nī	malē.	Ē	wāt	chakānē	khīdhī	kē,	'khich'rī
not is-found.	This	fact	to-the-cock-sparrow	was-said	that,	'the-pottage	
kōn	khāi-giyū?	Chak'lo	khēi	kē,	'rājānō	kuṭ'rō	khāi-giyō.'
who ate-up?	The-cock-sparrow	says	that,	'the-king's	dog	ate-up.'	
Ohak'li	rājū	pāse	gī,	nō	rājānē	khīdhū	kē,
The-hen-sparrow	the-king	near	went,	and	to-the-king	it-was-said	that,
'ṭamārō	kuṭ'rō	mari	khich'rī	khāi-giyō.'	Tō	rājāē	kuṭ'rānē
'your	dog	my	pottage	ate-up.'	Then	by-the-king	to-the-dog
puchhiyū	kē,	'khich'rī	tū	khāḍhiēh?	Tō	kuṭ'rō	khēi
it-was-asked	that,	'the-pottage	by-thee	has-been-eaten?	Then	the-dog	says
kē,	'nā,	mē	lathī	khāḍhī.'	Tō	rājāē	chak'lānē
that,	'no,	by-me	is-not	eaten.'	Then	by-the-king	to-the-cock-sparrow
puchhiyū,	tō	chak'lo	khēi	kē,	'nā,	mē	bī
it-was-asked,	then	the-cock-sparrow	says	that,	'no,	by-me	also
khāḍhī.'	Tō	rājāē	sipainē	hukam	ḍiḍhō	kē,	
eaten.'	Then	by-the-king	to-a-soldier	order	was-given	that,	

'chak'lānē	kuwā-mā	lākhi-diyō.	Ṭō	sipaīē					
'the-cock-sparrow	the-well-in	throw-away.'	Then	by-the-soldier					
lākhi-dīdhō.	Awā-mā	ēk	gōwānni	āvi.	Inē				
he-was-thrown-away.	The-meantime-in	a	herd-maiden	came.	To-her				
chak'liē	khīdhū	kē,	'marā	chak'lānē	kuwa-mā-thī				
by-the-hen-sparrow	it-was-said	that,	'my	cock-sparrow	the-well-in-from				
nikārō,	ṭō	hū	ṭam'nē	khīr	nē	rōṭī	kharāvēs.'		
(if-)you-take-out,	then	I	to-you	rice-milk	and	bread	will-cause-to-eat.'		
Ṭō	pēli	gōwānni	kuwā-mā	uṭ'ri,	nē	chak'lānē			
Then	that	herd-maiden	the-well-in	descended,	and	the-cock-sparrow			
khāḍiyō.	Ṭō	gōwānninē	lainō	chak'li	ghar				
brought-out.	Then	the-herd-maiden	having-brought	the-hen-sparrow	home				
gi.	Pēlā	chak'lāē	ēk	lōḍhī	garam	karinē	pēli		
went.	That	by-cock-sparrow	a	griddle	hot	having-been-made	that		
gōwānninē	khīdhū	kē,	'ā	sunānā	pāt'lā-par	beṭō.'	Ṭō	pēli	beṭhī.
to-cow-herdess	was-said	that,	'this	golden	seat-on	sit.'	So	she	sat.
Javī	beṭhī	avī	baḍinē	uthī.	Ṭō	ē	khēi		
As-soon-as	she-sat	so-soon	being-burnt	she-got-up.	Then	she	says		
'hamē	khīr	na	khāḍhī,	nē	kulē	baḍī.'			
'by-us (i.e. by-me)	rice-milk	not	was-eaten,	and	on-my-seat	I-am-burnt.'			

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a cock-sparrow and a hen-sparrow. The cock-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cock ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the pitcher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. 'The king's dog,' said he, 'came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd-girl came by, and to her the hen-sparrow said, 'if you will take my cock-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did so it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

PAṬ'NŪLĪ.

Paṭ'nūli, also called Saurāshṭrī (or the language of Surat) and Khatri, is the language of the silk-weavers of the Deccan and Madras. Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them :—

'The migrations of this class have not been clearly traced, but probably it was first brought above the ghāts through one of the many local courts of old time in the Deccan.¹ The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurāshṭrī weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Paṭnūli in the Madras Province who still return their language as of yore.'

Paṭ'nūli was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available :—

BOMBAY—									
Bombay City	.	.	.	.	.	.	.	.	2
Sholapur	.	.	.	.	.	.	.	.	587
Dharwar	.	.	.	.	.	.	.	.	654
Bijapur	.	.	.	.	.	.	.	.	56
Fendatories	.	.	.	.	.	.	.	.	301
									1,600
MADRAS—									
Kistna	.	.	.	.	.	.	.	.	1
Nellore	.	.	.	.	.	.	.	.	2
Madras	.	.	.	.	.	.	.	.	989
Chingleput	.	.	.	.	.	.	.	.	87
North Arcot	.	.	.	.	.	.	.	.	2,793
Salcm	.	.	.	.	.	.	.	.	7,548
Coimbatore	.	.	.	.	.	.	.	.	19
South Arcot	.	.	.	.	.	.	.	.	311
Tanjore	.	.	.	.	.	.	.	.	18,069
Trichinopoly	.	.	.	.	.	.	.	.	4,523
Madura	.	.	.	.	.	.	.	.	35,197
Tinnevely	.	.	.	.	.	.	.	.	3,811
South Canara	.	.	.	.	.	.	.	.	2
									73,352
									5
MYSORE (Bangalore)									
									5
TOTAL									74,957

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Paṭ'nūli have been received from that province or from Mysore. From Bombay, only 300 speakers of Paṭ'nūli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

¹ Hofmuth Dr. Bühler has directed my attention, since this was first written, to the Gupta Inscription, translated at page 79, vol. iii, of the *Corpus Inscriptionum*. In this, the colony of silk-weavers, which immigrated to Dasāpur (Maudesar) from central and southern Gujārāt, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kumāra Gupta.—J. A. B.

other hand, 6,550 speakers of 'Paṭ'wēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Paṭ'wēgārī of Bijapur is simply corrupt Marāṭhī, while that of Belgaum and Dharwar is Paṭ'nūlī. The following are, therefore, the figures for Paṭ'nūlī as returned for this census from the Bombay Presidency:—

Ahmednagar	300
Belgaum	4,000
Dharwar	1,500
	<hr/>
TOTAL	5,800
	<hr/>

It will be seen that these differ widely from the census figures. Indeed, it must be confessed that much reliance cannot be placed on either set. Paṭ'nūlī is merely ordinary Gujarātī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Paṭ'nūlī (or Paṭ'wēgārī) have been received from all the above districts. As just stated, it is ordinary Gujarātī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Paṭ'nūlī are therefore quite unnecessary. No specimens are available of Madras Paṭ'nūlī, but it, too, according to the census reports, is also the same as standard Gujarātī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Paṭ'vī, which appears to be based on Marāṭhī. *Vide ante*, page 294.

KĀKARĪ.

The Kākars are Pathān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned :—

United Provinces	25,386
Punjab	4,386
Hyderabad	4,193
Bombay	122
TOTAL	34,087

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhiṇī Hindōstānī. Kākars belong to the Kākarsālī tribe of Afghans, and their forefathers are said to have come from Afghanistan with Aḥmad Shāh Durrūnī about 1718. On his return from India, after having conquered the Marāṭhās at the battle of Panipat in 1761, these Kākars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Haidar 'Ali of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarātī. I give a version of the Parable of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention,—

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama*; the Rājasthānī dative suffix *kē*, becomes *ka* (this is the usual suffix of the dative); the Gujarātī suffix *nē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chē* or *cha*, and we have *uṭisna* for *uṭhisnē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bēlō*, a son; plural, *bēḷā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *ka* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Labhānī.

The present tense of the verb substantive is *chhē* or *chē* (*cha*), he is. Thus, *miḷacha* for *malē-chhē*, it is got. The past is *hatō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *kariṭēndō*, he did; a doubled *tt* in the present participle as in *āwattē*, in going. The conjunctive participle ends in *ṭsna*, *ṭsnō*, or *ṭsnā*. Thus, *jayṭsna*, having gone; *bharṭsna*, having filled; *wātṭsnō*, having divided; *uṭisna* or *uṭisna*, having arisen. This form is probably borrowed from Dravidian languages. So also their *marirōcha*, (I) am dying. Compare Tamil *iru*, be.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KĀKARĪ.

(DISTRICT BELGAUM).

Kōṇēk śakh's-ka di bētā hatā. Tis-ma nhānō bēṭō
A-certain person-to two sons were. Them-among younger son
 āpanō bā-ka kayō, 'bā, tārī jin'gī-ma majē āwattē
his-own father-to said, 'father, your property-in to-me that-may-come
 wātō majē dē.' Bā tis-ma āpanō māl wāṭisnō-didō.
share to-me give.' Father them-among his-own property having-divided-gave.
 Nhānō bēṭō āpanō wātō lisna dūr mulūk jayisna
Younger son his-own share having-taken a-far country having-gone
 bahut din naī hōyā-tā, tit'lā-ma tyō dundhuyī āpanō māl
many days not had-been, meantime he luxury-with his-own property
 sam'dyō hāl-kariśēndō. Tyō aśyō karyō bād tē mulūk-ma mottū
all squandered. He thus had-done after that country-in a-great
 dukāl paḍisna ti-ka garibī āyī. Tyō tē mulūknō ēk
famine having-fallen him-to poverty came. He that of-country one
 śakh'snō juḷ nauk'rī rhayō. Tyō śakh's ti-ka suwar charāwan-ka
of-person near service remained. That person him-to swine grazing-for
 āpanō khēt-ka mōkhal-didō. Whā bhukē-ti tal'malisna suwar
his-own field-to sent. There hunger-with being-overcome swine
 khātē bhūsō suddā khāyisna pēt bharalī-rhatō. Lēkhin ti-ka
eating husks also having-eaten belly would-have-filled. But him-to
 kis-ti kāy-bī naī miḷlā-tō. Aśyā thōḍā din gayā, āpanō
anybody-from anything-even not obtained-was. So some days went, his-own
 picḥh'ṭyānganī wāt yād āyisna tyō āpanō dill-ma kayō,
of-former state (in-)memory having-come he his-own mind-in said,
 'mārā bānō juḷ rhanū kitt'lā nauk'ran-ka pēt bharisna jāsti
'my of-father near living how-many servants-to belly having-filled more
 hōyitlū kūḷ miḷacha. Lēkhin hyā hau bhukkyō mari-rōcha. Hau
become food is-obtained. But here I hunger-by am-dying. I
 utisna mārā bā-na juḷ jayisna, "bā, hau Allānō pāp
having-arisen my father-of near having-gone, "father, I of-God sin
 bānō pāp bhānd-lidō. Hau tārō bēṭō-kañ-ka lāyakh naī. Majē
of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me
 tīrō juḷ naukar sar'kyū mukh'lē," kaisna whā-ti tyō
your near a-servant like keep," (so)-saying there-from he

uṭisna āpanō bānō jul āwatab bā ti-ka
having-arisen his-own of-father near while-coming father him-to
 . dūr-ti dēkhisna, rhām āyisna, nhāṭi-jayisna, kawaṭō
distance-from having-seen, pity having-come, having-gone-running, embrace
 mārīsna, mukko didō. Taba bēṭō bā-ka kayō, 'bā,
having-struck, a-kiss gave. Then the-son father-to said, 'father,
 hau Allānō sām'na tārō sām'na chūk karyō; majē tārō
I of-God before your before sin did; me your
 bēṭō-karī bulāwū nakō.' I-ka bā āpanō nauk'ran-ka kayō,
son-as (you-)call do-not.' This-to father his-own servants-to said,
 'chōkū pōśūk layisna mārā bēṭā-ka pērāw; aṅḡlī-ma mundī
'best a-dress having-brought my son-to put-on; finger-in a-ring
 ghālō, pāy-ma jōḍō ghālō; khān-ka tayārī karō; hama
put, feet-in shoes put; eating-for preparation make; we
 khayisna khuṣi-hōwuṅā. Kā-ka-ta yō mārō bēṭō maryō-tō,
having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,
 phirisna wāchyō; chukailidō-tō, milyō.' Yū sām'lisna sam'dyā
again is-alive; lost-was, is-found.' This having-heard all
 khuṣi hōyā.
glad became.

Ē-bakhat-ka tinō mōṭō bēṭō khēt-ma hatō. Tyō gharna jul
At-this-time his elder son field-in was. He to-house near
 āyat bakhat-ka ti-ka gāvannū nāchannū sām'lyō. Tyō tē
coming at-the-time him-to singing dancing heard. He that
 nauk'ar-ma ēk janā-ka bulāyisna, 'ti kasū chālieha' puchhyō.
servants-in one man-to having-called, 'that what is-going-on' asked.
 Ti-ka tyō kayō, 'tārō bhāyī āyōcha; tyō chōkō āyisna
Him-to he said, 'your brother is-come; he safe-and-sound having-come
 pūhachētō sabab tārō bā khānū tayār karisna
on-reaching on-account-of your father a-feast ready having-made
 mukhyō.' Yū sām'lisna tyō mōṭō bēṭō ghus-hōyisna
has-kept.' This having-heard that elder son angry-having-become
 mada-ma nāī gayō. Sabab ti-nō bā bhair āyisna mada-ma
in not went. Therefore his father out having-come in
 ākar kaisna ti-ka bahut kailidō. Ti-ka tyō āpanō bā-ka
to-come saying him-to much entreated. That-to he his-own father-to
 kayō, 'hau itālā waris taka tārī nauk'rī karisna kaba tāri
said, 'I so-many years till your service having-made ever your
 wāt tōḍyō-nāī. Lēkhin hau mārā dōsaṅ-ka miṭṭisna
word broke-not. But I my friends having-gathered-together
 khānū khavāḍaṅ-ka tūī majō kaba ēk bak'rū-bī nāī-didō. Kas'bin
feast to-make thou to-me ever one goat-even not-gavest. Harlots
 3 x 2

saṅgāt paḍisna tārū māl sam'dyō ning'lisna yō tārō
in-company having-fallen your property all having-devoured this your
 bēṭō ghar-ko āyō barābar-ka tū ' tinā-wāstī khāṇū karyō.'
son house-to come as-soon-as thou of-him-for a-feast hast-made.'

Bā bēṭā-ka kayō, ' tū sārā wakhat mārā saṅgāt rhacha. Mārā
Father son-to said, 'thou all the-time my with art. My
 jul ohhē tē sam'dyō tārū ohhē. Marē-tō tārō bhāyī,
near is that all thine is. That-dead-was thy brother,
 phirisna wāchyō; chukailī-gayō, tē milyō. Aśyō hama khuśī
again is-alive; that-lost-gone-was, he is-found. So we happy
 hōnū barābar chhē.'
to-be proper is.'

TĀRĪMUKĪ OR GHISĀDĪ.

The Ghisāḍi are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends :—

BERAR—

Amraoti	.	.	.	.	.	.	.	.	.	.	200
Akola	.	.	.	.	.	.	.	.	.	.	4
Baldann	.	.	.	.	.	.	.	.	.	.	200

404

BOMBAY—

Poona	.	.	.	.	.	.	.	.	.	.	1,000
Satara	.	.	.	.	.	.	.	.	.	.	165
Belgaum	.	.	.	.	.	.	.	.	.	.	100

1,265

TOTAL . 1,669

The Ghisāḍi call themselves Tārīmūk. They are called Ghisāḍi (*i.e.* polishers) by their Hindū neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India*, by Edward Balfour, in Vol. xiii, Part I. (1844,) of the *Journal of the Asiatic Society of Bengal*. Account of the *Taremook or Wandering Blacksmith*, on pp. 8 and ff. *Taremookee Vocabulary* on pp. 17 and 18.

The following works may also be consulted :—

BOMBAY GAZETTEER,—Vol. xviii, Poona, Pt I. (1885), pp. 333 & ff.

Id.,—Vol. xix (1885), Satara, p. 83.

Id.,—Vol. xxi (1884), Belgaum, pp. 135, 136.

AURANGABAD GAZETTEER,—p. 272.

CROOK, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896. Vol. iii, pp. 373 & ff.

I give two excellent specimens and a list of words in Tārīmūkī, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarat). Thus, *pāchal* for *pāchhal*, after; *uḷina*, for *uḷhinē*, having arisen; *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manuḷyā-na*, to a man; *uḷina*, having arisen; *chha* for *chhe*, is; *hama* for *hamē*, we. This *a* is sometimes dropped, so that we have forms such as *karin*, having done; *lēvā-n*, to take; *huvā-n*, to become; *āyōch* for *āyō-chhe*, he has come; and *karyōcha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marāṭhī of Berar, an initial *v* before *ē* becomes *y*, and before *i* is dropped. Thus, *yaḷ*, for *vēl*, time; *ichāryō*, for *vichāryō*, asked. A final *ā* is dropped in *bakryān* (for *bakryā-nū*) *bachchū*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhinī Hindōstānī, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhānō bēlō kayō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarātī, except that its neuter is *nū*, not *nū̃*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tuma*, not *tama* (for *tamē*). 'They' is *ōy*.

The verb substantive is thus conjugated in the Present :—

Sing.	Plur.
1. <i>chhan.</i>	<i>chhu.</i>
2. <i>chha.</i>	<i>chha.</i>
3. <i>chha.</i>	<i>chha.</i>

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers
Thus—

I am striking, etc.

Sing.	Plur.
1. <i>mārūcha.</i>	<i>mārēcha.</i>
2. <i>māracha.</i>	<i>mārōchu.</i>
3. <i>māracha.</i>	<i>māracha.</i>

In all the above the final *a* may be dropped. Thus, *mārūch*.

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarātī.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ē* to *a*. Thus,—

I strike, etc.

Sing	Plur.
1. <i>mārū.</i>	<i>mārē, māra.</i>
2. <i>māra.</i>	<i>mārō.</i>
3. <i>māra.</i>	<i>māra.</i>

The future is irregular. It takes the form *mārōs*, and does not change for number or person.

Other forms are regular. Thus,—

mār^aicū, to strike.

mār^atō, striking.

māryō, struck.

māryōch, has struck.

māryō-tō, had struck.

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRIMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM).

SPECIMEN I.

Kōṇ'tā manuśyāna bē pōryā hotā. Wanā-ma nhānō bēṭō
A-certain to-man two sons were. Them-among younger son
 āp'lō hāna kayō, 'bā, tārī sampadā-ma mana avānī
his-own to-father said, 'father, your property-in to-me that-may-come
 wāṭō mana da.' Bā ōnā-mhāyī āp'lō sampadā wāṭō-karīn
share to-me give.' Father them-among his-own property having-divided
 didō. Nhānō bēṭō āp'lō wāṭō lēna dūr dēsna
gave. Younger son his-own share having-taken a-far to-country
 jāyina ghanā dis huyā naī, owaḍā-ma ō dund
having-gone many days had-been not, meantime he debauched
 hōyina āp'lō sampadā sag'lō hāl-karyō. Ō im
having-become his-own property all squandered. He so
 karyā-par wō dēs-ma mōḥī mōḥ'gāyī paḍina wana
having-done-after that country-in a-mighty famine having-fallen to-him
 garībī āvī. Ō wō dēs-ma ēk mānūs-kan tsāk'rī rhayō.
poverty came. He that country-in one man-near service(-in) remained.
 E manuśyā wana ḍukkar charāwā āp'lō khētarna lag'ḍi-didō.
This man him soine to-feed his-own to-field sent.
 Wḥū bhuklē-tī kaḷ'wajina ḍukkar khāwānō kōṇḍō suddā khāyina
There hunger-with being-overcome sicine of-food husks also having-eaten
 pēṭ bhar'tō-tō. Pan-ta wana kē-maṅgā-tī kāya-ch miḷ'tū
belly he-filling-was. But to-him anybody-near-from anything-even being-obtained
 nau tū. Im thōḍā dis gayā, āp'lō pāchalī wāt yād-kāḍina
not was. So some days passed, his-own former state having-remembered
 ō āp'lō man-ma kayō, 'mārā bā-kan rhayēl ghanā tsākarna
he his-own mind-in said, 'my father-near remaining many to-servants
 pēṭ bhārīna jyāstī an miḷ'tū-tū. Hū hyā bhukkē
belly having-filled more food being-got-was. I here with-hunger
 marūcha. Hū uṭina mārā bā-kan jāyina kahōs, "bā,
am-dying. I having-arisen my father-near having-gone will-say, "father,
 hū Dēv'nū pāp bānū pāp bāndī-lidō. Hū tārō bēṭō kai-lōwān
I of-God sin of-father sin have-tied-got. I your son for-being-called
 lyāk naī. Mana ēk tsākar par'mān tārā-kan mukil." Im
worthy am-not. Me one servant like of-you-near keep." So

kاین whā-ti utina āp'lō bā-maṅgō jātāna
having-said there-from having-arisen his-own father-near when-going
 bā ōna dūr-ti jōyina dayā āvina nhāsīn-jāyina
father him distance-from having-seen pity having-come running-having-gone
 miṭṭi-mārīna mukko-didō. Tawā bētō 'bāna kayō, 'bā, hū
having-embraced a-kiss-gave. Then the-son to-father said, 'father, I
 Dērnū agal bānū agal chūk karyō. Mana tārō bētō karīna
of-God before of-father before sin did. To-me your son as
 bolāwō nakō.' Bā āp'lō tsākarna kayō, 'uttam dzhagō
call not.' Father his-own to-servants said, 'best dress
 lāyina mārū bēṭāna ghālō, bōt-ma aṅg'ti ghālō, pag-ma
having-brought my to-son put-on, finger-in a-ring put, feet-in
 jōdō ghālō, khāwānā tayārī karō. Hama khāyina sant
shoes put, of-eating preparation make. I've having-eaten happy
 huwāsū. Kākaitō ē mārō bētō mārō-tō, phirin jittō huyō;
let-us-become. Because that my son dead-was, again alive became;
 gamāyī-gayō-tō, miḷyō.' Yē aikina sag'lō sant huyā.
lost-gone-was, is-found.' This having-heard all happy became.

Yē-yal ōnō waḍō bētō khētar-ma hotō. Ō ghar-kan āw'tāna
At-this-time his elder son field-in was. He house-near when-came-
 wana gāṇū nāchanū aikū-āyū. Wō tsākar-ma ēk'lān bolāyina
to-him singing dancing came-to-hear. He servants-in one having-called
 sū huwā-lāgyō-karī ichāryō. Ōna ō kayō, 'tārō bhāyī
what was-going-on-as-to inquired. To-him he said, 'your, brother
 āyōch, ō suk'sim āyō pōchyō karīna tārō bā jamūn
is-come, he safe-and-sound came reached on-account-of your father a-feast
 karyōcha.' Yē aikin waḍō bētō rāg-ti mhāyī gayō naī,
has-made.' This having-heard elder son anger-with in went not,
 manin ōnō bā bāhēr āvina mhāyī āw karīna wana
therefore his father out having-come in come in-order-to to-him
 ghanyō kayō. Ō āp'lō bāna kayō, 'hū it'lā waras parint
much said. He his-own to-father said, 'I so-many years till
 tāri tsāk'rī . karīna kandī tāri wāt bhāgyō naī. Tārī hū
your service having-done ever your word broke not. However I
 mārā dōstā milāin khāwā karā sāti tū mana landī
my friends having-gathered a-feast to-make for thou to-me ever
 ēk bak'ryān bachchū didō-naī. Pantū rāṇḍānā saṅgat paḍina
one of-goat young-one gavest-not. But of-harlots company(-in) having-fallen
 tāri sampadā sag'li giḷē-tō. Yē tārō bētō gharā āyō
your wealth all devoured-had. This your son to-house come
 barābar tū wō-sāfi jamūn karyō.' Bā bēṭāna kayō, 'tū
as-soon-as thou him-for feast made.' Father to-son said, 'thou

hamē-ū ma-kan rhach. Ma-kan jēw'dē ohha tē tārū-ch.
always me-near art. Me-near whatever is that thine-alone.

Marōl tārō bhāyī, jittō huyō ; chukāy-gayō-tō, miḷyō ; manīn
That-was-dead thy brother, alive became ; lost-gone-was, is-found ; therefore
 hama khuṣī huwān harābar ohha.
we happy to-become proper is.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRIMŪKĪ OR GHISĀDĪ.

(DISTRICT BELGAUM.)

SPECIMEN II.

UKĀN.

RIDDLE.

Pand'rā chāṅg'lā mānūs dūr dēsna jāwā-lāgyā-tā, wāt-ma sānnā-pārī
Fifteen good men a-far to-country going-were, road-in in-the-evening
 ghanō pānī paḍyō. Tawā ō hāyihuyī jōtāna ēk dharm'sālā
plentiful rain fell. Then they round-about when-seeing one inn
 jōyīn whā jāyīn garam baisī-rhayā. Thōḍī rāt
having-seen there having-gone comfortably sat-down. A-little night
 huyā-par dūsar wāt-tī pand'rā chōr'tā ō-oh dharm'sālāna
having-become-after another road-from fifteen thieves the-same to-inn
 āyā. Im chōr'tā chāṅg'lā mānūs tīs lōk mīlīna
came. So thieves good people thirty people having-gathered-together
 whā dhuṇī karīna ās'pīs gōlākārī baisyā-tā. Whā
there fire having-prepared round-about in-a-circle were-sitting. There
 ēk sāv'kārō āp'lyō barōbar pāoh mānūs lēna ēkāēkī āyō.
one rich-man his-own with five men having-brought suddenly came.
 Ō warī onā sangā āyēl manuśyā bhārī bhukkyā huyā-tā
He and his with that-had-come people very hungry become-were
 kārān ō tīs mānūsna, 'dayā karīna, tuma-kan kā
on-account-of he thirty to-men, 'pity having-made, your-near something
 hachchitō khāwāna dēw,' karī ichāryō. Tawā chāṅg'lā mānūs-ma kāyī
if-be to-eat give,' as-to asked. Then good men-in some
 lōk phir'tī nik'lyō. Tawā ghar-ma-tī bāndī-lāyēl buttī
people walking set-out. When house-in-from that-was-tied-and-brought food
 onā didō. Tawā ō sāv'kāryō khāyīna sant huyīna kayō,
to-him gave. Then that rich-man having-eaten happy having-become said,
 'hū tumārā-ma pand'rā rupayā bak'shis dēwōs. Pantū tuma
'I of-you-among fifteen rupees reward will-give. But you
 ima-ch 'bais'tānā hū āṭ mānūs mējīna ṇauna didō
in-this-way-only when-sitting. I. eight men having-counted to-ninth given
 barōbar ō uṭīna jāwā-pājē,' manīn kayō. Onō ō kabūl
as-soon-as he having-arisen must-go,' so said. Of-that they consent

huyō	karīna	śāw'kāryō	ō-par'mān	wāṭi-didō.	Pand'rā		
became	on-account-of	the-rich-man	in-that-way	having-divided-gave.	Fifteen		
chāṅg'lā	manuśyāna	bak'shis	miḷyō.	Ō	tīs	lōk	kim
good	to-men	reward	was-obtained.	Those	thirty	people	how
baisyā-tā ?							
were-sitting ?							

FREE TRANSLATION OF THE FOREGOING.

A PUZZLE.

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road; and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, 'I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated?

[The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th.]

LIST OF STANDARD WORDS AND

English.	Gujarātī (Standard).	Surātī.	Charotarī.	Patanī.
1. One . . .	Ēk . . .	Ēk . . .	Ēk, lābh . . .	Ēk . . .
2. Two . . .	Be . . .	Be . . .	Be, hannē . . .	Be . . .
3. Three . . .	Tran . . .	Tan . . .	Tain . . .	Tañ . . .
4. Four . . .	Chār . . .	Chār . . .	Tayār . . .	Chyār, sār . . .
5. Five . . .	Pāch . . .	Pāch . . .	Pāts . . .	Pās . . .
6. Six . . .	Chha . . .	Chha . . .	Tsha, tshē, sō . . .	Sō . . .
7. Seven . . .	Sat . . .	Sat . . .	Hāt . . .	Hāt . . .
8. Eight . . .	Āth . . .	Āth . . .	Āth . . .	Āth, āth . . .
9. Nine . . .	Naw . . .	Naw . . .	Naū . . .	Naw . . .
10. Ten . . .	Das . . .	Dah . . .	Dah . . .	Dah . . .
11. Twenty . . .	Vis . . .	Vih . . .	Vih . . .	Vih . . .
12. Fifty . . .	Pachās . . .	Pachāh . . .	Pachāh . . .	Pasāh . . .
13. Hundred . . .	So . . .	Hō . . .	So, hō . . .	Hō, hō . . .
14. I . . .	Hū . . .	Ū . . .	Hū, ū . . .	Hū, hu . . .
15. Of me . . .	Mārō . . .	Mārō, ramārō . . .	Mārō . . .	Mārō . . .
16. Mine . . .	Mārō . . .	Mārō, ramārō . . .	Mārō . . .	Mārō . . .
17. We . . .	Amē . . .	Hamē, ammē, ammō . . .	Amē, ambē . . .	Amē, amī, āp'dō . . .
18. Of us . . .	Amārō . . .	Hamārō, ammārō . . .	Ām'nō, amārō, ahmārō . . .	Amārō, āp'dō . . .
19. Our . . .	Amārō . . .	Hamārō, ammārō . . .	Ām'nō, amārō, ahmārō . . .	Āmārō, āp'dō . . .
20. Thou . . .	Tū . . .	Tū . . .	Tu, tū . . .	Tū, tu . . .
21. Of thee . . .	Tārō . . .	Tārō . . .	Tāh'rō, tārō . . .	Tārō . . .
22. Thine . . .	Tārō . . .	Tārō . . .	Tāh'rō, tārō . . .	Tārō . . .
23. You . . .	Tamē . . .	Tamē, tammē, tammō . . .	Tamē, tamō . . .	Tamē . . .
24. Of you . . .	Tamārō . . .	Tamārō, tammārō . . .	Tamārō . . .	Tamārō . . .
25. Your . . .	Tamārō . . .	Tamārō, tammārō . . .	Tamārō . . .	Tamārō . . .

SENTENCES IN GUJARATI.

Kajliwadi (Jhalawadi).	Khawadi.	Ghadi (Belgaum).	English.
Ek	Ek	Ek	1. One.
Be	Be	Be	2. Two.
Tain	Tau	Tin	3. Threes.
Char	Char	Chyar	4. Four.
Pas	Pach	Pach	5. Five.
So	Chha	Ohho	6. Six.
Sat	Sat	Sat	7 Seven.
Ath	Ath	At	8. Eight.
Nau	Law	Nau	9. Nine.
Das	Das	Das	10. Ten.
Vih	Vis	Is	11. Twenty.
Pas	Pachcha	Panna	12. Fifty
Sas	So	Sau	13. Hundred.
Hi	Hi	Hi	14. I.
Me	Maro	Maro	15. Of me.
Maro	Maro	Maro	16. Mine.
Am	Hamro, hamrohon	Hama	17. We.
Amro	Hamaro	Hamaro	18. Of us.
Amro	Hamaro	Hamaro	19. Our.
Tu	Tu	Tu	20. Thou.
Taro	Taro, taro	Taro	21. Of thee.
Taro	Taro, taro	Taro	22. Thine.
Taro	Taro, taro	Taro	23. You.
Taro	Tamro, tamro, tamrohon	Tama	24. Of you.
Tamro	Tamaro, tamaro	Tumaro	25. Your.
Tamro	Tamaro, tamaro	Tumaro	

English.	Gujarātī (Standard.)	Surāṣṭrī	Charṣṭarī.	Patani.
26. He	Tē	Tē	Tē, ē, yē	Tē, ē
27. Of him	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
28. His	Tēnō	Tēnō	Tēnō, ēnō, hēnō	Tēnō, inō
29. They	Tē	Tē, tēō, tēwāp, tēu	Tēō, ēā, tē	Tēō, ē
30. Of them	Tēōnō, tēmō	Tem ^a nō	Tem ^a no, tēōno	Tēōnō, im ^a nō, tem ^a nō
31. Their	Tēōnō, tēmō	Tem ^a nō	Tem ^a nō, tēōnō	Tēōnō, im ^a nō, tem ^a nō
32. Hand	Hāth	Hāth	Hāth	Panuchō, hāth
33. Foot	Pag	Pag	Pag	Pag
34. Nose	Nāk	Nāk	Nak	Nāk
35. Eye	Ākh	Ākh	Ākh, ā, ē[gha	Ākh, ōkh, ākha, āchh, ās
36. Mouth	Mō	Mō, mōh ^a qū	Mo, mōqū	Mhō, mundhū, mudū
37. Tooth	Dāt	Dāt	Dāt, dāt	Dāt, dōt
38. Ear	Kān	Kān	Kōn, lān	Kān, lōn
39. Hair	Wāl	Wāl, nimājā	Wāl, mōwājī	Wār, wāl
40. Head	Māthū	Māthū	Māthū	Mathū, bhodū
41. Tongue	Jibh	Jibh	Drib, dziv	Jib
42. Belly	Pēt	Pēt	Pēt, hoj ^a rū, dōjzyū	Pēt
43. Back	Wāsō	Bay ^a do, wāsō, pīth	Pīth, bay ^a do, wāsō	Bay ^a do, wāsō
44. Iron	Lōdhū	Lōdhū, lōdū	Lōdū	Lōrū, lōdhū
45. Gold	Sōnū	Sōnū	Hōnū	Hōnū
46. Silver	Rūpū	Rūpū	Rupū, talindī	Rūpū
47. Father	Bāp	Bāp	Bip, bāpā, bhā	Bāp, bāpā, bhā
48. Mother	Mā	Mā	Mā, bā, jī	Mā, māḍī, bā, jī
49. Brother	Bhāī	Bhāī, bhāī	Bhāī, bhāī	Bhāī
50. Sister	Ben, bahen	Ben	Ben, bōn, bun	Bhun, ben
51. Man	Mānas, bhāy ^a do	Mānah	Mānah; manis; manakh	Mānah ^a , māhan, mānekh, mānakh
52. Woman	Bāy ^a ḍī	Bairī	Bāy ^a ḍī, baīrū, baīrī	Bay ^a rū

Kāthiyāwādī (Jhālāwādī).	Khārṇā.	Ghāḷāḍī (Belgaum).	English.
Tā, i	Tā, i	Ō	26. He.
Tānō, inō	Inō	Ōnō, wōnō	27. Of him.
Tānō, inō	Inō	Ōnō, wōnō	28. His.
Tā, i, iwaḍāi	Tāhōn, ḡhōn, ṭō	Ōy	29. They.
Tem'nō, im'nō	Ēhōnnō	Wanō, onō	30. Of them.
Tem'nō, im'nō	Ēhōnnō	Wanō, onō	31. Their.
Hāth, bāwādū	Hath	Hāt	32. Hand.
Pag, (āṭiyā, (ēgā, gādā	Pag	Pag	33. Foot.
Nak	Lāk	Nak	34. Nose.
Ākhyā	Ākh	Ḍolā	35. Eye.
Mābū, mō	Mū	Muḍḍū	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kān	38. Ear.
Mo-wālā	Bāl	Kēs	39. Hair.
Mā'ū, tōlō	Māthū	Mātō	40. Head.
Jīb, lūli	Jīb	Jīb	41. Tongue.
Pē, ojb'rū, ōdar	Pēt	Pēt	42. Belly.
Wāt, bā'qō	Bālō	Pitō	43. Back.
Lōthū	Lōḍhū	Lhōḍū	44. Iron.
Sōnnū	Sunn	Sōnū	45. Gold.
Bā, ū	Rupu	Ohāndī	46. Silver.
Bē, pē, patyā	Bāpu	Bā	47. Father.
Mā, mādi	Mā	Āyī	48. Mother.
Bhāt	Bhāt	Bhāyī	49. Brother.
Bhā	Bhā	Bhōn	50. Sister.
Bā	Bon	Mānds	51. Man.
Mā'ah, jan	Mānnā	Bayī	52. Woman.
Bey'dī, bār'dī, bāl	Bāirī		

English.	Gujarātī (Standard).	Surtī.	Charotarī.	Paṭanī.
53. Wife . . .	Wahu . . .	Wahū . . .	Astrī, baīrū, bayādī, wahu .	Bāyādī, wahu . . .
54. Child . . .	Chhōkārū . . .	Chhōkārū, bachchū . . .	Tshaiyū, tshadyū, tshōkārū	Chhōrū, sōrū . . .
55. Son . . .	Dikārō, chhōkārō . . .	Chhōkārō, pōyārō . . .	Tshaiyō, tshōkārō, mōṭār, dīṭārō	Chhōkārō, sōkārō, saiyō, sōrō
56. Daughter . . .	Dikārī, chhōḍī . . .	Chhōkārī, pōrī . . .	Tshōdī, tshōkārī, dīṭārī .	Chhōkārī, sōkārī, sōrī .
57. Slave . . .	Gulām . . .	Chākar, gulām . . .	Gulām, lundō . . .	Dāhō, lundō . . .
58. Cultivator . . .	Khēdūt . . .	Khēdūt, khēḍār . . .	Tshēdūt, khēdu, tshēdu .	Khēḍu, ohhēdu . . .
59. Shepherd . . .	Bhar-wāḍ . . .	Bhar-wād . . .	Bhar-wād . . .	Bhar-wād . . .
60. God . . .	Īśwar . . .	Paramēhar . . .	Par-mēśar, Is-war . . .	Paramēhar . . .
61. Devil . . .	Bhūt, sētān . . .	Bhūt . . .	Sētān, dayit, rākhah .	Bhūt . . .
62. Sun . . .	Sūraj . . .	Sūraj . . .	Huraj . . .	Hāraj . . .
63. Moon . . .	Chandar-mā . . .	Chandar-mā, chhōḍō-māmō .	Tshōḍō, tshandar-mā . . .	Chhōḍō . . .
64. Star . . .	Tārō . . .	Tārō . . .	Tarō . . .	Tārō . . .
65. Fire . . .	Dēw'tā . . .	Āg, dēw'tā . . .	Dēw'tā, āg, lāhō . . .	Dēw'tā . . .
66. Water . . .	Pānī . . .	Pānī . . .	Pōnī . . .	Pānī . . .
67. House . . .	Ghar . . .	Ghar . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōḍō . . .	Ghōḍō . . .	Ghōḍō, ghōḍū . . .	Ghōḍō . . .
69. Cow . . .	Gāy . . .	Gāi . . .	Gāy . . .	Gāy . . .
70. Dog . . .	Kut'rō . . .	Kut'rō . . .	Kut'rō, kut'rū . . .	Kut'rū . . .
71. Cat . . .	Bilādī . . .	Bilādī . . .	Belādī, manī, manāḍī .	Balādī, minārī . . .
72. Cock . . .	Kuk'ḍō . . .	Mar'ghō . . .	Mar'ghō, kuk'ḍō . . .	Kuk'ḍō, mar'ghō . . .
73. Duck . . .	Batak . . .	Batak . . .	Batak . . .	Batak . . .
74. Ass . . .	Gadhēḍū . . .	Gadhēḍō . . .	Gadhēḍō . . .	Gadhāḍū . . .
75. Camel . . .	Ūt . . .	Ūṭ . . .	Ūnṭ . . .	Ūṭ . . .
76. Bird . . .	Pankhī, pakshī . . .	Pānkhī . . .	Pankhī, panṭhī . . .	Pañchhī . . .
77. Go . . .	Jā . . .	Jā . . .	Dzā . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Bes . . .	Beh . . .	Beh . . .	Beh . . .

Kuphāwādī (Jhālāwādī).	Khārwa.	Ghīsādī (Bolgann).	English.
Wau	Bairi	Bāy'kō	53. Wife.
Sok'rū	Chhok'dū	Pōryō	54. Child.
Sok'rō, diē'rō. putar, bōto, būō, chikō, gagō, bil'kō.	Chhok'dō	Pōryō	55. Son.
Sodī, diē'rī, chichī, gagi, hāl'āl.	Chhok'dī	Pōr'nī	56. Daughter.
Gulām, kāfar	Gulām	Gulām	57. Slave.
Khēdu. sōdu, chhōdu	Khēru	Kun'bi	58. Cultivator.
Bhar-wād, gōk'li, pīdār	Bhar'wār	Kur'bōryō	59. Shepherd.
Par'bhū, Bhag'wān Par'mētar.	Khudā	Dāw	60. God.
Jāl (xāl), wal'gād, karan, talā, lūp	Jin	Bhūt	61. Devil.
Shōraj. di	Suraj	Suraj	62. Sun.
Sīdō, rāndar'mā	Chādī	Chānd	63. Moon .
Sīlar'dū, tārā	Tārō	Chānnyō	64. Star.
Dit'rā. khatāw'rō, āgōrā	Āg. dāt'wā	Āg	65. Fire.
Pānī	Pānī	Pānī	66. Water.
Ghar, khōr'dū	Ghar	Ghar	67. House.
Ghōdō	Ghōdō	Ghōdō	68. Horse.
Gā	Gāy	Gāyī	69. Cow.
Kut'rō	Kut'rō	Kut'rō	70. Dog.
Mal'dī, balādī, mīd'dī, marī, marū'dī.	Mīd'rō, min'rō	Mānjar	71. Cat .
Kuk'dā, mar'ghō, maragh'd	Mar'ghō	Kuk'dā	72. Cook.
Batak	Batak	Bādōk	73. Duck.
Gadhādā, khar	Gadhārū	Gāy'dā	74. Ass.
Shādhīō, ūghīō	Unt	Ilūṭ	75. Camel.
Pankhī	Pānkhī	Pak'al	76. Bird.
Jā, s'hatak, s'habak	Jā	Jā	77. Go.
Khā, āraw. galach, jam	Khā	Khā	78. Eat.
Ech	Beth	Baia	79. Sit.

English	Gujarati (Devanagari)	Devanagari	Gujarati	English
107. Offshore	Uppar (U)	Uppar, Uppar	Uppar	Uppar
108. To offshore	Uppar (U)	Uppar, Uppar	Uppar	Uppar
109. From offshore	Uppar (U)	Uppar, Uppar, Uppar	Uppar, Uppar	Uppar
110. A daughter	Chitani	Chitani	Chitani, Chitani	Chitani
111. Of a daughter	Chitani	Chitani	Chitani	Chitani
112. To a daughter	Chitani	Chitani	Chitani	Chitani
113. From a daughter	Chitani	Chitani, Chitani, Chitani	Chitani, Chitani	Chitani
114. Two daughters	Chitani	Chitani, Chitani	Chitani, Chitani	Chitani
115. Daughters	Chitani	Chitani	Chitani	Chitani
116. Of daughters	Chitani	Chitani	Chitani	Chitani
117. To daughters	Chitani	Chitani	Chitani	Chitani
118. From daughters	Chitani	Chitani, Chitani, Chitani	Chitani, Chitani	Chitani
119. A daughter	Chitani	Chitani	Chitani	Chitani
120. Offshore	Uppar (U)	Uppar, Uppar	Uppar	Uppar
121. To offshore	Uppar (U)	Uppar, Uppar	Uppar	Uppar
122. From offshore	Uppar (U)	Uppar, Uppar, Uppar	Uppar, Uppar	Uppar
123. To offshore	Uppar (U)	Uppar, Uppar	Uppar	Uppar
124. From offshore	Uppar (U)	Uppar, Uppar	Uppar	Uppar
125. Offshore	Uppar (U)	Uppar, Uppar	Uppar	Uppar
126. To offshore	Uppar (U)	Uppar, Uppar	Uppar	Uppar
127. From offshore	Uppar (U)	Uppar, Uppar, Uppar	Uppar, Uppar	Uppar
128. A daughter	Chitani	Chitani	Chitani	Chitani
129. A daughter	Chitani	Chitani	Chitani	Chitani
130. Good	Sam	Sam	Sam, Sam	Sam
131. A bad girl	Nathani	Nathani	Nathani	Nathani
132. Good	Sam	Sam	Sam, Sam	Sam
133. Better	Older (better than)	Older, Older, Older	Older, Older	Older

Kāchiyāwādī (Jhālāwādī).	Khārāṣ.	Ghīsāqī (Belgaum).	English.
Bāp ^a nō	Bāpuhōnnō	Bānō	107. Of fathers.
Bāp ^a nē	Bāpuhōnnē	Bāna	108. To fathers.
Bāp ^a -thi	Bāpuhōn-pās ^a -thi	Bā ^a -ti	109. From fathers.
Dich ^a -ri	Ohhōk ^a -di	Pōr ^a -ni	110. A daughter.
Dich ^a -rinō	Ohhōk ^a -dīnō	Pōr ^a -nīnō	111. Of a daughter.
Dich ^a -rinē	Ohhōk ^a -dīnē	Pōr ^a -nīna	112. To a daughter.
Dich ^a -ri-thi	Ohhōk ^a -dī-pās ^a -thi	Pōr ^a -nī-ti	113. From a daughter.
Be dich ^a -riyū	Be chhōk ^a -dī, be ohhōk ^a -dīo	Bē bātyō	114. Two daughters.
Dich ^a -riyū	Ohhōk ^a -dīo	Bātyō	115. Daughters.
Dich ^a -riyūnō	Ohhōk ^a -dīōnō	Bātyōnō	116. Of daughters.
Dich ^a -riyūnē	Ohhōk ^a -dīōnē	Bātyōna	117. To daughters.
Dich ^a -riyū-thi	Ohhōk ^a -dīo-pās ^a -thi	Bātyō-ti	118. From daughters.
S'hārō mānah	Ruḍō ād ^a -mi	Chāṅg ^a -lō mānūs	119. A good man.
S'hārā māpah ^a -nō	Ruḍā ād ^a -mīnō	Chāṅg ^a -lō mānūsnō	120. Of a good man.
S'hārā māpah ^a -nē	Ruḍā ād ^a -mīnē	Chāṅg ^a -lō mānūsna	121. To a good man.
S'hārā māpah ^a -thi	Ruḍā ād ^a -mī-pās ^a -thi	Chāṅg ^a -lō mānūs-ti	122. From a good man.
Be s'hārā māpahū	Be ruḍā ād ^a -mi, be ruḍā ād ^a -mīo	Bē chāṅg ^a -lō mānūs	123. Two good men.
S'hārā māpahū	Ruḍā ād ^a -mīo	Chāṅg ^a -lō mānūs	124. Good men.
S'hārā māpah ^a -nō	Ruḍā ād ^a -mīōnō	Chāṅg ^a -lō mānūsnō	125. Of good men.
S'hārā māpah ^a -nē	Ruḍā ād ^a -mīōnē	Chāṅg ^a -lō mānūsna	126. To good men.
S'hārā māpah ^a -thi	Ruḍā ād ^a -mīo-pās ^a -thi	Chāṅg ^a -lō mānūs-ti	127. From good men.
S'hāi bāi	Majāni bāiri	Chāṅg ^a -li bāy ^a -kō	128. A good woman.
Bhūṇḍō sōk ^a -rō	Naṭhāḍō chhōk ^a -ḍō	Waṅgal pōryō	129. A bad boy.
S'hāi bāiyū	Majāni bāirīo	Chāṅg ^a -lō bāy ^a -kyō	130. Good women.
Bhūṇḍi sōḍi	Naṭhāḍi chhōk ^a -di	Waṅgal pōr ^a -ni	131. A bad girl.
S'hārō	Ruḍō, majānō	Chāṅg ^a -li	132. Good.
Baū s'hārō	Bahu ruḍō, bahu majānō	Wat ^a -ti chāṅg ^a -li (<i>?</i> better than that). . . .	133. Better.

English.	Gujarati (Devanagari)	Devanagari	English	Devanagari
134. Best . . .	Sav-thi sath . . .	Har-thi sath, har-thi sath	Har-thi sath . . .	Har-thi sath . . .
135. High . . .	Chhā . . .	Chhā . . .	Chhā . . .	Chhā . . .
136. Higher . . .	Chhā chhā . . .	Chhā chhā . . .	Chhā chhā . . .	Chhā chhā . . .
137. Highest . . .	Sav-thi chhā . . .	Chhā chhā chhā . . .	Chhā chhā chhā . . .	Chhā chhā chhā . . .
138. A horse . . .	Chhā . . .	Chhā . . .	Chhā . . .	Chhā . . .
139. A mare . . .	Chhā . . .	Chhā . . .	Chhā . . .	Chhā . . .
140. Horses . . .	Chhā (s) . . .	Chhā . . .	Chhā . . .	Chhā . . .
141. Mares . . .	Chhā . . .	Chhā . . .	Chhā . . .	Chhā . . .
142. A bull . . .	Chhā . . .	Chhā . . .	Chhā . . .	Chhā . . .
143. A cow . . .	Chhā . . .	Chhā . . .	Chhā . . .	Chhā . . .
144. Bulls . . .	Chhā (s) . . .	Chhā . . .	Chhā . . .	Chhā . . .
145. Cows . . .	Chhā . . .	Chhā . . .	Chhā . . .	Chhā . . .
146. A dog . . .	Kachh . . .	Kachh . . .	Kachh . . .	Kachh . . .
147. A bitch . . .	Kachh . . .	Kachh . . .	Kachh . . .	Kachh . . .
148. Dogs . . .	Kachh (s) . . .	Kachh . . .	Kachh . . .	Kachh . . .
149. Lutes . . .	Kachh . . .	Kachh . . .	Kachh . . .	Kachh . . .
150. A he goat . . .	Bachh . . .	Bachh . . .	Bachh . . .	Bachh . . .
151. A female goat . . .	Bachh . . .	Bachh . . .	Bachh . . .	Bachh . . .
152. Goats . . .	Bachh (s) . . .	Bachh . . .	Bachh . . .	Bachh . . .
153. A male deer . . .	Harā . . .	Harā . . .	Harā . . .	Harā . . .
154. A female deer . . .	Harā . . .	Harā . . .	Harā . . .	Harā . . .
155. Deer . . .	Harā . . .	Harā . . .	Harā . . .	Harā . . .
156. I am . . .	Hū chhū . . .	Ū chhāwū, chhū . . .	Hū chhū . . .	Hū chhū . . .
157. Thou art . . .	Tū chhē . . .	Tū chhē, chhā . . .	Tū chhē . . .	Tū chhē . . .
158. He is . . .	Tē chhē . . .	Tē chhē, chhā . . .	Tē chhē . . .	Tē chhē . . .
159. We are . . .	Av chhā . . .	Harā chhāwū, chhū . . .	Av chhā . . .	Av chhā . . .
160. You are . . .	Tam chhā . . .	Tam chhā . . .	Tam chhā . . .	Tam chhā . . .

Kāṭhiyāwāḍī (Jhālāwāḍī).	Khārwe.	Ghīsāḍī (Belgaum).	English.
Ghaṇo-j s'hāro . . .	Badhē-thī ruḍo (majāno) .	Sagalā-ti chāṅg'li . . .	134. Best.
Uso	Ūcho	Uchohi	135. High.
Baū usō	Baṇu ūcho	Wat-ti uchohi (? higher than that).	136. Higher.
Ghaṇo-j usō	Badhē-thī ūcho	Sagalā-ti uchohi	137. Highest.
Ghōḍo, tār'ḍo, tār'ḍo .	Ghōro	Ghōḍo	138. A horse.
Ghōḍi, tār'di, tār'di . .	Ghōri	Ghōḍi	139. A mare.
Ghōḍā, ghōḍā	Ghōrā, ghōrā	Ghōḍā	140. Horses.
Ghōḍiyū	Ghōri, ghōri	Ghōḍi	141. Mares.
S'hādh	Sanḍh	Paḍo	142. A bull.
Gā	Gāy	Gāyi	143. A cow.
S'hāḍho	Sanḍho	Paḍā	144. Bulls.
Gāyū	Gāyo	Gāy	145. Cows.
Kuṭ'ro	Kuṭ'ro	Kuṭ'ro	146. A dog.
Kuṭ'ri	Kuṭ'ri	Kuṭ'ri	147. A bitch.
Kuṭ'rā, kuṭ'rā	Kuṭ'rā, kuṭ'rā	Kuṭ'rā	148. Dogs.
Kuṭ'riyū	Kuṭ'ri, kuṭ'ri	Kuṭ'ri	149. Bitches.
Bōk'ḍo	Bak'ḍo	Pāl'wo	150. A he goat.
Bōk'ḍi	Bak'ḍi	Śōḷi	151. A female goat.
Bōk'ḍā	Bak'ḍā	Śōḷi	152. Goats.
Hannā	Kaliyār	Harau	153. A male deer.
Hannī	Har'ni	Har'ni	154. A female deer.
Hannā	Har'nū	Har'ni	155. Deer.
Hū sū	Hū chhe	Hū chhau	156. I am.
Tū sū	Tū chhe	Tū chha	157. Thou art.
Ī se	Ī, tō, chhe	Ō chha	158. He is.
Amē sayē	Hamē chhe	Hamē chha	159. We are.
Tamē sō	Tamē chhe	Tamē chha	160. You are.

English.	Gujarati (Devanagari)	Urdu	Persian	Arabic
161. They are . . .	Te'chhe . . .	Te'chhe'chhe . . .	Te'chhe'chhe . . .	Te'chhe'chhe . . .
162. I was . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
163. They were . . .	Te'chhe . . .	Te'chhe'chhe . . .	Te'chhe'chhe . . .	Te'chhe'chhe . . .
164. He was . . .	Te'chhe . . .	Te'chhe'chhe . . .	Te'chhe'chhe . . .	Te'chhe'chhe . . .
165. We were . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
166. You were . . .	Te'chhe . . .	Te'chhe'chhe . . .	Te'chhe'chhe . . .	Te'chhe'chhe . . .
167. They were . . .	Te'chhe . . .	Te'chhe'chhe . . .	Te'chhe'chhe . . .	Te'chhe'chhe . . .
168. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
169. I do . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
170. You . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
171. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
172. I do . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
173. I do . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
174. I do . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
175. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
176. I do . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
177. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
178. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
179. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
180. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
181. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
182. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
183. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
184. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
185. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
186. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .
187. He . . .	He'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .	He'chhe'chhe . . .

Kāthiyāwādī (Jhālāwādī).	Khārṡā.	Ghiāsī (Belgaum).	English.
Īwadāi se	Īhōn ohhe	Ōy ohha	161. They are.
Hū hatō	Hū huṭō	Hū hoṭō	162. I was.
Tū hatō	Tū huṭō	Tū hoṭō	163. Thou wast.
Ī hatō	Ī huṭō	Ō hoṭō	164. He was.
Amē hatā	Hamē huṭā	Hama hoṭā	165. We were.
Tamē hatā	Tamē huṭā	Tuma hoṭā	166. You were.
Īwadāi hatā	Īhōn huṭā	Ōy hoṭā	167. They were.
Thā	Thāw	Rha	168. Be.
Thāwū	Thāwū	Rhawān	169. To be.
Thāto	Thāṭū	Rhato	170. Being.
Thāinē	Thāinē	Rhain	171. Having been.
Hū thaū . . . .	.....	Hū rhawōs	172. I may be.
Hū thaīs	Hū hos	Hū rhawōs	173. I shall be.
.....	.....	.....	174. I should be.
Mār, mārya	Mārō	Mār	175. Beat.
Mār-wū	Mār-wū	Mār-wū	176. To beat
Mār-to	Mār-to	Mār-to	177. Beating.
Mārinē	Mārinē	Mārina	178. Having beaten.
Hū mārū-sū	Hū mārūchh	Hū mārūcha	179. I beat.
Tū mārē-se, mārū-sū, mārās	Tū mārēchh	Tū māracha	180. Thou beatest.
Ī mārē-se	Tē mārēchh	Ō māracha	181. He beats.
Amē mārē sayē	Hamēhōn mariyēchh	Hama mārēcha	182. We beat.
Tamē mārō-sō	Tamē mārēchh	Tuma mārēcha	183. You beat.
Īwadāi mārō-sō	Tēō mārēchh	Ōy māracha	184. They beat.
Mē māryō	Hūē māryō, mē māryō	Hū māryō	185. I beat (<i>Past Tense</i>).
Tē māryō	Tūē māryō	Tū māryō	186. Thou beatest (<i>Past Tense</i>).
Īnē māryō	Īē māryō	Ō māryō	187. He beat (<i>Past Tense</i>)

English.	Gujarātī (Standard).	Surātī.	Charōtarī.	Paṭanl.
188. We beat (<i>Past Tense</i>)	Amē māryō . . .	Hamē māirū . . .	Amē māryō . . .	Amē māryō . . .
189. You beat (<i>Past Tense</i>)	Tamē māryō . . .	Tamē māirū . . .	Tamē māryō . . .	Tamē māryō . . .
190. They beat (<i>Past Tense</i>)	Tēōē māryō . . .	Tēōē māirū . . .	Hem ⁿ ōē māryō . . .	Īm ⁿ ōē, or tēōē, māryō
191. I am beating . . .	Hū māru ⁻ chhū . . .	Ū māru ⁻ chhū, māru ⁻ chha . . .	Hū māru ⁻ ṭahū . . .	Hū māru ⁻ sū, mārusu
192. I was beating . . .	Hū mār ⁿ tō ⁻ hatō . . .	Ū mār ⁿ tō ⁻ tō . . .	Hū mār ⁿ tō ⁻ utō . . .	Hū mār ⁿ tō ⁻ tō . . .
193. I had beaten . . .	Mē māryō ⁻ hatō . . .	Mē māirō ⁻ tō . . .	Hū māryō ⁻ utō . . .	.....
194. I may beat . . .	Hū mārū . . .	U mārū . . .	Hū mārū . . .	Mī māryō ⁻ tō . . .
195. I shall beat . . .	Hū mārīē . . .	Ū mārīs, mārīh, mārī, mā-rānō . . .	Hū mārēē . . .	Hū mārīs, mārēh . . .
196. Thou wilt beat . . .	Tū mār ⁿ ēē . . .	Tū mār ⁿ ēē, mār ⁿ hē . . .	Tū mārēē . . .	Tū mārīs, mār ⁿ ēē, . . .
197. He will beat . . .	Tē mār ⁿ ēē . . .	Tē mār ⁿ ēē, mār ⁿ hē . . .	Tē mār ⁿ ēē . . .	Ē mār ⁿ ēē, mār ⁿ hē . . .
198. We shall beat . . .	Amē mārīsū . . .	Hamē mār ⁿ sū, mār ⁿ hū . . .	Amē mārīsū . . .	Amē mār ⁿ sū, mār ⁿ hū . . .
199. You will beat . . .	Tamē mār ⁿ ēē . . .	Tamē mār ⁿ ēē, mār ⁿ hē . . .	Tamē mār ⁿ ēē . . .	Tamē mār ⁿ ēē, mār ⁿ hē . . .
200. They will beat . . .	Tēō mār ⁿ ēē . . .	Tēō mār ⁿ ēē, mār ⁿ hē . . .	Tēō mār ⁿ ēē . . .	Ē mār ⁿ sū, mār ⁿ hē . . .
201. I should beat . . .	.....	.....	.....	.....
202. I am beaten . . .	Hū marāū, manō mār ⁿ wā-mā āvyō ⁻ chhe . . .	Manō māirō chhe . . .	Manō māryā ⁻ ṭahē . . .	Hū mār khāū-sū . . .
203. I was beaten . . .	Hū marāyō, manō mār ⁿ wā-mā āvyō ⁻ hatō . . .	Manō māirō tō . . .	Mē mār khādhō ⁻ tō . . .	Mī mār khādhō ⁻ tō . . .
204. I shall be beaten . . .	Hū marāīē, manō mār ⁿ wā-mā āw ⁿ ēē . . .	Ū māirō jāīē . . .	Hū mār khāīē . . .	Hū mār khāīs . . .
205. I go . . .	Hū jāū . . .	Ū jāū ⁻ chhū, jāū ⁻ chha . . .	Hū dṛā ⁻ ṭahū, dṛāū ⁻ ṭahū . . .	Hū jāū-sū . . .
206. Thou goest . . .	Tū jāy . . .	Tū jāy ⁻ chhe, jāy ⁻ chha . . .	Tū dṛā ⁻ ṭahū, dṛāū ⁻ ṭahū . . .	Tū jāī-sū, jāy ⁻ sē . . .
207. He goes . . .	Tē jāy . . .	Tē jāy ⁻ chhe, jāy ⁻ chha . . .	Tē dṛāy ⁻ ṭahē . . .	Ē jāy ⁻ sē . . .
208. We go . . .	Amē jāīē . . .	Hamō jāīē ⁻ chhē, jāīē ⁻ chha . . .	Amē dṛāīē ⁻ ṭahē . . .	Amē jāīē-sa, jāīē-siyē
209. You go . . .	Tamē jāō . . .	Tamē jāō ⁻ chhē, jāō ⁻ chha . . .	Tamē dṛāw ⁻ ṭahē . . .	Tāmē jāō-sō . . .
210. They go . . .	Tēō jāy . . .	Tēō jāy ⁻ chhe, jāy ⁻ chha . . .	Tē dṛāy ⁻ ṭahē . . .	Ē jāy-sī, jāy ⁻ sē . . .
211. I went . . .	Hū gayō . . .	Ū giyō . . .	Hū dṛyō, gayō, gyō . . .	Hū jyō, gyō . . .
212. Thou wentest . . .	Tū gayō . . .	Tū giyō . . .	Tū dṛyō, gayō, gyō . . .	Tū jyō, gyō . . .
213. He went . . .	Tē gayō . . .	Tē giyō . . .	Tē dṛyō, gayō, gyō . . .	Ē jyō, gyō . . .
214. We went . . .	Amē gayā . . .	Hamē giyā . . .	Amē dṛyā, gayā, gyā . . .	Amē jyā, gyā . . .

Kāthiyāvādī (Jhālāwādī.)	Khārṇā	Ghīrādī (Belgaum).	English.
Amē māryō . . .	Hamē māriyō . . .	Hama māryō . . .	188. We beat (<i>Past Tense</i>).
Tamē māryō . . .	Tamē māriyō . . .	Tama māryō . . .	189. You beat (<i>Past Tense</i>).
Im'nē māryō . . .	Ḫhōnē māriyō . . .	Ōy māryō . . .	190. They beat (<i>Past Tense</i>).
Hū māṛū-sū . . .	Hū māi ūchh . . .	Hū māṛ-wā-chha . . .	191. I am beating.
Hū māṛ-tō-tō . . .	Hū māṛ-tō-huṭō . . .	Hū māṛ-wā-hotō . . .	192. I was beating.
Mē māryō-tō . . .	Hūnē māriyō-huṭō . . .	Hū māryō-tā . . .	193. I had beaten.
Hū māṛū . . .	Hū māiū . . .	Hū māryōs . . .	194. I may beat.
Hū māṛis . . .	Hū māṛēs . . .	Hū māṛōs . . .	195. I shall beat.
Tū māṛis . . .	Tū māṛās . . .	Tū māṛōs . . .	196. Thou wilt beat.
Ī māṛās . . .	Ī māṛās . . .	Ō māṛōs . . .	197. He will beat.
Amē māṛ-sū . . .	Hamē māṛ-sū . . .	Hama māṛōs . . .	198. We shall beat.
Tamē māṛās . . .	Tamē māṛās . . .	Tama māṛōs . . .	199. You will beat.
Īwadāi māṛās . . .	Ḫhōn māṛās . . .	Ōy māṛōs . . .	200. They will beat.
.....	.....	.....	201. I should beat.
Mē māṛ khādō-so . . .	Hūnē māriyōchh . . .	Hū māi-khādō . . .	202. I am beaten.
Mē māṛ khādō-tō . . .	Hūnē māriyō-huṭō . . .	Hū māṛ-khādō-tō . . .	203. I was beaten.
Hū māṛ khāis . . .	Hūnē māṛ-sō . . .	Hū māṛ-khāwōs . . .	204. I shall be beaten.
Hū jāṛ-sū . . .	Hū jāṛchh . . .	Hū jāṛchha . . .	205. I go.
Tū jāṛ . . .	Tū jāṛ-chh . . .	Tū jāṛha . . .	206. Thou goest.
Ī jāṛ-sō . . .	Tō jāṛ-chh . . .	Ō jāṛha . . .	207. He goes.
Amō jāṛ-sayē . . .	Hamō jāṛchh . . .	Hama jāṛchha . . .	208. We go.
Tamō jāṛ-sō . . .	Tamō jāṛchh . . .	Tama jāṛchha . . .	209. You go.
Īwadāi jāṛ-so . . .	Tō jāṛ-chh . . .	Ōy jāṛha . . .	210. They go.
Hū jiyō . . .	Hū giyō . . .	Hū gayō . . .	211. I went.
Tū jiyō . . .	Tū giyō . . .	Tū gayō . . .	212. Thou wentest.
Ī jiyō . . .	Tō giyō . . .	Ō gayō . . .	213. He went.
Amō jiyā . . .	Hamō giyā . . .	Hama gayō . . .	214. We went.

English.	Gujarātī (Standard).	Surī	Charotarī	Paṭanī
215. You went . . .	Tamē gayā . . .	Tamē giyā . . .	Tamē dṛyā, gayā, gyā .	Tamē jyā, gyā . . .
216. They want . . .	Tēō gayā . . .	Tēō giyā . . .	Tēō dṛyā, gayā, gyā .	Ē jyā, gyā . . .
217. Go . . .	Jā . . .	Jā . . .	Dṛā . . .	Jā . . .
218. Going . . .	Jaō . . .	Jaō . . .	Dṛato . . .	Jaō . . .
219. Gone . . .	Gayō, gaēlo . . .	Gāy-lo . . .	Dṛyō . . .	Jēlo . . .
220. What is your name ?	Tamārū nām sū ? . . .	Tamārū nām hū chhe ?	Tamārū nām sū ? . . .	Tamārū nām hū ? . . .
221. How old is this horse ?	Ā ghōḍāni umar kēṭī ? . . .	Ē ghōḍō lēw-dō ch .	Ā ghōḍō tṣēṭīlā warah-nō se ?	Chēṭīlā war-hānō ghōḍō sē ?
222. How far is it from here to Kashmir ?	Abī-thī Kāsmīr kēṭīlō chhēṭē ? . . .	Abī-thī Kāsmīr kēṭīlū āghū ohhe ?	Āy-thī Kāsmīr tṣēṭīlō khēṭē se ?	Abī-thī Kāh-mīr chēṭīlū sēṭū sē ?
223. How many sons are there in your father's house ?	Tamārā bīp-nā ghar-mā dīl-rā kēṭīlā chhe ? . . .	Tamārā bīp-nā ghar-mā kēṭīlā chhōk-rā chhe ?	Tamārā bāp-nā ghar-mā tṣēṭīlā dīṭ-rā ?	Tārā bāp-nā ghar-mō chēṭīlā sōrā sē ?
224. I have walked a long way to-day.	Hū ājē ghanū chālō-chhū .	Ū āj ghanū chālō-chhū .	Āḍrē ū bhaū hēḍyō-tahū .	Hū ājē bhū āghē-thī āyō .
225. The son of my uncle is married to his sister.	Mārā kākānō dīl-rō tēnī bahen sāthē paranyō-chho .	Mārā kākānō chhōk-rō tēnī ben sāthē painō chhe .	Mārā kākānō dīṭ-rō ēnī bōn vērē pay-nyo-se .	Mārā kākānō saiyō pēlānī bhun-nē pēnyō sē .
226. In the house is the saddle of the white horse.	Ghar-mā dhōlā ghōḍānū jin chhe . . .	Dhōlā ghōḍānū palān ghar-mā chhe .	Dhōlā ghōḍānō sōman ghar-mā se .	Dhōrā ghōḍānū jin ghar-mō pādīyū sē .
227. Put the saddle upon his back.	Tēnī piṭh upar jin mukō .	Tēnī piṭh-par palān kasō .	Enī par sōman mādō .	Ghōḍā-par jin mōḍī-dō .
228. I have beaten his son with many stripes	Mē tēnā chhōk-rānō ghanā chāh-khā māryā-chhe .	Mē tēnā chhōk-rānō ghanā sapīṭā mān-rā-chhe .	Mē ānā tṣhōk-rānō bhaū kōṭ-dā māryā .	Mī īnā saiyānē bhū hāṭ-kā māryā .
229. He is grazing cattle on the top of the hill.	Tō tē tēl-rānē mathālō dhor charvō-chhe . . .	Tō tēl-rānī tṣoch-par dhor chārē-chhe .	Yē tēl-rānī tōṭrō dhōrā tṣārē-se .	Dangar-nī tōchī ē dhōrā sārē-sē .
230. He is sitting on a horse under that tree.	Tō pēlā jhād nīchē ghōḍā upar bēṭhēlo ūbhō chhe .	Tō pēlā jhād-nīchē ghōḍā-par bēṭhēlo chhe .	Ghōḍā-par sah-nār thānē pēlā dīṭhād-ētē ubō-tāhe .	Pēlā jhād nīchē ē ghōḍā-upar bēṭhō sē .
231. His brother is taller than his sister.	Tēnō bhāī tēnī bahen kar-tā ūchō chhe . . .	Tēnō bhāī tēnī ben-thī ūchō chhe .	Enō bhaī ēnī bun-kar-tā ūṭō tāhe .	Īnī bhun kar-tā īnō bhaī nō sē .
232. The price of that is two rupees and a half.	Tēnī kimat adhī rūpiyā chhe .	Tēnī kimmat adhī rūpiā chhe .	Tē-nū mālī adī rūpiyā se .	Īnī kōmat adhī rūpiā sē .
233. My father lives in that small house.	Mārō bīp pēlā nānā ghar-mā rahē-chhe . . .	Mārō bīp tē nānā ghar-mā rahē-chha .	Mārā bīp pēlā nānā ghar-mā rahē-se .	Pēlā nōnā ghar-mō māro bhā rhē-sē .
234. Give this rupee to him.	Ā rūpiyō tēnō āpō . . .	Tēnō ā rūpiō āpō . . .	Ā rūpiyā tēnō āpō .	Ā rūpiō īnō ālo . . .
235. Take those rupees from him.	Pēlā rūpiyā tēnī pāsē-thī lo .	Ā rūpiā tēnī pāhē-thī lō .	Īēnī (or hani)-kānē-thī pēlā rūpiyā lyō .	Īnī-pāhē-thī ā rūpiā lēi-lyō .
236. Beat him well and bind him with ropes.	Tēnē khūb mārō anō dōr-dō bādhō . . .	Tēnō hāri pēṭhem mārō nō dōḍḍō bādhō .	Tēnō hāri-pēṭhē ṭhōk nō dōy-dā-wātē bāḍ .	Īnē khūb jhūḍō anō rāṣ-thī bādhō .
237. Draw water from the well.	Pēlā kūwā-mā-thī pānī kādḷō . . .	Kūwā-mā-thī pānī bharō .	Kūwā-mā-thī pōpi lād .	Kūwā-mō-thī pānī khēcho .
238. Walk before me.	Mārī āgal āgal chālō . . .	Mārī āgal chālō . . .	Mārī āgādī hēḍ .	Mārā āgar hēḍō . . .
239. Whose boy comes behind you ?	Kōnō chhōk-rō tamārī pāchhal āvē-chhe ? . . .	Kōnō chhōk-rō tamārī pāchhal āvē-chha ?	Kanō tṣhāyō tālī pāṭhādī āvē-tāhe (or -se) ?	Kēnō saiyō tamārā pūṭhī āvē-sē ?
240. From whom did you buy that ?	Kōnī pāsē-thī tamē tō vē-chātū līdhū ?	Kōnī pāhē tamō hō vēchātū līdhū .	Ā tē lēnī-thī vēṭāṭu līdhū ?	Ē tamē kēnī pāhē-thī vēṭātū līdhū ?
241. From a shopkeeper of the village	Gām-nā ā dukāndār pāsē-thī .	Tō gām-nā dūkāndār pāhē-thī .	Gām-dānā hāt-wālā kānē-thī .	Gām-dānā ēk hāt-wārā pāhē-thī .

Kāshiyāwādī (Jhālāwādī).	Khārwa	Ghisiādī (Belgaum).	English.
Tamē jiya	Tamē giya	Tuma gayō	215. You went.
Iwadai jiya	Tōhon giya	Ōy gayō	216. They went.
Jā	Jā	Jā	217. Go.
Jātō	Jātō	Jātā	218. Going.
Jiyō	Gayō	Gayō	219. Gone.
Tamārū nām sū so ? . . .	Tamārū nām sū ? . . .	Tārū nām sū ? . . .	220. What is your name ?
Ā ghōḍō chōṭīlā warah*no so ?	Ghōṛō kat*lo mōṭō chho ? .	Ē ghōḍāna kew*dā waras ? .	221. How old is this horse ?
Āi-thi Kāsmir chōṭīlū thāy- so ?	Iyā-thi Kasmir kat*lū vōg*rū chho ?	Hyā-ti Kāsmir kew*dī dū ?	222. How far is it from here to Kashmir ?
Tamārā bāp*nā ghar-mā chōṭīlā dich'rā so ?	Tamārā bāpnā ghar-mā kat*lā ohhōk*ā chho ?	Tārā bānō ghar-ma kew*dā pōryō ?	223. How many sons are there in your father's house ?
Hū āj lūbē panthē hālyō-sū	Hū āj bahu chālyō . . .	Hū āj ghaṇyō wāt chālyō .	224. I have walked a long way to-day.
Mārā kākānō dich'rō inī bōn hārō pay*nō-so	Mārā chichānō dik*rō inī bōn-nā saṭhō panīyō.	Ōnī pōr*nī mārū kākānō bēṭāna didā	225. The son of my uncle is married to his sister.
Ghar-mā dhōḷō ghōḍānō sēmān so.	Uj*rā ghōṛānū palān ghar- mā chho.	Ō ghar-ma pāp*dī ghōḍō khōgir chha.	226. In the house is the sad- dle of the white horse.
Ghōḍō sēman nākho . . .	Inā upar palān māḍō . . .	Wanā piṭṭā-par khōgir ghāl	227. Put the saddle upon his back.
Mō inā dich'rānō ghaṇā phaṭ*kā māryā-so.	Hūc inā chhōk*dānō ghaṇā chāb*kā māryā.	Ōnō bēṭāna ghaṇō māryō .	228. I have beaten his son with many stripes.
Ī dhār*di upar dhōrā sārō-so	Ī ṭōharinā maṭhāi par dhōr chārāvichh.	Dongar-par o dhōr oharāwā- lāgyōchh.	229. He is grazing cattle on the top of the hill.
Jhād(zād) hēṭhō ghōḍā upar bēṭhō-so.	Ī pēlā jhār nichē ghōṛā-par bēṭhōchh.	Dhādānā hitṭa o ghōḍā-par baisōchh.	230. He is sitting on a horse under that tree.
Inō bhai inī bōn kar*tā usō- so.	Inō bhai inī bōn*nā kar*tā ūcho chho.	Ōnā bhāyī ōnū bhēn-ti uolchī-chha.	231. His brother is taller than his sister.
Inī kēmat adhi rupiyā so . .	Inī kimat hari rupiyā chho.	Ōnī kimmat adi rupayā . .	232. The price of that is two rupees and a half.
Mārō bāpō i jhūp*dā-mā rō-so	Mārō bāp ṭō nānak*dū ghar- mā rēchh.	Mārū bā o nānā ghar-ma rhaṭh.	233. My father lives in that small house.
Ā rupiyō inō āpō	Ā rupiyō inō āp	Ē rupayā ōna da	234. Give this rupee to him.
Inī pāḥṭ-thi ōlyā rupiyā lyō	Pēlā rupiyā inī-pās-thi lyō.	Ō-kau-ti o rupayā māngila .	235. Take those rupees from him.
Inō khub lagāwō nō dōr*dā- thi bēḍhō.	Inō khub māṭō nō dollā-thi bēḍhō.	Ōna ohāng*lā māṭina dōr-ti bind.	236. Beat him well and bind him with ropes.
Kuwā-mā-thi pāṇī kāḍhō . .	Kuwā-mā-thi pāṇī kāḍhō . .	Hirī-ma-ti pāṇī tān . . .	237. Draw water from the well.
Mārī āgal sālō	Mārī āgar chālō	Āmārī āgal chāl	238. Walk before me.
Tamārī wāḥṭō kunō sōk*ro āwō-so ?	Tamārī pāchhar chhōk*dō āvōchh ?	Tārī pāchal kēnō pōryō āwōchh ?	239. Whose boy comes be- hind you ?
Tamē i kunī pāḥṭ-thi vōsātō ānyū ?	Kinī-pās-thi tamō khārī- diyū ?	Ō tū kē-kan-ti ikī-lidō ? .	240. From whom did you buy that ?
Gām*nā wāniyā pāḥṭ-thi . .	Gām*nā dukāndar-pās thi .	Ō khēḍānō dukān*wālā- kan-ti.	241. From a shopkeeper of the village.

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